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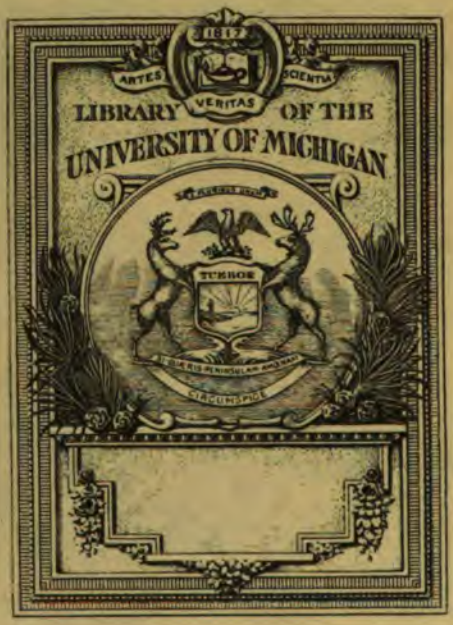
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THE

WORKS

OF THE

RIGHT REV. JOHN ENGLAND,

FIRST BISHOP OF CHARLESTON,

COLLECTED AND ARRANGED

UNDER THE ADVICE AND DIRECTION OF HIS IMMEDIATE SUCCESSOR,

THE RIGHT REV. IGNATIUS ALOYSIUS REYNOLDS,

AND PRINTED FOR HIM,

IN FIVE VOLUMES.

"Remember your Prelates, who have spoken the word of God to you."—HEB. xiii. 7.
"He shall show forth the discipline he hath learnt, and glory in the Covenant of the Lord: many shall praise his wisdom, and it shall never be forgotten."—ECCLL. xxxix. 11, 12.

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LETTERS

TO THE

RIGHT REV. DR. BOWEN,

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH OF SOUTH CAROLINA,

ON THE OCCASION OF HIS SANCTIONING THE PUBLICATION OF A PROTESTANT CATECHISM.

REVISED FROM THE UNITED STATES CATHOLIC MISCELLANY.

"Thou shalt not bear false witness against thy neighbour."—EXOD. XX. 16.

AUTHOR'S INTRODUCTORY NOTE.

The following letters originally appeared in the UNITED STATES CATHOLIC MISCELLANY, and are now, at the request of several persons, published in pamphlet form.

It will be perceived that they do not assume a controversial character, and therefore are by no means to be considered as a sufficient defence of the tenets of the Roman Catholic Church which are assailed in the Catechism. This defence may be found in the controversial writers of the Church. The object of those letters is merely to show the impropriety of placing this Catechism in the hands of persons seeking instruction: it is a subject of deep regret that it should have been put forth by as amiable a society of ladies as any other of equal numbers in any place. And a hope is indulged that they will withdraw it.

RELIGIOUS TRACTS.

Published by "The Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania," for the "Episcopal Female Tract Society of Philadelphia."

A PROTESTANT CATECHISM

SHOWING

THE PRINCIPAL ERRORS OF THE CHURCH OF ROME:

IN FOUR PARTS.

I. Of the Rule of Faith, and the Infallibility of the Church.

II. Of the Pope's Supremacy, and the Treatment of Heretics.

III. Of Errors in the Worship of God.

IV. Of the Sacraments, and other points of doctrine and practice.

ADVERTISEMENT.

The following publication is among the Tracts of the Society (in England) for the promoting of religious knowledge: with the exception of a few alterations, not affecting any truth of our holy religion. The notes which have the letters Ed. appended to them, are ADDITIONS to the original publication.

WORKS OF DR. ENGLAND.

PART I.

(CONTINUED.)

DOGMATIC AND POLEMIC THEOLOGY.

A PROTESTANT CATECHISM.

PART I.

OF THE RULE OF FAITH AND THE INFALLIBILITY OF THE CHURCH.

St. Mark xii. 14.

Do you not therefore err, because you know not the Scriptures?

1. Q. Are you a Christian?

A. Yes, by the grace of our Lord Jesus Christ.

2. Q. What do you understand by a Christian?

A. One who professeth to believe in Christ, and to obey him.

3. Q. To what church, or society of Christians, do you belong?

A. I thank God, I am a Protestant.

4. Q. What do you mean by a Protestant?

A. One who protests against the errors of the Roman Catholic Religion, and admits no rule of faith and practice but the holy Scriptures.

5. Q. What do you understand by a Roman Catholic?

A. One who acknowledges the Pope to be supreme head of the Church, and besides the Scriptures, receives whatever the church of Rome directs, as the rule of faith and practice.

6. Q. Are the Scriptures a full and sufficient rule of faith and practice?

A. Yes; the Scriptures being the word of God, cannot but be a sufficient and perfect rule, and "able to make us wise to salvation." (1 Tim. iii. 15.) "Ye are clean through the word which I have spoken to you." (John xv. 3.)

7. Q. May all people read the Scriptures?

A. They not only may, but it is their duty to read them, or, as they have opportunity to hear them read; for our Saviour has expressly commanded to search the Scriptures (John v. 39); and St. Paul ordered his epistle to be read to all the brethren (1 Thess. v. 27); that is, to all Christians: and the Bereans are commended for searching the Scriptures. (Acts xvii. 11.)

8. Q. Doth the Church of Rome allow the free use of the Scriptures to the people?

A. No; which is not only very unreasonable, as they are the law by which all men are to be governed and judged, but exceedingly wicked, as Christ and his apostles have commanded us to read them.

9. Q. Why are the Scriptures kept from the people?

A. The professed reason is the incompetency of the mass of the people to the right understanding of the Scriptures. The effect is, their not discovering how contrary their religion is to the word of God.

10. Q. Are not the Scriptures obscure and hard to be understood?

A. As to whatever is necessary to salvation, they are plain and easy to those who read them with due care, and suitable dispositions. "If the Gospel be hid, it is hid to those that are lost, in whom the God of this world hath blinded the minds of them that believe not." (2 Cor. iv. 3.)

11. Q. What are those suitable dispositions?

A. An humble desire of instruction, and a resolution to practise what we find to be our duty. "Receive with meekness the engrafted word, which is able to save your

souls. But be ye doers of the word, and not hearers only." (James i. 21, 22.)

12. Q. Do the Roman Catholics allow the Scriptures to be the word of God, and rule of faith?

A. They allow them to be the word of God, but not the *entire* rule of faith, except as explained by their unwritten traditions, and the authority of their church.

13. Q. On what do they found this doctrine?

A. On the pretended infallibility of their church.

14. Q. Where do they suppose this *infallibility* to be placed?

A. In that point they are not agreed among themselves. Some place it in the pope; others in general councils approved by the pope; and others in general councils, whether approved by the pope or not.

15. Q. How do you prove that *none* of these are infallible?

A. From many great errors into which several popes and councils have fallen, and from the contradiction of their decrees: one pope condemning what his predecessor had approved, and one council rejecting the decrees of another council.*

16. Q. Does it seem to have been the intention of Almighty God, that there should be an infallible judge among men?

A. No; for if an infallible judge had been intended, he would certainly have been declared in Scripture; but there, on the contrary, we are commanded to examine and judge for ourselves. "Believe not every spirit; but try the spirits whether they be of God." (1 John iv. 1.) "Prove all things, hold fast that which is good." (1 Thess. v. 21.)

PART II.

OF THE POPE'S SUPREMACY AND TREATMENT OF HERETICS.

St. Matt. xvi. 23.

But he turned, and said unto Peter, Get thee behind me, Satan; for thou savourest not the things that be of God, but those that be of men.

17. Q. On what pretence does the pope claim to be supreme head of the church?†

A. As successor to St. Peter, whom their new creed asserts to have been bishop of Rome.

18. Q. Was St. Peter bishop of Rome?

A. It does not appear from Scripture that he was, and it is very doubtful from other history whether he was or not.

19. Q. Had St. Peter any supremacy or power over the rest of the apostles?

A. None at all. The apostles at Jerusalem appointed Peter to go to Samaria (Acts viii. 14): they likewise call him to an account for his behaviour, which they could not have done if he had been their superior. (Acts xi. 2.) And St. Paul, speaking of himself, says, "he was in nothing behind the very chiefest of the apostles; and that he withstood Peter to his face, because he was to be blamed." (2 Cor. xii. 11; Gal. ii. 11.) And in the council of the apostles held at Jerusalem, it was not St. Peter, but St. James that presided. (Acts xv. 19.)

20. Q. What do you understand by the Catholic church?

A. Not the *Roman*, or any other church in particular, but the *whole* church of Christ, that is, the society of *all* Christian people in every part of the world.

21. Q. How can people who differ so much from one another, as many Christians do, be part of the same church?

A. As a flourishing and a withered branch may be part of the same tree.*

22. Q. Is the Church of Rome a sound and uncorrupt part of the Catholic church?

A. No; it is extremely corrupt, in doctrine, worship, and practice.

* Some popes have been heretical, as Liberius in the fourth century, who joined the Arians, and subscribed an heretical creed. At times, there have been two and three claimants of the papacy, each of whom had the support of no small portion of the Christian world. Of general councils there were none during the first three centuries; and when they were held in the fourth century, in which there were three, the bishops of Rome neither called nor presided in them.—Ed.

† During 600 years, the bishops of Rome did not claim jurisdiction over the Christian world. For a long time their authority was bounded by the suburban cities of Italy. In process of time, it reached over the western parts of Europe; in which they were only co-ordinate with the bishops of Constantinople, Antioch, and Alexandria, in their respective spheres. To this day, their authority is disallowed in the widely extended churches of the East.—[Ed.

* In order to be satisfied of the vast variety of opinion in the church of Rome, it is but to read any history of the Council of Trent. On many important questions, the jarring sentiments were not of any two parties, but of subdivisions without end. Had all this ceased with the rising of the council; yet, what an immensity of error must have been afloat, previously to the bringing of the jarring opinions into contact! But did the discrepancy cease with the determinations of the council? Far from it; while they were yet sitting, the opposing parties in some instances, continued their contentions; each side construing the decisions in its favour. Neither has this been put a stop to since. For instance, the question of the divine decrees has been as keenly argued between the Jesuits and the Dominicans, as between the Calvinists and the Arminians among Protestants.—[Ed.

23. Q. May salvation be had in the Church of Rome?

A. They who live in that communion, and cannot get better information, we doubt not will be accepted by our all-gracious God; but they who can and yet will not make use of it, are most assuredly in great hazard of their souls.

24. Q. Do the Roman Catholics allow salvation in the Protestant church?

A. No: but that gives them no advantage over us. It only proves their own presumption and uncharitableness.

25. Q. Is the Protestant church a sound and uncorrupt part of the Catholic church?

A. Yes; for it is a certain mark of a sound church, to teach no doctrines but such as are agreeable to the word of God.

26. Q. Was not the Protestant church founded by Luther and Calvin and King Henry the Eighth?

A. No; "Jesus Christ himself is the author and finisher of our faith" (Heb. xii. 2). The reformers set up no *new* religion, but restored the *old* one to the purity and perfection it had before it was corrupted by the peculiar doctrines of the Roman Catholic religion.

27. Q. Where was the Protestant religion before the Reformation?

A. In the Bible; where it is now, and where alone all true religion is to be found. But we have more reason to ask, where the Roman Catholic religion was for several hundred years after Christ: the Church of Rome being very different now from what it was in those days.

28. Q. Which then is the most ancient church?

A. The Protestant: for, instead of being founded lately, as the Roman Catholics pretend, it is in fact much more ancient than their own: being a true, primitive, apostolical church, "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."* (Eph. ii. 20.)

29. Q. Why do the Roman Catholics call us heretics?

A. It is a bold and groundless charge, which we justly despise and protest against; for "after the way which they call heresy, we worship the God of our fathers, believing all things which are written in his holy word." (Acts xxiv. 14.)

30. Q. In what manner do the Roman Catholics treat those whom they call heretics?

A. It has been maintained and acted on by popes in their official proceedings, and the position has not been withdrawn by any of them, that faith is not to be kept with heretics; but that they should be persecuted and destroyed; and that the Pope can absolve subjects from their oath of allegiance to Protestant princes.

31. Q. Hath the Pope power to absolve subjects from their oath of allegiance?

A. No: for that would encourage subjects to rebel against their lawful sovereigns, and is contrary to the express command of Scripture. "Let every soul be subject to the higher powers. The powers that be are ordained of God." (Rom. xiii. 1.)

32. Q. Hath the Pope ever exerted such a power?

A. He hath exerted it frequently, particularly in England.

33. Q. Have Christians a right to persecute and destroy one another on account of religion?

A. No: the religion of Christ is a religion of peace and charity. "By this shall all men know that ye are my disciples, if ye love one another." (John xiii. 35.)

34. Q. How have the Roman Catholics been guilty in this respect?

A. It is well known that liberty of conscience is denied in all the Roman Catholic countries, and that generally wherever the Roman Catholic religion prevails, they endeavour to root out all who differ from them by fire and sword.

35. Q. What instances can you give of this?

A. The murder of many godly bishops and others in England, in the reign of the bloody Queen Mary, and the cruel massacre of an immense number of Protestants in Ireland, in the year 1641, besides many

* In order to establish the papal claim of jurisdiction over the Church of England, there has been urged the propagation of the Christian religion in that country by Augustine and his associates, under the auspices of Pope Gregory the First, in the beginning of the seventh century. The submission of the English church at that period, was to Gregory not as universal bishop, but as exercising jurisdiction in a particular portion of Christendom. Besides, it was not to the Roman missionaries that the whole kingdom was indebted for the gift of the gospel, the population of Wales being confessedly already Christian; Northumberland, and some other kingdoms of the heptarchy, receiving instruction from Scotch divines under the episcopacy of three successive bishops of the old British church; there being an attachment in the mass of the population of all those kingdoms; who, although in subjection to the idolatrous Anglo-Saxons, could not have entirely forgotten the faith of their ancestors. In addition to all these considerations, it should be remembered that some of the worst of the errors of the Roman Catholic church were as yet unknown in her.—[Ed.

severe persecutions in France and other countries.

36. Q. What then do you think of a religion that commands and countenances such a practice?

A. It is in this respect not only contrary to true religion, but must be abhorred by all good men.

PART III.

OF ERRORS IN THE WORSHIP OF GOD.

Isaiah xlii. 8.

I am the Lord, that is my name, and my glory will I not give to another, nor my praise to graven images.

37. Q. Do the Roman Catholics pray to any other being besides Almighty God?

A. They pray to angels and saints, to intercede for them, and save them by their merits.

38. Q. Is this doctrine contrary to Scripture?

A. Yes: "There is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all." (1 Tim. ii. 5, 6.) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.)

39. Q. In what does the sin of this practice consist?

A. In dishonouring Christ our only mediator, and giving to creatures the worship due to God alone; which is direct idolatry.

40. Q. Are there any cautions in Scripture against the worship of angels?

A. There are several; St. Paul expressly forbids the practice. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels?" (Col. ii. 16.) "See thou do it not (saith the angel to St. John); I am thy fellow-servant: worship God." (Rev. xix. 10.)

41. Q. Are there any cautions in Scripture against the worship of saints?

A. Yes; St. Peter forbad Cornelius to worship him; saying, "Stand up; I myself also am a man." (Acts x. 26.) And St. Paul and Barnabas said to the people of Lystra, "Sirs, why do ye these things? We also are men of like passions with you." (Acts xiv. 15.)

42. Q. May we not worship the blessed Virgin, the mother of our Lord?

A. Although the Roman Catholics address prayers to her, yet there is neither command nor example to support such worship in the word of God, and (as she is but a creature) it is downright idolatry.

43. Q. Did our Saviour's behaviour to his mother, when he was upon earth, encourage the worship of her?

A. Far otherwise: for though he was subject to her in his youth, (as he was also to Joseph,) and doubtless treated her at all times with due respect, yet he allowed her no authority in any thing that related to his ministry (Luke ii. 51). Much less can we imagine that she hath any power or influence over him now, that he is at the right hand of God in heaven exalted above *every* name that is named in heaven and earth.*

44. Q. If the worship of the Virgin Mary and other saints be unlawful, what pretence can there be for worshipping their images or pictures?

A. None, certainly. It is moreover expressly forbidden in the second commandment: "Thou shalt not make to thyself any graven image, nor the likeness of any thing. Thou shalt not bow down to them, nor worship them" (Exod. xx. 45). Yet all this Roman Catholics do without scruple.

45. Q. Are not the Roman Catholics sensible that such a practice is contrary to this commandment?

A. They seem to be so; for in several of

* The following instances of our Saviour's behaviour to the blessed Virgin, seem to have been providentially recorded in the New Testament, on purpose to discourage the idolatry, which God foresaw the Church of Rome would fall into by worshipping her. Being told, as he was preaching to the people, that his mother and his brethren were desirous to speak with him, he answered, without taking further notice of them, "Who is my mother, and who are my brethren? Whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother." (Matt. xii. 46–50.) In like manner, when a woman, in admiration of his doctrine, cried out, "Blessed is the womb that bare thee, and the paps which thou hast sucked:" he said "Yea, rather blessed are they that hear the word of God, and keep it." (Luke xi. 27, 28.) And his answer to his mother at the marriage feast is very remarkable: "Woman, what have I to do with thee?" (John ii. 4.) As also when she found him disputing with the doctors, and told him, that Joseph, his reputed father, and she "had sought him sorrowing." "How is it," said he, "that ye sought me? Wist ye not that I must be about my (heavenly) father's business?" (Luke ii. 49.) All which passages are so many plain proofs, that she had no authority or influence over him in any thing that regarded the business of his ministry, or the salvation of mankind.

Neither doth St. John, (to whose immediate care she was recommended by Christ upon the cross,) nor any other of the apostles, mention her with any extraordinary respect; nay, so far were they from giving her the title of *Queen of Heaven*, and worshipping her (as the Church of Rome doth) that even her name is not to be found in any of the epistles.

their catechisms they leave out the second commandment, and to make up the number they split the tenth into two.

46. Q. Do they not declare, that they do not direct their worship to the images themselves, but pray to Christ and his saints, through the images?

A. That, indeed, is said by some of them, but it is no more than the heathens said for themselves, and cannot excuse them from the sin of idolatry: for the word of God is express, "Thou shalt not make to thyself any graven image. Thou shalt not bow down to them. Neither shalt thou set thee up any image, which the Lord thy God hateth." (Deut. xvi. 22.)

47. Q. What do you think of the veneration that is paid by the Church of Rome to relics?

A. It is at best a groundless superstition, and has given occasion to much fraud and imposture; many of the pretended relics having never belonged to the persons whose names they bear.

48. Q. What do you think of the frequent *crossings* upon which the Roman Catholics lay so great stress in their divine offices, and for security against sickness and ill accidents?

A. They are vain and superstitious. The worship of the *crucifix*, or *figure* of Christ upon the cross, is idolatrous; and the adoring and praying to the cross itself, is, of all the corruptions of the Roman Catholic worship, the most gross and intolerable.

49. Q. Is not praying for the *dead* another Roman Catholic error?

A. Yes: the Scriptures give no countenance to that practice, and it is inconsistent with reason, to think that they can be helped by our prayers. For, "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.)

50. Q. Is it agreeable to the word of God, to offer up public prayers in *Latin*, where that language is not generally understood by the people?

A. That practice is expressly forbidden. "If I pray in an unknown tongue, my understanding is unfruitful. How shall the unlearned say, *Amen*, if he understand not what thou sayest? If there come in those that are unlearned or unbelievers, will they not say, Ye are mad?" (1 Cor. xiv. 14, 16, 23.)

51. Q. Is that practice consistent with reason?

A. No: the duty of prayer is ordained for the improvement of our souls, and increase of grace: but repeating a set of words by rote, without understanding what we say, cannot possibly answer that end.

PART IV.

OF THE SACRAMENTS, AND OTHER POINTS OF DOCTRINE AND PRACTICE IN THE CHURCH OF ROME.

Acts xvii. 22.

I perceive that in all things ye are too superstitious.

52. Q. How is *baptism* administered in the Church of Rome?

A. With many superstitious ceremonies.

53. Q. Do the Roman Catholics administer the sacrament of the *Lord's Supper* according to Christ's command?

A. No: they withhold the cup from the laity; though Christ expressly said, when he instituted that sacrament, "Drink ye *all* of this." (Matt. xxvi. 27.)

54. Q. Doth the consecrated *bread*, which the Roman Catholics assert to be the *body* of Christ, contain also his *blood*, as they pretend?

A. No: but if it did, the wine would be as unnecessary to the priest as to the people; but our Saviour appointed both kinds to be received; and St. Paul, who wrote to laity as well as to the clergy, saith, "Let a man examine himself, and so let him eat of that bread and drink of that cup." (1 Cor. xi. 28.)

55. Q. What is the sacrifice of the *mass*?

A. The Church of Rome calls the celebration of the Lord's Supper the mass; and pretends that therein Christ is continually offered up a sacrifice for the living and the dead.

56. Q. Is this doctrine agreeable to Scripture?

A. No: we are told there, that "Christ hath *once* suffered for sins. Not that he should offer himself often, but now *once* hath he appeared to put away sin by the sacrifice of himself." And that "without shedding of blood there is no remission." (1 Pet. iii. 18; Heb. ix. 25, 26, 22.)

57. Q. What do you infer from these passages?

A. That since there is no shedding of blood in the mass, and our Saviour Christ doth not suffer anew, there cannot be any sacrifice or remission of sins in the mass.

58. Q. Is the real and true *body* and *blood* of Christ in the mass?

A. No: the body of Christ is "at the right hand of God in heaven;" which both Protestants and Roman Catholics profess to believe, when they say the creed.

59. Q. What, then, do the Protestants mean, when they say in their catechism, "The body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper?"

A. They only mean, that such persons as *worthily* partake of the Lord's Supper, do *spiritually* eat the flesh of Christ, and drink his blood; and do actually receive those spiritual benefits which Christ purchased for mankind, when he gave his body to be broken, and his blood to be shed upon the cross.

60. Q. What do the Roman Catholics mean by *transubstantiation?*

A. They believe that in the sacrament of the Lord's Supper, the bread and wine, immediately after the consecration, are turned into the very body and blood, soul and divinity of Christ.

61. Q. Is this doctrine supported by Scripture?

A. No: for Christ himself, after consecration, calls the wine the "Fruit of the vine" (Matt. xxvi. 29); and St. Paul calls what each communicant receives, by the same name as before consecration: "As often as you eat this bread and drink this cup, ye do show the Lord's death till he do come." (1 Cor. xi. 23.)

62. Q. How do you understand these words, 'This is my body?'

A. In the same sense as circumcision is called the covenant, and the Lamb is called the passover, although they are not the passover and the covenant, but the signs of them. (Gen. xvii. 10, 11; Exod. xii. 11.) So likewise the bread and wine in the sacrament do but *represent* Christ's body, and are a memorial of it to us. For which reason he adds, "do this in *remembrance* of me." (Luke xxii. 19.)

63. Q. Doth the doctrine of transubstantiation contradict the evidence of our *senses?*

A. Our sight, our taste, and our smell, all inform us, that the bread and wine remain after consecration exactly what they were before.

64. Q. What will be the consequence if our senses constantly deceive us in the plainest cases?

A. The consequence will be very bad. For our Saviour proved his doctrine by the miracles which he wrought before men's eyes. But if men's senses may deceive them in the plainest cases, there is an end of all miracles at once, and this great proof of the truth of Christianity is quite taken away.

65. Q. Doth the doctrine of transubstantiation contradict our *reason?*

A. Yes; for our reason assures us, that it is impossible for the same body to be in different places at the same time.

66. Q. Doth not that doctrine betray men into *idolatry?*

A. Yes; for as there is no change made by consecration in the nature of the bread or the wine, the worship that is paid to them is the grossest idolatry.

67. Q. Are the people always sure that the elements are duly consecrated?

A. They cannot be sure of it; because they cannot know whether the priest *intended* to consecrate them or not.

68. Q. What if the priest do not intend to consecrate the elements?

A. Then according to the doctrine of the Church of Rome, there is no consecration, and of course no transubstantiation; and the people who think they worship Christ, "do (even upon their own principles) worship nothing but mere bread and wine; for want of the intention of the priest."

69. Q. Do the Roman Catholics carry this doctrine of *intention* to other articles?

A. Yes; to every one of their sacraments; so that without the intention of the priest no baptism is administered, or child made a Christian; without the intention of the bishop, no orders are conferred, no priest is made; and consequently all his ministration of baptism, masses, absolutions, marriages, &c., are of no effect.

70. Q. Of what consequence is this doctrine of intention to the people?

A. It makes the salvation of the people depend on the care and honesty of the priest, and at best, leaves them in a state of doubt and anxiety.—Nay, by this doctrine, the Pope himself cannot be sure that he ever received holy orders, or was so much as baptized.

71. Q. How do you prove that the five Roman Catholic sacraments are not sacraments of the Christian church?

A. They are not of the nature of a sacrament; for they have either no outward and visible signs appointed by Christ, to convey to us inward and spiritual grace, or they are not generally necessary to salvation.

72. Q. Is *confirmation* a sacrament?

A. No: it is a very useful and ancient ceremony, begun by the apostles; but not being ordained by Christ himself is no sacrament.

73. Q. Is *penance* a sacrament?

A. No: it is not appointed by Christ.

74. Q. Is the *absolution* of a priest necessary?

A. No: for in Scripture forgiveness of sins is promised without any other condition than sincere repentance and amendment:

"Repent and be converted, that your sins may be blotted out." (Acts iii. 19.)

75. Q. On what principles do the Roman Catholics found the doctrine of *penance?*

A. They suppose that every sinner, by way of satisfaction to God for his sin, must suffer some temporal punisment, both in this world by penance, and in the next by purgatory, even though he has sincerely repented and forsaken his sins, and received absolution.

76. Q. Is penance a satisfaction to God for sin?

A. There is no other satisfaction for sin, but that which Christ hath made, "Who gave himself a ransom for all, and by one offering hath perfected for ever them that are sanctified." (1. Tim. ii. 6. Heb. x. 14.)

77. Q. What then is the true *end* of penance?

A. The correction of the sinner, and the admonition of others.

78. Q. Is that end answered by the practice of the church of Rome?

A. No: the sinner is allowed to get another person to do the penance for him, and the Pope grants indulgences, whereby he remits all penances, not only of sins past, but sometimes of such as shall be committed for a great number of years to come, or during a man's whole life. And these indulgences are by many considered as *licenses* for sin, which are publicly sold for money.

79. Q. Is *extreme unction* a sacrament?

A. It is so far from being a sacrament, that it is not once mentioned in the New Testament: the anointing there recommended, being for the recovery of a sick person (James v. 14.); whereas extreme unction is applied with quite a different design; viz., to prepare him for the other world.

80. Q. Are *holy orders* a sacrament?

A. Holy orders are the solemn appointment of certain persons to the ministry; which, though according to Christ's command, is not a sacrament; not being necessary for all to receive.

81. Q. Is *matrimony* a sacrament?

A. Matrimony is a holy and honourable state of life; and was ordained by God between our first parents, in the time of our innocency: but being so long before Christ, cannot be deemed a sacrament of his church.

82. Q. What do you think of the obligation which the clergy, and all the nuns and friars, and others of the Church of Rome, are under *not to marry?*

A. It is so far from being commanded by God, that *forbidding to marry*. (1 Tim. iv. 3.) is set down as one [mark] of them who depart from the faith; and it is often found to be a dreadful snare to the conscience, and an inlet to the most abominable wickedness.

83. Q. Why is the *distinction of meats*, as practised in the Church of Rome, unlawful and superstitious?

A. To abstain from meats is another of the marks of them that depart from the faith. (1 Tim. iv. 3.) The practice hath in fact destroyed the moral use of fasting, by teaching that luxury and drunkenness are consistent with fasting, provided particular meats are abstained from.

84. Q. Why are *pilgrimages* unlawful?

A. Because they promote superstition and idolatry, the worship of saints, and the unlawful veneration of images and relics.

85. Q. What doth the Church of Rome teach concerning purgatory?

A. That the departed souls of the faithful, in order to be cleansed from their sins before they can enter into heaven, must suffer the torment of fire in a place which they call purgatory; from whence however, they may be delivered by the prayers of the church; which are sold for money.

86. Q. Is there such a place?

A. No: the Scriptures tell us of no such place; but, on the contrary, that, "The blood of Christ cleanseth us from all sin. Blessed are the dead which die in the Lord, that they may rest from their labours, and their works do follow them." (John i. 7. Rev. xiv. 13.)

87. Q. What do they mean by *supererogation?*

A. They suppose that some men may have more virtue and merit than is necessary for their own salvation, which may be spared for the benefit of others. This they call the treasure of the church, and pretend that the Pope can dispose of it.

88. Q. How do you prove this doctrine to be false?

A. Our Saviour bids men, "When they have done all things which are commanded them, to say, We are unprofitable servants, we have done that which was our duty to do. In many things we offend *all*." (Luke xvii. 10. James iii. 2.)

89. Q. How do you prove that one man cannot share in the merit of another?

A. St. Paul says, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another; for every man shall bear his own burden." (Gal. vi. 4, 5.)

90. Q. What is the ill consequence of that doctrine of supererogation?

A. It offends the purity and holiness of God, by supposing that sinners can have any merit in his sight.

It dishonours Christ, by supposing that others besides him can make satisfaction for sin.

And it nourisheth spiritual pride in some, and encourageth all manner of vice in others.

91. Q. Can you name any other errors and corruptions of the Church of Rome?

A. Several others might be named, but those already mentioned are abundantly sufficient to show that the Church of Rome hath, in a great measure, changed the pure and holy religion of Christ into a most wretched and dangerous superstition.

92. Q. What think you of those who live in the communion of so corrupt a church?

A. That they are under a most grievous bondage; and therefore I heartily pity them, and pray for their conversion.

93. Q. What do you think then of those who separate themselves from the Church of Rome? May they do it lawfully?

A. They not only may, but are indispensably obliged by God's commands to renounce all such idolatrous worship and sinful practices, and may rest assured of his favour in so doing. "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 17.)

94. Q. What then is your design?

A. I am resolved, with God's help, to live and die in the Protestant faith, as it is contained in the wholesome word of God. And I beseech Him to give me his grace, that I may make a public and constant profession of the *true* religion, and add to that profession the practice of a godly, righteous, and sober life, through Jesus Christ, our only Saviour and Redeemer. *Amen.*

LETTER I.

To the Right Rev. Doctor Bowen, Bishop of the P. E. Church of South Carolina, &c. &c. &c.

Right Reverend Sir:—The station which you hold in our community, and your own deportment, demand and receive my respect. It might, however, happen that in the course of a few letters which I have thought proper to address to you, some expression would escape, that a jealous scrutiny could interpret as wanting in that deference and courtesy which you have a right to expect. Let me beseech you not to attribute such expressions, if they should appear, to any unkind or disrespectful feeling; let them be put to the account of inadvertence.

I desire now to state upon what grounds I have selected you as the person to whom I should address these letters. I am a Roman Catholic citizen of South Carolina, and amongst a number of publications that issue from the Protestant press, which I sometimes read, is the *Gospel Messenger and Southern Episcopal Register, by members of the P. E. Church*, printed in this city. I observed on the last page covering the No. for this month, an enumeration of *Tracts kept for sale on account of the Charleston Female Episcopal, Bible, Prayer-book, and Tract Society*, by Edwin Gibbes, No. 48 Broad Street. The first book on the list was a "*Protestant Catechism, shewing the principal errors of the Church of Rome.*" I purchased a few copies, one of which now lies before me. I was shocked when I read it. I have read some of the most blasphemous publications of all sorts of unbelievers, but I do not recollect to have ever found more objectionable matter in so small a compass, as in the 16 pages of this Protestant Catechism. I next succeeded in procuring "*The First Annual Report of the Board of Managers of the Female Episcopal Bible, Prayer-book, and Tract Society of Charleston, made at the Anniversary, May 27th*, 1828, (*being Tuesday in Whitsun week,*) *together with the Constitution and By-laws of the Society, and a list of the Members.—Charleston, printed by E. A. Miller, No.* 4, *Broad Street*, 1828," as the Catechism was sold for account of this Society. I found the list of members to contain the names of several of the most amiable, respectable, and benevolent ladies in our community. I looked at the Catechism, and then again at the names. I reflected whether it was possible that those ladies believed the truth of the contents of that book. If they did, how could they associate with Roman Catholics? If they did not, how could they exert themselves to disseminate what they did not believe to be true, and that of the most defamatory nature, and the most insulting and degrading to the great majority of the Christians now in the universe? I looked again over the pages of the Catechism. I found that it entered into topics of such a kind as I imagined those good ladies were not accustomed to discuss; such as the nature of the formula subscribed by Pope Liberius; the disputes between the Arminians and the strict Calvinists, and those stated to have existed between the Jesuits and the Dominicans. I looked at the list of managers, and must avow that I was perfectly astonished at the discovery of their competency to decide upon such topics. But when, on looking over the list of "members for life," I dis-

covered your name, together with that of two clergymen, and an honourable lay-gentleman who has swept through the whole literature of ancient and modern times, I was led to believe that the managers sought for more than pecuniary aid from you and your associates. I therefore looked to the Constitution, and the perusal of the first article convinced me of the modest diffidence and correct judgment of the ladies, and pointed out the individual who made himself responsible for their publications.

Article 1. This Society shall be called the *Female Episcopal Bible, Prayer-book, and Tract Society*. Its object shall be the distribution of the Bible, the Book of Common Prayer, and *such Tracts as shall be* APPROVED OF BY THE BISHOP.

In the list of tracts circulated I find the twenty-first item to be

"71 of the Protestant Catechism, showing the errors of the Church of Rome. pp. 16."

As my object is to complain of that publication, Right Reverend Sir, I naturally address myself to you. And I do so in the hope, that you have never read the production of which I complain, but given to it the sanction of your name and office, and approbation, upon the general principle that it was *a Protestant Catechism*, or because of the report of some person upon whose judgment you placed incautious and too easy reliance. I do so in the hope that if I should succeed in showing you that this Catechism contains several untruths, and a multitude of libellous charges upon innocent persons, together with the most opprobrious, injurious and uncharitable expressions, illiberal in their own nature, and contumeliously insulting to a large portion of your fellow-citizens, you will have the candour and magnanimity to disapprove of the publication, and thus induce those good ladies to withdraw it from their agent.

My intention, Right Reverend Sir, is not to enter with you upon a polemical disquisition to prove the Roman Catholics in the right and Protestants in the wrong. I go farther, and state, that even if you or any friend of yours should endeavour to give such an issue to my effort, I am at present disposed to leave the field without even placing my lance in its rest. I seek not controversy upon the doctrinal differences of the two churches. Neither is it my object or intention to insult or to vilify the Protestant church, or any of its institutions or members. I have so frequently felt the pain which is inflicted by similar conduct, that I should deeply regret my being its cause to another. My object is, to show that the church of which I am a member has been misrepresented, vilified, and insulted, and to call upon you, not as the person who has done the injury, but as the officer who can afford the redress, to heal those wounds, by arresting, as far as you have power, the progress of the evil.

I shall now proceed, Right Reverend Sir, to exhibit to you some of the misrepresentations of our doctrine, which this Tract or Catechism contains. That you may the more easily discover where the propositions which I lay down are contained in the Catechism, I beg leave to inform you that I have numbered all its questions, and I shall refer to the number of the page and the number of the question, commencing at and continuing from the beginning. The whole number of questions is 94.

Misrepresentations of Roman Catholic Doctrine and Practice.

1. p. 7. Q. 37 and 38. That Roman Catholics pray to angels and saints to save them by their merits, making those angels and saints mediators with Christ, or in his stead.
2. p. 8. Q. 39. That Roman Catholics dishonour Christ our only mediator.
3. p. 8. Q. 39. That Roman Catholics give to creatures the worship due to God alone; and are thus guilty of direct idolatry.
4. p. 8. Q. 42. That Roman Catholics worship the blessed Virgin, mother of our Lord, in such a way as to commit downright idolatry.
5. p. 9. Q. 44. That Roman Catholics worship the images or pictures of the Virgin Mary and of other saints.
6. p. 9. Q. 44. That Roman Catholics violate the second of God's commandments without scruple.
7. p. 9. Q. 45. That notwithstanding such violation without scruple, Roman Catholics seem to be sensible that their practice is contrary to the said second commandment.
8. p. 9. Q. 45. That therefore in several of their catechisms, the Roman Catholics leave out the second commandment, and to make up the number, split the tenth into two.
9. p. 9 and 10. Q. 46. That Roman Catholics, in excusing themselves from idolatry in their image worship, say no more for their exculpation than the heathens said for themselves, and therefore,
10. p. 10. Q. 46. That Roman Catholics are equally idolatrous as the heathens are or were.
11. p. 10. Q. 48. That Roman Catholics

worship the crucifix, or figure of Christ upon the cross, which is idolatrous.

12. p. 10. Q. 48. That Roman Catholics adore and pray to the cross, which of all the corruptions of the Roman Catholic worship is the most gross and intolerable.
13. p 13. Q. 66. That Roman Catholics worship bread and wine in the eucharist.
14. p. 13. Q. 66. That by such worship of the eucharist they are betrayed into the grossest idolatry.
15. p. 14. Q. 75. That Roman Catholics suppose that every sinner, by way of satisfaction to God for his sins, must suffer some temporal punishment, both in this world by penance, and in the next by purgatory, even though he has sincerely repented and forsaken his sins, and received absolution.
16. p. 14. Q. 75. That Roman Catholics found the doctrine of penance upon the aforesaid supposition.
17. p. 15. Q. 77 and 78. That the correction of the sinner, and the admonition of others, although the true end of penance, is not answered by the practice of the Church of Rome.
18. p. 15. Q. 78. That by the practice of Roman Catholics, the sinner is allowed to get another person to do the penance for him.
19. p. 15. Q. 78. That the Pope grants indulgences, whereby he sometimes remits all penances of such sins as shall be committed for a great number of years to come.
20. p. 15. Q. 78. That the Pope grants indulgences, whereby he sometimes remits all penances of such sins as shall be committed during a man's whole life.
21. p. 15. Q. 78. That those indulgences are considered by many Roman Catholics as *licenses* to commit sin.
22. p. 15. Q. 78. That the public sale of those licenses to commit sin is practised by the authority of the Roman Catholic Church, or of the Pope.
23. p. 16. Q. 83. That to observe days of abstinence, as the Roman Catholics do, is that mark of a departure from the faith which is given in 1 Tim. iv. 3; and is unlawful.
24. p. 16. Q. 83. That the practice of observing days of abstinence, as the Roman Catholics do, hath in fact destroyed the moral use of fasting.
25. p. 16. Q. 83. That Roman Catholics teach that luxury and drunkenness are consistent with fasting, provided particular meats be abstained from.
26. p. 16. Q. 85. That the Church of Rome teaches, that the departed souls of the faithful, in order to be cleansed from their sins, before they can enter into heaven, must suffer in a place which they call purgatory.
27. p. 16. Q. 85. That the Church of Rome teaches that the suffering in purgatory is by the torment of fire.
28. p. 16. Q. 85. That the prayers of the church, by which those souls may be delivered, may be lawfully sold for money, according to the teaching of the Church of Rome.

I have here, Right Reverend Sir, given to you my first list, but as I have divided the contents of the little book into various classes, I have in those twenty-eight propositions only laid down the misrepresentations of our tenets upon some points of doctrine and of practice. Of course, Right Reverend Sir, as you protest against the doctrines of the Roman Catholic Church, and instruct others in the reasons for your protest, it is but a reasonable supposition of mine to assume that you are very accurately informed upon the nature of those doctrines, and can easily and at once discern a doctrine which the church teaches to have been revealed by God, and the full belief of which she insists upon as absolutely necessary for being in her communion, from an opinion which, though considered as well founded by a very numerous class of her children, yet does not regard a subject upon which it was ascertained that God ever made a revelation, and regarding which her members may freely differ, since God has left them free. Now I need scarcely observe to you, that amongst the above propositions there is one which is false, because it asserts an opinion of only a portion, to be the doctrine of the whole church. I must add what I trust is also over caution, that in stating practices which are charged against the church, I have of course added that they were sanctioned either by the doctrine or by the authority of the church, for it is obvious, and your candour will admit that no practice could be imputed to the church which she did not so sanction. I have also in the present list considered the *Church of Rome* and the *Roman Catholic Church* to be intended in the Catechism to mean the same body, and that body the Roman Catholic Church; though of course I need not inform you that they differ as much in their true meaning as do the *Church of Canterbury* and the *Protestant Episcopal Church*. I now, Right Reverend Sir, will take the liberty of

asserting, that each and every one of the above twenty-eight propositions is found in the Protestant Catechism, which is published and sold and distributed as by your sanction, authority, and APPROBATION, and that no one of the said propositions is true; they are each and every one of them utterly void of truth; and yet the clergymen in your churches, the teachers of your Sunday schools, and the good ladies who form the Tract Society, disseminate them to your children as the TRUTH OF GOD, exhibiting to them, at the time of life when they are most confiding and susceptible, and from that authority which they are taught to identify with the truth of God, that not only the Roman Catholics, but also the separated Greeks, the Muscovites, and Armenians, and so many others, are all idolaters, having no better excuse than the heathens. These bodies of Christians, Right Reverend Sir, might be fairly computed at least to contain considerably upwards of *two hundred millions* of souls, whereas the remainder comprises in truth less than *forty millions*. Thus, Right Reverend Sir, you will observe what an argument you create against the Christian system, if you consent to uphold the assertion that five-sixths at least of the Christian people through the world are guilty of downright, direct, gross, and intolerable idolatry. You do not yourself believe such to be the fact; at least, I should hope you do not; it would be mortifying to me to suspect you did: and since you do not yourself believe it, I surely do not expect too much, when I hope you will vindicate your name by forbidding falsehood to be taught in the temples of the living God, and to those children for whom you must so seriously answer before the tribunal of your God and theirs. As I understand from those who have the honour of your more intimate acquaintance, that you are anxious to be considered a firm supporter of what they call the pure, sterling, orthodox doctrine of the good old Church of England, and by no means as being a *new light* or *evangelical*. And as I desire to conform to your own wishes upon this point, I suppose you have no objection to be classed with such men as the reverend prebendary of Westminster, and I expect to hear you address those good ladies in his words: "Do not lead the people by the nose, to believe you can prove the papists to be idolaters, when you cannot."*

Am I in error, when I assert my conviction that the respectable Bishop of the Protestant Episcopal Church of South Carolina does not believe that a Roman Catholic indulgence is a *license* to commit sin? I think too highly of his intellect, I appreciate the extent of his reading too much, and look upon him to be too prudent and too dispassionate to allow him to fall into the egregious mistake which this little book maintains, under the apparent sanction of that prelate's authority. No, Sir! I will not easily suppose you have yielded to this unfounded delusion; and surely if you did believe that Roman Catholics could purchase those licenses, as this book asserts by your apparent authority, you are bound to exert yourself for the public welfare of the state. There can be no security in the city of Charleston for life, liberty, property, or peace, if one-sixth of its inhabitants may be thus *licensed* to commit every crime for a trifling pecuniary compensation. Your duty would be, if you believed the statement of the book, to denounce those destroyers of society to the legislature, and to cause them to be excluded from our state; their existence amongst you would be a greater curse than a Haytien importation. Did you believe the truth of the charge, you would be a criminal for not having used more strenuous efforts, though I believe that you can not be accused of lack of industry, and more open denunciation to keep Roman Catholics out of the state. Your comparative apathy is then to me evidence of your disbelief of the charge, and leads me to hope that you will vindicate your name and fame from what I must call a libel upon more than two-thirds of Christendom.

It is generally, and I would say correctly, thought that a gentleman of your rank, station, character, and information would upon the discovery of a single falsehood in a book for the instruction of children in the *truth of God* and the *way to Heaven*, have the error corrected or withdraw his sanction, and endeavour to repair the injury that had been done. I am led to hope that you think thus also. But if there be a case which above all others calls for such conduct it is the present, in which a number of the most amiable, virtuous, and dignified ladies of one of our most polished states, have, through reliance upon your judgment and integrity and honour and delicacy of feeling, given their names to the public as the disseminators of the book which in the places referred to contains, I would say, twenty-eight distinct untruths, which are not only offensive to five-sixths of the Christian world, but injurious to the cause of Christianity. Suppose, Right Reverend Sir, that my enumeration were fastidious or incorrect, you will at least I trust acknowledge that the little book

* Thorndike's Just Weights and Measures.

contains more untruths than one, where I have exhibited twenty-eight. And I shall lay before you several others in my next.

I remain, Right Reverend Sir,
Your humble servant, B. C.

Charleston, S. C., July 14, 1828.

LETTER II.

To the Right Reverend Doctor Bowen, Bishop of the Protestant Episcopal Church of South Carolina, &c. &c. &c.

Right Rev. Sir:—In my former letter I brought under your observation twenty-eight propositions from the Protestant Catechism, which are so many misrepresentations of the belief and practice of the Roman Catholic Church. I shall now exhibit some of a similar description, but whose phraseology is generally so constructed in the little work itself as to render occasional explanation proper, in order to have a distinct and accurate notion of each proposition. I am one of those persons who think that we cannot be too precise in our modes of expression regarding science or religion, if we desire to have a knowledge of things and not merely a show of words; hence you will, I trust, excuse me if I sometimes dwell perhaps tediously and with apparent fastidiousness upon what, though plain to you, might require some farther development for persons not so well accustomed to theological inquiries, and several of whom will read these letters.

I shall proceed to refer to the book upon the system laid down by me already.

Misrepresentations of Roman Catholic Doctrine and Practices.

1. p. 2. Q. 5. That Roman Catholics acknowledge the Pope to be supreme head of the church.

It is a principle amongst Christians to which the Roman Catholics have at all times most religiously adhered, that Christ, and he alone is the supreme head of the church, which consists of the whole body of faithful believers, whether in Heaven, on earth, or in Purgatory; that is, whether triumphant, militant, or suffering: as they believe the church divided. Now Christ is not only according to them the supreme head of the entire, but of each portion: that portion on earth is to us a visible society duly organized, and having a visible head on earth, besides its invisible head in Heaven. And, since the charge generally urged by many Protestant writers against Roman Catholics is, that the Pope *usurps* the place of Christ, *dethrones* Christ, *sets himself above God*, and a variety of such phrases; teaching Protestant children in their Catechism, that Roman Catholics acknowledge the Pope to be the supreme head of the church, without any qualification or explanation, is greatly misleading them: and if done with the intention of causing them to believe that Roman Catholics substitute the headship of the Pope for that of Christ, is an artifice to which I trust nothing could induce you to stoop. The Catechism obviously imputes this substitution of headship to Roman Catholics, and therefore I note it a misrepresentation, equally great as if a person was to insinuate that your flock dethroned Christ by calling you the head of the Protestant Episcopal Church of South Carolina.

2. p. 2. Q. 5. Roman Catholics teach that besides the Scriptures, they are bound to receive as the rule of Faith whatever the Church of Rome directs.

I might at once without any explanation state this to be plainly untrue; but since in my former letter I admitted that I looked upon the phrases "*Church of Rome*," and "*Roman Catholic Church*," to have been indiscriminately used in the little book, it might be urged here, that by the phrase used, *the Roman Catholic Church* was intended. You know, Right Reverend Sir, that, properly speaking, *the Church of Rome* is only the Diocess of that city, and does not cover one-twentieth as large a space as does the Diocess over which you preside, whereas *the "Roman Catholic Church"* is spread through all the civilized nations of the earth, as also through a majority of the barbarous tribes: the *Church of Rome* does not contain one million of souls; *the Roman Catholic Church* contains upwards of one hundred and fifty millions of souls; however high the place of that principal church might be, it is *a particular Church*, it is not the entire church; Roman Catholics look upon the *Church of Rome* to be the See of the Chief Bishop, they consider the *Roman Catholic Church*, to be the *universal Church*. This notorious and palpable distinction is generally evaded by those who wish to create a confusion of ideas by which both expressions would appear to mean the same thing, and thus give rise to the notion that when we say, we learn anything from the universal church, or from the Roman Catholic Church, we mean that we learn it from the particular church of Rome, which would be an evident misrepresentation of our meaning. This proposition is then untrue, inasmuch as it insinuates that the authority of the

particular See of Rome, and not that of the universal Church of Christ is a rule of Faith for Roman Catholics. We might just as reasonably call the whole federation of our Union, the federal city of Washington.

The proposition is again incorrect in the verb which is used, *directs:* this word implies a power and latitude which the church has not. Her authority is to preserve and teach what was originally given to her charge, and to judge in doubtful cases, and to inform us by her decision, of what God has revealed, and thus to give testimony by which we might be always brought to know the communications of Heaven, to which she has no power to add, from which she has no power to detract, and which alone we are by faith bound to believe.

3. p. 2. Q. 5. Roman Catholics believe themselves bound to receive whatever the Church of Rome directs as a rule of practice.

This is altogether untrue.

4. p. 2. Q. 8. The Roman Catholic Church does not allow the free use of the Scriptures to the people.

The body mentioned in the little book is the Church of Rome, but I have in my previous explanation shown why I give the phrase which designates the only body which we look to as having authority, viz., the Roman Catholic Church. But as regards either body, the particular division or the universal church, the proposition is untrue. The *free use of the Scriptures* is allowed. But in the first place, Right Reverend Sir, you know that every book distributed as the Scriptures is not admitted to be such. For instance, suppose I give the books of Tobias and of Maccabees, you will probably say, I do not distribute the Scriptures, and if another person gives a mutilated portion of an Epistle of St. John, unfaithfully translated from a Greek copy received from Arians, I will deny it to be the Scriptures. Thus to call a book the Bible, is not evidence of its being what it is styled: and the free use of the Scriptures might be allowed by the church, whilst she prohibited her children from taking, or keeping, or using, notoriously defective, or very doubtful copies of the sacred work.

In the second place the use of the Scripture is founded upon a knowledge of its meaning, that meaning is not varying from age to age, but is now the same that it has always been; it was as well known in the days of the apostles as it could be, and the perfection of interpretation was to preserve that meaning unchanged: to make new conjectures, and to exert ingenuity in explaining the sacred book in new ways, would not be to use it, but to abuse it. The church, whilst she prevents this abuse, consecrates the use. The Roman Catholic Church forbids her children to take, keep, or use copies or versions upon private or insufficient authority; and also forbids them to make any new interpretations which would contradict those derived from the same source as the book itself, and testified by the voice of ages and nations. To call this forbidding the free use of the book is a misrepresentation.

5. p. 3. Q. 9. The Roman Catholic Church keeps the Scriptures from the people.

This is notoriously untrue. Any Roman Catholic or Protestant who chooses to purchase Catholic versions of the Bible, may procure them as easily as he can any other book of the same value.

6. p. 3. Q. 9. The pretence under which the Scriptures are withheld is the incompetency of the people to understand them.

There needs no pretence to justify what does not occur.

7. p. 3. Q. 9. The effect is that the Roman Catholic people do not discover how contrary their religion is to the word of God.

In this place, Right Reverend Sir, the little book begs the question, by assuming what is not the fact, viz., that our religion is contrary to the word of God, and in the next place it is a fact that Roman Catholics do very studiously in several instances search the Scriptures and discover, not contrariety, but conformity between the contents of the book and their religion, and finally, I would hazard the assertion that Roman Catholics have twenty writers who have elaborately compared and published the result of their comparison, showing that uniformity, for every one Protestant Episcopal writer who has attempted any similar work; so that this seventh proposition is in every way untrue. I might add, were I disposed to swell my catalogue of enumeration, that this passage contains an untrue and uncharitable insinuation, which is frequently directly made, viz.,

8. That the object of the Roman Catholic Church is to keep the people in this state of supposed ignorance.

But I am inclined to believe that you will not be very ready to make this assertion. There are other *learned* and *liberal* gentlemen in Charleston who have occasionally made it; the good sense and discernment

of the public, however, have so well appreciated their acquirements and dispositions, that farther comment is unnecessary.

9. p. 3. Q. 12. Roman Catholics do not allow the Scriptures to be the *entire* rule of faith, except as explained by their unwritten traditions, and the authority of their church.

I must confess, Right Reverend Sir, that this is to me one of the most extraordinary propositions in the whole production. And so it must appear to you, or to any other intelligent person, who is acquainted with our principles. Of course you know our assertion, viz., that the Scripture itself as well as the most ancient witnesses testify that the principal revelations of our Saviour were made in the interval between his resurrection and his ascension, of which revelations we have no record in the Scriptures. I am at a loss to conceive how a tradition, written or unwritten, can explain that which does not exist, viz., the Scriptures containing these revelations. How can the authority of the church explain it? Roman Catholics indeed state, that tradition supplies what has not been written in the sacred volume, and that the authority of the universal church, upon which alone we can at this time ordinarily know what is an inspired record, can also supply by enabling us, in like manner, to know what is a correct, authentic tradition. And surely, you will not assert, that Roman Catholics would consider the tradition useless or insufficient if it was written! But this I look upon to be of a piece with the other unbecoming cunning displayed through all the pages of the Catechism. Roman Catholics distinguish the word of God, which alone is the basis of faith, into "*the written word*," viz., the holy Scripture, which is by pre-eminence THE WRITING, and "*the unwritten word*," or the evidence of revelation which, though sufficiently strong and full, is *not written in the sacred volume* by inspired penmen, yet has been put in a thousand other ways upon the record of writing by various good witnesses. But the object being to weaken the force of this evidence, by insinuating that it was mere traditionary hearsay, the phrase "unwritten tradition," was used, to make the erroneous impression upon the youthful mind, and the above proposition is not only incorrect and imperfect, but insidious; for it is calculated to create confusion of ideas, to suppress truth and to suggest falsehood, and as such could not meet your support. I would here make a passing remark, that the compiler of the Catechism in Q. 8, asks, "Does the *Church of Rome* allow the free use of the Scriptures, &c," and in Q. 12, "Do *Roman Catholics* allow the Scriptures, &c.," which is that deceitful shifting of terms that I previously noted, but shall no more advert to.

10. p. 3. 13. Roman Catholics found their doctrine, that the Scriptures, though being the word of God, are not the *entire* rule of faith, except as explained by their unwritten traditions, and the authority of their church, on the pretended infallibility of their church.

This proposition is untrue, because Roman Catholics do not hold the doctrine there laid down, and therefore cannot found it upon any basis. Again, it is untrue because the doctrine which they do hold, and instead of which the above misrepresentation is given, is not founded upon the infallibility of the church, whether real or pretended, but upon the declarations of our blessed Saviour, upon the facts recorded in the Scriptures, upon the common sense of mankind, upon the peculiar circumstances of the case, and upon the uniform testimony of the first Christians.

11. p. 4. Q. 17. The Pope claims to be supreme head of the church, on the pretence that he is successor to St. Peter, whom Roman Catholics assert to have been Bishop of Rome.

This I must also beg leave to call a misrepresentation, for it omits the original, principal, and indeed the only essential ground of the claim; which is that Christ established the office of head Pastor of the church, which was to continue as long as the church on earth should last; this is altogether suppressed, and without this, and the fact that St. Peter did hold this office, the facts adduced, viz., that he was Bishop of Rome, and that the Pope is his successor, would be valueless. You will acknowledge, Right Reverend Sir, that the suppression of the true ground of any tenet, is not the way in which a candid man would exhibit that doctrine, especially when undertaking to state that ground, though he might call it a pretence. I think Bishop Bowen has too much honour and delicacy and love of truth, to approve of such conduct.

12. p. 6 & 7. Q. 30. Popes have maintained the position that faith is not to be kept with heretics.

The meaning of this as laid down in the Catechism, I take to be, that the head of the Roman Catholic Church has taught, with the consent of that Church, and in accordance with its principles, that Roman Catholics are not bound by the same moral

obligation to fulfil their contracts, or adhere to their promises with persons who differed from them in religion, as with those who were members of their own church. This, Right Reverend Sir, is one of the most serious accusations that could be made, and therefore ought not to be made without proof. I believe I might safely assert, that you never saw any proof of its truth; if you did, you are bound to publish it, if you did not, can you *approve* of the publication of so atrocious a libel? The part regarding persecution will come under our view at another time. It is not in the class for today.

13. p. 6 & 7. Q. 30. Popes have maintained the position that the Pope can absolve subjects from their oath of allegiance to Protestant princes.

The venerable Bishop White of Pennsylvania, maintained the position, that the subjects of a Protestant prince could absolve themselves from their oath of allegiance to that Protestant prince, and he acted upon this position, and did encourage such subjects both by word and by example, and by his ministry, to rebel against their lawful sovereign, contrary, as the little book says to the express command of Scripture. "Let every soul be subject to the higher powers. The powers that be are ordained of God." (Rom. xiii. 1.) But to be brief. You are too well acquainted with history to be misled by the wretched sophistry which would argue, that because a person held a particular office, all the acts he did were done in virtue of that office. The Popes governed the church as successors of St. Peter, the first chief pastor, and some of them absolved the subjects of Catholic and of Protestant princes from their obligation of allegiance, not by virtue of their spiritual supremacy, but as delegates of the Congress of European Potentates, when those cases existed, for which the laws of those conventions had provided. Doctor Bowen has too great a regard for logic to commit the outrage of drawing universal conclusions from special premises, and those specialties very few and very peculiarly marked. Doctor Bowen is too well acquainted with the principles of general law, to deny that long disuse, and a universal contradiction notoriously, practically and actively adhered to, and not resisted, form a most perfect abrogation of any law, which it is in man's power to enact. Hence, he knows the Popes neither have nor claim to have, during centuries, any power or right to absolve subjects from their allegiance to Protestant princes. And even the compiler of the Catechism, appeared to be so fully convinced of the bad ground on which he stood, that he did not venture to set this forth as a doctrine of the church, but with a grovelling cunning, which is not very enviable, he contrives to throw in the matter to mislead the big and little children, who might be provided with the *religious tract*. Surely, the Bishop of the Protestant Episcopal Church of South Carolina will not lend himself to countenance such practices as this.

14. p. 7. Q. 34. 35. 36. { That the Roman Catholic religion countenances and commands, persecution, massacre, and murder.

In order to support either of the six propositions to which this compound should be reduced, for the purpose of precision, it would be necessary to take each verb separately with each attribute, and to find that the truth of the assertion was undoubted in that special expression. I shall take that which would appear the most easily maintained, viz. "The Roman Catholic religion countenances persecution," and I ask the Bishop, whether he thinks its truth can be proved. I tell him it cannot; because that religion does not countenance persecution. Should he be disposed to enter upon the investigation of this topic, I have no reluctance to meet him, and probe it to the bottom, and shall stipulate for only one condition; that he shall allow me, after having vindicated the Roman Catholic religion, to try his own or his parent church, or any other Protestant Church by the same ordeal. I do not mean to evade the array made in this place, but my time for this part of the examination has not yet arrived. There are in truth, six very serious misrepresentations in this place. I shall now consider them as only one, and therefore have charged the entire as only No. 14, of the second division.

15. p. 11. Q. 53. Roman Catholics do not administer the Sacrament of the Lord's Supper according to Christ's command, for they withhold the cup from the laity; though Christ at the institution commanded that all the laity who communicated, should drink of the cup.

This is assuming as decided in their favour the very question upon which Roman Catholics say that Protestants commit a very serious mistake, viz.: that the words of Christ, *Drink ye all this*, were such a command as is described. Secondly, it is so assuming *against* what we believe to be a Scriptural fact, viz. that Christ did give communion only under one kind: thirdly, it

charges as criminal upon Catholics, what the regulation of most, if not all the Protestant churches themselves permits in certain cases: and fourthly, it charges upon the entire Roman Catholic church the discipline of only a part. Hence there are serious mistakes in both principle and fact.

16. p. 11. Q. 54. Although the consecrated bread which is pretended to be the body of Christ, should also contain his blood, the wine would be as unnecessary for the priest as it is said to be for the people.

The principle of this reasoning is correct, and the conclusion is fully legitimate, so far as the Eucharist is only considered to be a Sacrament, and hence when a Bishop or Priest does not celebrate, but only communicates, he does so in the same manner as do the laity, and in those places where the discipline regulates to take communion only under one kind, he receives only under that kind. But Christ commanded both kinds to be consecrated and consumed at the sacrifice, which is offered by the Priest and not by the people; and the misrepresentation of our doctrine and practice consists in suppressing this explanation, viz. That when the priest celebrates Mass he offers the Eucharistic sacrifice, for doing which, it is requisite that he should consecrate and communicate under both appearances of bread and wine.

17. p. 12. Q. 57. That Roman Catholics if they believe that Christ is offered as a sacrifice in the Mass, must believe his blood to be shed therein.

This position is not correct, because although blood might be shed in the slaying of the victim, yet that victim so slain, might be subsequently offered in sacrifice to God without a renewal of bloodshed.

18. p. 12. Q. 57. That if Roman Catholics believe that Christ is offered in the Mass, they must believe he suffers again.

Neither is this correct, for they might believe as they do, that although he is now incapable of suffering, yet he has power to offer that body in which he did before suffer, so as to have his merits now applied to those present at that offering, and this would be a real sacrifice as they believe, though not a real suffering.

19. p. 12. Q. 57. That if Roman Catholics believe sin to be taken away by the Mass, they must contradict the declaration of St. Paul and of St. Peter. (1 Pet. iii. 18; Heb. ix. 25, 26, 22.)

The question in each case here is whether the doctrine of Roman Catholics is correctly given. It is not so given in this place, for they do believe that remission is truly had only by virtue of the shedding of the blood of Christ on Calvary; but that the merits of the blood then shed might now be applied, as they believe it is, by the several institutions of our Saviour, of which the Mass is one.

20. p. 12. Q. 60. Roman Catholics by transubstantiation, mean to say that the bread and wine are *turned into* the body and blood of Christ.

This is an improper use of words, by which a misrepresentation is effected; whether intentionally or not, I do not undertake to assert. But it is a perpetual and well-founded cause of complaint which we have, that in place of using our own words, our opponents use expressions not ours, and which we would not use, but which, they assert, convey our meaning. The phrase *turn into*, as usually understood, does not convey our meaning of transubstantiation, because to turn anything into another, generally imports that the same substance which was originally present continues still to be present, though under a different appearance, or in a different mode of existence; and this is a complete contradiction to our doctrinal expression. We say the bread and wine are *changed* in substance, though not in appearance, and we use the very word *transubstantiation* to guard against the mistake or misrepresentation of which I here complain. The substance of the bread is *not turned into* the substance of the body, but there is a *change of substance*, by which one substance comes in place of another, and retains the appearance of the first. I do not notice what I call gross mistakes in the explanation of the passages of Scripture in the succeeding questions and answers, because you are aware, Right Reverend Sir, that I do not enter upon controversy; I only exhibit misrepresentation.

21. pp. 13, 14. Q. 67, 68, 69, 70. Roman Catholics cannot be certain that the Eucharist is duly consecrated, neither can they be certain of receiving any sacrament, and must at best be in a state of doubt and anxiety about all their Sacraments, as the effect depends upon the private and concealed intention of the priest.

This is a very serious misrepresentation of our doctrine of *Intention*. I should scarcely believe it possible that it was an innocent mistake, but that I have lately discovered that the mode in which the general body of Protestant writers learn what Ro-

man Catholics teach, is not by reading the works of Catholic authors. Hence I do admit that even you, Right Reverend Sir, might possibly, notwithstanding the station which you occupy, be yourself under a serious mistake upon this head, and that you perhaps do not know our theological meaning of the word "*Intention*;" at all events, your little Tract is egregiously incorrect upon this head.

22. p. 16. Q. 87. Roman Catholics suppose some men may have more virtue and merit than is necessary for their own salvation.

They do not suppose that any man has as much virtue or merit as is necessary for his salvation, for they do not suppose that men are saved through their own virtues or merits, but through the merits of Christ.

23. p. 16. Q. 87. Roman Catholics suppose that they who have more virtue and merit than is necessary for their own salvation, can spare it for the benefit of others; and this they call the treasure of the church.

If this were her only treasure, Right Reverend Sir, it would be indeed a very poor and a very empty one. But there is a fundamental mistake, and your little book not only misrepresents our doctrine of supererogation, but gives to the Pope a sinecure.

24. p. 17. Q. 90. The doctrine of supererogation dishonours Christ by supposing that others beside him can make satisfaction for sin.

Indeed it does not dishonour him, nor does it suppose any such doctrine.

25. p. 17. Q. 90. It nourishes spiritual pride in some, and encourages all manner of vice in others.

Will the good prelate be pleased to descend to particulars. I deny that it does either, and I state that if Bishop Bowen believes the truth of this proposition, he does not understand the doctrine of the Roman Catholic Church upon this subject.

It is time for me to close this letter, Right Reverend Sir. But I do intreat of you to look over those twenty-five mistakes, which added to the preceding twenty-eight, will make at present fifty-three. Look at the list of the good ladies who have, under your guidance, published to the world those fifty-three untruths; and say whether you do not owe it to their feelings, as well as to your own character, to suppress this Tract. I shall proceed to take up another class of propositions in my next; and believe me when I assure you that I cannot contemplate without serious pain, the possibility of your having approved of such propositions as several that yet remain to be exhibited.

I have the honour to remain,
Right Reverend Sir,
Yours, &c. B. C.

Charleston, S. C., July 22d, 1828.

LETTER III.

To the Right Reverend Doctor Bowen, Bishop of the P. E. Church of South Carolina, &c. &c. &c.

Right Rev. Sir:—I have in my two previous letters exhibited several misrepresentations and mistakes regarding the doctrine and practices of Roman Catholics, which are to be found in the Protestant Catechism of which you appear to have approved; and which I had hoped was not sanctioned by you. Amongst my grounds for that hope was the difficulty of imagining that you could have adopted them yourself; or if you had not, that you would approve of teaching them contrary to your conviction. Another ground was the difficulty of imagining that you could have sanctioned the teaching of what was inconsistent with itself; and I found this little Catechism to contain much of what I looked upon as self-contradiction, and much of what appeared to me incompatible with your other teaching, and much which appeared to me to be in contradiction to that version of the Bible which is used in your church.

I shall endeavour to exhibit some of those inconsistencies, but in doing so, I beg to remind you that my object is not to create controversy; it is merely to bring your attention to the question, whether you ought not to disapprove of this book, as being inconsistent with itself, with your principles, and as I understand it, with the Holy Bible.

Inconsistencies of the Protestant Catechism.

1. p. 2. Q. 4. A Protestant is one who protests against the errors of the Roman Catholic religion.

It is plain, if this definition be correct, that the Roman Catholic religion must be in existence before a Protestant could exist; since a man cannot, except by prophecy, make a protest or declaration against that which has not yet appeared, and it would indeed be folly to assert, that a Protestant Church existed before there were Protestants; for the church as defined by the exposition of the Catechism recommended by the Bishop and Clergy of the Diocess of South Carolina, second edition, printed by

Sebring, in this city in 1826, p. 16, is *the whole congregation of the faithful; all that profess and call themselves Christians.* Of course the "Protestant Church," is *the whole congregation of all who profess or call themselves Protestants;* and a Protestant being *one who protests against the errors of the Roman Catholic religion,* the errors of that religion must be in actual existence *before* the existence of a Protestant individual or church, unless, what I do not believe you will assert, all the early Protestants were prophets. Now, Right Reverend Sir, we have in

2. p. 6. Q. 28. Which is the most ancient church? A. The Protestant: for, instead of being founded lately, as the Roman Catholics pretend, it is, in fact, much more ancient than their own: being a true, primitive, apostolical church, "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." (Eph. ii. 20.)

The article xix. of your church confirms your first definition of a church in the exposition.

Of the Church.

"The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

But I am at a loss how this is reconcilable to the second part of the definition in the exposition, which is *all that profess and call themselves Christians,* unless you will allow that in every congregation that professes and calls itself Christian, the pure word of God is preached, and the sacraments are duly administered according to God's ordinance in all those things that of necessity are requisite to the same; and that all those are congregations of faithful men, provided they profess and call themselves Christians; and if such be the case, how can there be erroneous sects in Christianity? Probably some persons whose minds are more clear and acute than is mine, could explain and reconcile those positions.

Upon this point, too, if the definition in q. 4 of the little book be correct, it will be necessary for us to have new histories written, because all those that exist, whether written by Catholics or Protestants, state that the name *Protestants* was first given in the year 1529 to the disciples of Martin Luther, who with six princes of the empire at their head, *protested* against the decree of the Emperor at the Diet of Spires, and appealed to a general council; and gradually the other separatists from the Roman Catholic Church in the West got the same name, from acting upon the same principle.

Now in page 5, q. 26, I find it asserted, that the Protestant church *was not* founded by Luther. I believe, sir, you know at least, as well as I do, the origin of the name, and indeed it is natural to suppose that no one knows it better than you. If the origin be as I described, and as all our historians state, is it not a third inconsistency to deny to Martin Luther the honour which he so frequently receives from his own followers, of being the founder of the Protestant church? Indeed Calvin only followed where others led; he was too young to appear in sufficient time to be, properly speaking, *a founder* of the Protestant church. It was only in 1536 he received his first appointment at Geneva. But if he who gave a renovating impulse to a sinking cause, who gave to chaos something like form, and whose disciples had more or less to do in regulating Protestantism wherever found, deserves to be called a founder of that church, then indeed Calvin is pre-eminently entitled to the appellation; and as yours, sir, may be considered a daughter of the English Protestant church, and as the doctrine of that church was principally regulated under the influence of Calvin, it would appear to me inconsistent for those who teach that doctrine, to deny his proper title to the teacher of their teachers. Again, Right Reverend Sir, though it be fashionable in these latter days, at this side of the Atlantic, to deny that King Henry VIII. had any share in the foundation of the Protestant Episcopal Church, and to assert that he was more a Roman Catholic than a Protestant, I scarcely thought that you would be led away from the principles to which I understand you firmly adhere: and from the credit given in the English and the American Protestant Episcopal Churches to the Books of Homilies, I naturally inferred that you respected their contents. I quote from the New York edition of 1815, which is the first American from the last Oxford edition.

"Honour be to God, who did put light in the heart of *his faithful and true minister* of most famous memory, King Henry VIII., and gave him the knowledge of his word, and an earnest affection to seek his glory, and to put away all such superstitious and pharisaical sects, by Anti-Christ invented, and set up against the true word of God, and the glory of his most blessed name, as he gave the like spirit unto the most noble and famous Princes, Josophat, Josias, and Ezechias." p. 47.

I scarcely expected that those great leaders of the Protestant religion would, with your approbation, be treated thus.

3. p. 5, Q. 26. Was not the Protestant Church founded by Luther and Calvin and King Henry the Eighth?

A. No: "Jesus Christ himself is the author and finisher of our faith." (Heb. xii. 2.) The reformers set up no *new* religion, but restored the *old* one to the purity and perfection it had before it was corrupted by the peculiar doctrines of the Roman Catholic religion.

I was aware, sir, that you knew the difference between *a church*, which is a congregation of persons, and *a religion*, which is a collection of doctrines and practices: and I believed that neither the soundness of your logic, nor the candour of your disposition, would permit you to sanction the dishonest shuffling which questions concerning church and answers concerning religion. It is an evident fact that Martin Luther, John Calvin, King Henry VIII., and others, were the founders of the Protestant *church:* but it is altogether a different question whether the *religion* of that Protestant church was the ancient doctrine and discipline restored, instead of Roman Catholic corruption; or novelty and error, unwarrantably substituted for Roman Catholic, primitive truth. Upon this question I do not mean to enter; but you will, I am sure, allow that whatever might be said as to religion, the Protestant *church* did not exist before the year 1529: and thus I had another ground for hoping you had not given your sanction to disseminating this deceitful little work.

4. p. 2, Q. 4. A Protestant is one who, besides protesting against the errors of the Roman Catholic religion, admits no rule of faith and practice but the Holy Scriptures.

This, Right Reverend Sir, I admit to be an excellent definition when taken in its plain, obvious, and unrestricted meaning, and that meaning ascertained by what is acknowledged to be the great principle which distinguishes a Protestant from a Roman Catholic. That principle is, that in explaining the holy Scriptures, or in ascertaining the meaning of any passage in this sacred collection, the Protestant is to be guided solely by his private judgment, and is authorized to follow his own individual opinion, though he should stand alone; whereas the Roman Catholic is bound to be guided by the judgment of the universal church, and must yield his private opinion to the testimony of the great body of Christians, informing him of the fact upon the questions, what has always been held as the meaning of that passage, and what is the doctrine that it has always been known to contain. This definition would also agree fully with that given of the church, in the *Familiar Exposition*, p. 16. "By the church, I mean the whole congregation of THE FAITHFUL; all that profess to call themselves Christians;" for, thus, Right Reverend Sir, ALL that profess and *call themselves* Christians, and the *faithful*, are identified. And upon the Protestant principle it cannot be otherwise. Episcopalians, Presbyterians, Baptists, Methodists, Moravians, Unitarians, Socinians, Arians, Congregationalists, Universalists, Nestorians, Eutychians, Quakers, Swedenborgians, and hundreds of others, whom it is unnecessary to enumerate, *all profess and call themselves Christians*, all admit no rule of faith and practice but the Holy Scriptures; therefore they are *faithful Protestants;* for besides the above qualifications, they all protest against the errors of the Roman Catholic religion, as well indeed as against the errors of each other. All this is legitimate reasoning; but I feared to assert, and yet scarcely knew how to deny that you held the principle, and of course as a consistent reasoner, should admit the result. I shall now give you the grounds of my hesitating to assert that you held the principle.

In Article xx. of your church, it is asserted "that the church hath authority in controversies of faith;" that is, if I know the meaning of words, power to terminate the controversy by an authoritative decision. It is true that this power is limited by the subsequent part of the article. I shall enumerate the several limitations. 1. It has no power to decide contrary to the written word of God. 2. Nor so as to make one part of God's word contradict another, or be repugnant thereto. These are in fact the only two limiting clauses strictly taken, and to these the Roman Catholic Church fully subscribes, and the full force of those clauses every Roman Catholic is ready to maintain. But there is at the end of the article a clause which no Roman Catholic will admit. 3. That the church should not require anything to be believed for necessity of salvation, besides what the Holy Scripture contains. Now I suppose a case which every day occurs. A controversy has arisen upon the questions of faith, "Is there any difference of order between a Bishop and a Presbyter, or are they only different names for the same order?" and, "Is Episcopal ordination necessary to create a valid ministry, or will Presbyterial ordination suffice?" Your church claims the power by this article to give an authoritative decision, which she says ought to terminate the controversy. 1. Because this decision would not be contrary to the written word of God, but ac-

cording to it. 2. Because it does not expound one place of Scripture, so as to make it repugnant to another. And 3. Because it is not besides the Holy Writ, but is contained therein, and is moreover essential to the integrity of the ministry as therein described. I am at present under the impression that such is your view of the authority of your church; and since this is totally inconsistent with admitting the principle of private judgment, and totally inconsistent with admitting that all who deny this power to your church are not faithful, and admitting to others the right of private judgment would be totally inconsistent with the fact of your claim to a valid ministry, whilst you deny it to the other divisions of Protestants; I did hesitate.

Again, I was confirmed in this hesitation by the following passage in "The Familiar Exposition," page 16.

Q. Why is the church of Christ called Catholic?

A. The church of Christ is so called, because it is not confined to any one place or country, but takes in every nation upon earth. "The holy church throughout all the world." (Te Deum.)—(Which certainly is not Holy writ.)

Q. Is there not *another* sense in which the church is called *catholic?*

A. Yes; the church is called catholic, because it ought not to admit any new and particular opinions, which occasion sects or parties in religion; but to *hold fast the form of sound words, after the common faith,* (2 Tim. i. 13,) *and to adorn the doctrine of God our Saviour in all things,* (Titus ii. 10,) whole and entire, *according to the truth of the gospel.* (Gal. ii. 14.)

I found such an inconsistency between the definition of a Protestant who makes up his particular opinion, which is often a new one, upon his private authority, and which occasions sects and parties in religion, and this definition of *Catholic*, to which you appear desirous of adhering, that I did hesitate to believe you could patronise inconsistencies.

But this hesitation was confirmed by the conclusion that if the definition of the little catechism was adopted by you, you must necessarily hold that there could be no such thing as *heresy* in Christianity, or else that every Christian was a heretic. I need not inform you that the word αἱρετικος, is derived from the verb αἱρεω, "I choose," so that a *heretic* means *one who chooses*, according to his own private opinion, the doctrines which he will believe; in contradistinction to *one of the faithful*, who placing his *faith* or trust upon the authority of the universal church, to testify truly what God has taught, *faithfully receives her whole testimony:* being fully convinced by sufficient evidence, that God has made that church an unerring witness of his revelation, and thus clothed her with full authority to decide controversies of faith. I could not bring myself to suspect that you would call every Christian *a heretic:* and I had what I looked upon as evidence that you believed there was such a thing as heresy, for in your litany I find the following petition:—

"From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy and schism; from hardness of heart, and contempt of thy word and commandment, *Good Lord, deliver us.*"

Indeed, Sir, scarcely your own declaration would convince me that you were capable of addressing a solemn mockery to your Creator; I cannot believe it: you then know that there do exist false doctrine, heresy and schism, and you look upon them as enormous evils, which you class with sedition, rebellion, hardness of heart, and contempt of God; from which in your solemn supplication, you beseech our *good Lord* to deliver you. False doctrine and heresy cannot exist amongst the FAITHFUL; nor schism amongst those who are not Christians, for these latter reject all Christ's doctrine, and they are called *infidels:* a schismatic receives the whole doctrine, but refuses obedience to the lawful authority. I must then seek for heretics and schismatics only within the pale of Christianity, and if *all who profess and call themselves Christians*, are the *faithful*, why even Roman Catholics are comprised in the class of *the faithful;* and is it possible that the heretics and schismatics, and the teachers of false doctrine, are all numbered amongst THE FAITHFUL? I avow myself to be in a labyrinth; perhaps, Right Reverend Sir, you could furnish me with a clue of extrication; for you declared on the day of your consecration, that you were ready, the Lord being your helper, with all faithful diligence, to banish and drive away from the church, all erroneous and strange doctrine, contrary to God's word; and both privately and openly to call upon and encourage others to the same. What I look upon to be the inconsistency, is the admission that the interpretation of the Scriptures by the individual judgment, is the rule of faith, and yet that the individual who strictly follows and acts upon that rule can hold false doctrine, or be a heretic or a schismatic. I do not advert to what I look upon as a palpable absurdity, viz. that two individuals who *contradict* each other in their statements of the doctrine contained in the book, can *both hold the doctrine of Christ, the God of* TRUTH.

5. p. 2. Q. 6. The Scriptures being the word of God cannot but be a sufficient and

perfect rule and a full rule of faith and practice.

I might have marked this in another class for its shuffling of terms, but I only place it here for its palpable inconsistency with the first principles of logic or reasoning. The first text is quoted from a wrong book, but that is, I suppose, the printer's error, and even if it arose from the compiler's ignorance, it would not make the argument worse. The second text I apprehend makes nothing in support of the conclusion, if it did, the argument would be thus. "Christ *spoke* to his disciples, and his *oral instruction* gave them knowledge of eternal life. Therefore the *Scripture*, being the word of God, is a sufficient and perfect and full rule for faith and practice." To make this argument perfect and conclusive, it would be necessary to establish two facts, which are altogether omitted, viz. That the Scriptures which we have, do contain *all* the oral instruction which Christ gave, and that we can by *reading it*, understand our duty as clearly as did the disciples who *heard* the instruction from his lips. Suppose again that by the *word which he spoke*, was not meant the doctrine which he taught, but the baptism, conferred by his word, which washed away sin? What if by *the word that he spoke*, was meant the sentence of absolution from sins, pronounced upon their repentance, and which made them clean from sin before they received the Eucharist?

I now come to the other text: St. Paul means Scriptures which Timothy had known from his childhood, of course these were only the Old Testament, for no book of the New Testament was then written: if then we are to be bound by the words quoted to conclude that what St. Paul adverts to, was a sufficient, full, and perfect rule of faith; the Scriptures of the Old Testament only are that rule.

Now, as the Christian doctrine is not contained in them except by prophecy in part, and in part also by record of the doctrines common to the Jew and the Christian, the Catechism-maker would not say that his conclusion was contained in that text; so that neither of the texts supports his position. I now come to the logical deficiency where it is most palpable. The principle of the argument in the little book is, "that *whatever* is the word of God cannot but be a full, sufficient, and perfect rule of faith and practice." The fact stated is, "that the Scriptures are the word of God," and from those premises the conclusion is drawn. Now, Right Reverend Sir, you will admit that if by the substitution of another undoubted fact for the one which is here, I can draw from the same principle a glaringly false conclusion, the principle itself must, according to every maxim of sound reasoning, be egregiously false. To that same principle I apply this substituted fact whose truth you will not question. "The prophecy of Joel is the word of God." The conclusion will be obviously, "That the book of Joel cannot but be a full, sufficient, and perfect rule of faith and practice," and of course that having in this book all that is necessary, we may dispense with the rest. You and I will agree in the falsehood of this conclusion, but the fact being undoubtedly true, and the conclusion perfectly legitimate, the source of the error must be found in the principle. Therefore it is untrue that *whatever* is the word of God, cannot but be a full, sufficient, and perfect rule of faith and practice. In what part of this does the error lie?—Evidently in drawing a universal conclusion from particular premises. If I make that part which is apparently indefinite, but really particular, become universal, the reasoning will be good: or if I confine the extent of the latter to that of the former part, the principle will be true. Thus it is true to say, that whatever is the *entire* word of God is a full, and perfect, and sufficient rule of faith and practice; but in this case another question would arise upon the fact, whether the book given to us by any particular Church is the *entire* word of God; which question I do not examine. But you will agree with me, Right Reverend Sir, that this very flippant mode of dashing through texts of Scripture, great maxims of religion and reason, and important facts, is very often the cause not only of great inaccuracy, but even of gross inconsistency, and a sure mode of producing the wreck of reason and religion.

6. p. 2 and 3. Q. 7 and 8. Christ and his Apostles have commanded *us* to read the Scriptures.

Now, Right Reverend Sir, I could never have suspected you would have drawn from the premises here laid down, such a conclusion as that placed before us.

Let us view the grounds of this assertion. First. Our Saviour has expressly commanded to search the Scriptures (John v. 39). The fact is not so. For there is there no command; the appeal is not made to Christians for the purpose of showing them where to find the law by which all men are to be governed and judged; nor is there a reference direct, indirect, express or implied, to the New Testament, not a syllable of which was yet written. But it is one amongst many arguments used by our Saviour to the

unbelieving Jews to show that they ought to receive him as the son of God, equal to his Father. His first argument was from his miracles, his second was from his own prophecies, some of which would be accomplished in their lifetime; his third was from the testimony of John the Baptist, whom they believed to be a true messenger of Heaven; his fourth was from the voice of his Father; his fifth from the writings of Moses, to which he refers them in these words of that verse: *search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me:* and verse 46 explains his meaning more fully, *For if ye had believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?* Surely, Right Reverend Sir, you have too much respect for truth to assert, as the Catechism does, that this argument to convince the Jews from the writings of Moses that he was the Messiah is an express command TO US *Christians* to search writings which were not then penned, as the ordinary mode of discovering what from the commencement of Christianity has been otherwise ordinarily discovered. I would leave it to the honour and candour of Bishop Bowen to declare if he believes that it is from the unaided search of the Scriptures, the great bulk of his flock have come to the conclusion of being members of his church.

St. Paul does indeed charge in the Lord that an Epistle which he and Silvanus and Timotheus wrote *to the Church of the Thessalonians* should be read to *all the holy brethren*, and what could be more natural than that the letter should be read to all those to whom it was directed? But what kind of logic would infer that because a letter written by you to the congregation of St. Michael's church was ordered by you to be read to *them all*, therefore every Protestant Episcopalian through the world in all time to come, was commanded to read that and all other letters and documents sent by you and by the other Bishops of your church now in the United States, as the ordinary way of learning the law by which they were to be governed and judged? This is the usual logic of the little book: doubly universal conclusions from extremely limited premises!!

The Bereans are *commended*, surely you will not therefore conclude that *all are commanded*. I would also commend [to] any person who was asked, as were the Bereans, to leave one church and to go to another, to search diligently every day the sacred documents to which a reference was made for facts, *to see if the facts were so*. But an examination for the record of a fact is not a power to decide upon a doctrine, and the Bereans searched the Old Scriptures, not the New Testament, which had not yet been written, and the object of their search was to know if the statement of the fact made by him who called upon them to join the Christian Church, was recorded upon the ancient document to which he referred; but they learned the doctrines of Christianity not from the Scriptures of the old law, in which they could not be found, but from the testimony of the Christian Church through the preaching of its Apostle and his associates. I could not bring myself to believe that you would approve of bad logic and unsupported inferences such as these, and trust that I shall not be under the necessity of coupling the name of Bishop Bowen with such a publication. My work increases under my hand—meantime I have the honour to remain, Right Reverend Sir,

Your humble servant, B. C.

Charleston, S. C., August 2, 1828.

LETTER IV.

To the Right Reverend Doctor Bowen, Bishop of the Protestant Episcopal Church of South Carolina, &c. &c. &c.

RIGHT REVEREND SIR:—I shall in this letter continue to enumerate some of the inconsistencies of the little Catechism, the discovery of which led me to hope that you did not approve of its distribution. In my last letter I stated six of them, I now proceed.

7. p. 3. Q. 10. Are not the Scriptures obscure and hard to be understood?

A. As to whatever is necessary to salvation, they are plain and easy to those who read them with due care, and suitable dispositions. "If the Gospel be hid, it is hid to those that are lost, in whom the God of this world hath blinded the minds of them that believe not." (2 Cor. iv. 3.)

Q. 11. What are those suitable dispositions?

A. An humble desire of instruction, and a resolution to practise what we find to be our duty. "Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only." (James i. 21, 22.)

The statement here made, I take to be evidently the following: "That all persons who read the Scriptures with due care and an humble desire of instruction, and a resolution to practise what they find to be their

duty, will [find] the Scriptures plain and easy as to whatever is necessary for salvation." What I understand by "plain and easy as to whatever is necessary for salvation," is that they will plainly see and easily avoid whatever is "*extremely corrupt* in doctrine, worship, and practice." Now the little book states in p. 5, Q. 22, that the Church of Rome, so far from being a sound and uncorrupt part of the Catholic Church, is *extremely corrupt, in doctrine, worship, and practice.* Of course the position in Q. 10 and 11, must be abandoned, or else it must be asserted that no Roman Catholic reads the Scriptures with the dispositions above mentioned: and I could scarcely feel myself prepared to believe that Bishop Bowen would venture to assert that every Roman Catholic, Archbishop Fenelon for instance, read the Scriptures without those dispositions. Indeed I was rather disposed to believe that you thought more charitably of Unitarians and Universalists, and others who hold what I believe you consider most destructive doctrinal errors, than to assert that in reading the Bible, they all read without due care, without an humble desire of instruction, without a resolution of practising what they find to be their duty. I was almost led to hope that you held on this point more in conformity with what the Roman Catholic Church teaches, viz. "That the difficulty exists in the book itself, which though written under the inspiration of the Holy Ghost, was evidently a miscellaneous collection of pieces, not intended as the code which alone was to form the source of Christian knowledge; but whose contents were to be explained by that authority which Christ had established, and sent to teach previously to the existence of the book itself, and which authority was not to be deprived of the power with which he had invested it, during all days to the end of the world, because before the arrival of that period, the portions of this book should be written, and would become known to Christians as inspired works, only by the testimony of this same constituted and recognised authority, itself." I was in hope that you viewed the aberrations of the ignorant and the unstable as the result of their rejection of that authority which is thus vested in the whole body of the pastors of the church who succeed to the Apostles: I look upon the difficulty to be in the book itself; because, also, I read in the Protestant version of the Bible,

"Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you: as also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures unto their destruction." (2 Pet. iii. 15, 16.)

Of course I need not remark to you that the *difficulty of being understood* is by the inspired writer declared to be in the Scripture itself: and a consequence is; that certain persons "wrest" or pervert the sacred writings to their own destruction; now I will not insult your understanding by supposing it possible for you to suspect that when the misinterpretation or misunderstanding of a writing causes destruction, the correct interpretation or understanding would not be necessary to salvation: and I was very reluctant to set you and St. Peter in direct opposition to each other.

Next I thought it inconsistent with your Article XX., and indeed with the necessity of a body of *teachers of religion*, because men want no more religious knowledge than is necessary to salvation, and if the Scriptures be plain and easy and sufficient for this purpose, there can exist no controversy of faith for the church to decide between well-disposed persons, and no others would look or care for her judgment; to support a body of teachers for them would be useless, and nothing could be a more palpable waste of money and time than to establish Theological Seminaries. Bible Societies, and they alone would, properly speaking, be necessary. Yet if I be correctly informed, you think upon this subject as does your brother of North Carolina, and more fully maintain the necessity of a living expositor of the Bible, even for the well disposed, in an authorized ministry, than does even your brother Hobart of New York.

My notions of you were confirmed by the "Book of Homilies," in several places, of which I shall merely adduce one or two.

"And if you be afraid of falling into error by reading the Holy Scripture, I shall show you how you shall read without danger of error. Read it humbly, with a meek and lowly heart, to the intent you may glorify God, and not yourself, with the knowledge of it; and read it not without daily praying to God that he would direct your reading to good effect; and take upon you to expound it no farther than you can plainly understand it. For as St. Augustine saith, the knowledge of the Holy Scriptures is a great, large, and high place; but the door is very low, so that the high and arrogant man cannot run in; but he must stoop low, and humble himself that he shall enter into it. Presumption and arrogancy are the mother of all error; and humility needeth to fear no error. For humility will only search to know the truth; it will search and bring together one place with another, and where it cannot find out the meaning, it will pray, IT WILL ASK OF OTHERS THAT KNOW, and will not presumptuously and rashly

define anything which it knoweth not. Therefore the humble man may search any truth boldly in the Scripture, without any danger of error." pp. 5. and 6.

"And concerning the hardness of Scripture; he that is so weak that he is not able to brook strong-meat, yet he may suck the sweet and tender milk, and *defer the rest until he wax stronger*, and come to more knowledge. For God receiveth the learned and the unlearned, and casteth away none, but is indifferent unto all. And Scripture is full, as well of low valleys, plain ways, and easy for every man to use and to walk in; as also of high hills and mountains, *which few men can climb unto*. And whosoever giveth his mind to Holy Scriptures with diligent study and burning desire, it cannot be, saith St. Chrysostom, that he should be left without help. For either God Almighty *will send him some godly doctor to teach him*, as he did to instruct the eunuch, a nobleman of Ethiopia, and treasurer unto Queen Candace, who having affection to read the Scriptures (although he understood it not) yet, for the desire he had unto God's word, God sent his Apostle Philip to declare unto him the *true sense* of the Scripture that he read; or else if we lack a *learned man* to instruct or teach us, yet God himself from above will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant." p. 6.

Now, Right Reverend Sir, omitting a great variety of other considerations: upon those grounds I was of opinion that you thought the ordinary mode of understanding the true sense of the sacred writings, which are hard to be understood was, besides reading and praying, to ask of those that know, and that they were godly doctors sent by the Almighty, as he sent the deacon Philip, for I am of the opinion, notwithstanding the authority of the Homilies, that it was not Philip the Apostle, and I form this notion, not upon my own conjecture, but from the testimony of that church which has preserved and presented to me the book of the Acts of the Apostles; also that those godly doctors so sent, must be men learned in those things: and therefore I looked upon it to be extremely improbable that you could approve of the position laid down in Q. 10 and 11, by which all this teaching is set aside.

One other consideration forcibly presented itself to me in the maxim held latterly by several of your brethren in Great Britain and Ireland as well as in America, and which maxim is the more prized I understand, for having been the more dearly bought, and is also much cherished by yourself, or I am deceived. Bible Societies were greatly encouraged at first by those prelates of the English and Irish Protestant Church, in order to open the eyes of the "poor deluded papists;" and in order to give them nothing but the pure word of God, they proceeded on the principle laid down in Q. 10 and 11. However, it was discovered that for one papist who opened his eyes by reading the Bible without note or comment, one hundred Protestant Episcopalians strayed, as it was described, into the corrupt pastures of the sectaries, and to obviate this evil a modification took place, which is gradually extending itself, not to distribute the Bible without the prayer-book, and latterly tracts are added. So that besides good dispositions, good teachers, whether in print or by speaking, are now considered necessary by your church. You will excuse me for having dwelt so long on this topic; my only apology is, that to me it is indeed a very rich mine, from which I have merely produced a specimen.

8. p. 3. Q. 14. Roman Catholics are not agreed amongst themselves in the supposition of where infallibility exists. Some place it in the Pope; others in general councils approved by the Pope; and others in general councils, whether approved by the Pope or not.

I do not now examine this statement, for its want of truth, though it is untrue in its leading proposition: for though I should adduce no other reason, the very explanation therein given of particulars contradicts the general proposition. I examine it to show its inconsistency, and for this purpose I shall show its contradiction. Its first proposition is, "Roman Catholics ARE NOT AGREED where they shall look for infallibility."

I say that it also asserts "Roman Catholics ARE AGREED where they shall find infallibility." If I can make this appear, then the statement is self-contradictory. According to this, Roman Catholics are divided into three classes, and in those three classes they are all embraced.

First, they who admit the infallibility of the Pope and Council united, know where infallibility is lodged.

Secondly, they who believe infallibility to be in the Pope, will find it in the Pope with a council, and will of course agree to all that is decided by that tribunal acknowledged by the first division.

Thirdly, they who believe it to be in the Council without the Pope, state that it continues equally in the same body when united with the Pope. Therefore every Roman Catholic believes the decision of a general council concerning faith or morals, approved of by the Pope to be infallibly correct. Thus all Roman Catholics *are agreed*, according to the little book, where

they shall find infallibility, and according to the same, they *are not agreed* where they shall find it: I should be very reluctant to believe that you approved of such contradictions; but this shall be farther considered in another place.

Again, in Q. 4, in defining a Roman Catholic, he was described to be a person who "receives whatever the Church of Rome *directs* as the rule of faith and practice." Now he professes to be *directed* only by an infallible tribunal, according to Q. 13, and yet in Q. 14, we are told that he does not know where to find this infallibility which is pointed out in the very definition Q. 4. I would merely observe that if they are believers in the infallibility of their church, to say that they know not where that infallibility exists, is to say that they know not where their church exists: and will Bishop Bowen approve of this mass of inconsistency?

Upon the fifteenth question and answer we shall, with God's help, probably have much more to do. At present I can only offer to you, Right Reverend Sir, my immediate abandonment of the Roman Catholic Church; and the Rev. J. F. O'Neill, the publisher of the Miscellany, will give you my name in the circumstance referred to, of which you may then make any use you please, when you shall have proved the truth of that answer as understood in connexion with my preceding remarks, which is explicitly this, "that one General Council approved by a Pope rejected or contradicted, or dissented from any decree concerning doctrine of any other general council approved by the same or by any other Pope." I cannot believe, sir, that you would undertake such a task, and this led me to hope that you had not approved the publication. I might be mistaken, and I solemnly assure you that the exhibition of one such contradiction as I have above stated will be with me decisive. Let me find but a single flaw in the vase, and I shall acknowledge that it is not that which Christ has formed. I shall waive every speculative or other argument. I meet you upon a plain matter of fact. Publish the decree, and that decree which contradicts it, and then command me as you please. But, Right Reverend Sir, if you cannot do this, can you as an honourable man, and a conscientious prelate, approve the publication of what cannot be upheld by evidence? Do, sir, be good enough also to look to the formularies of Rimini and of Sirmium, and say which was signed by Liberius, and in what expression did the heresy consist?

9. p. 4. Q. 16. If God intended that there should be an infallible judge amongst men, he would have declared it in the Scripture, which he did not.

Now, sir, suppose I assert that he did declare it in the Scriptures, as I do, and you deny my assertion without proof, and found your argument upon that denial, is not this palpably "begging the question?" and when it is assumed that those two texts mean that there is no such judge, when for centuries, and from the beginning, and in the great body they were stated to have no such meaning, is not this also more than "begging the question?" And if every individual is by these texts authorized to make his own system of faith by his private judgment, will it not be inconsistent with your Article xx. that the church is a judge in controveries of faith? Will it not be inconsistent with saying that heresy can exist? Or, how will you condemn as erroneous those persons, who, not believing either your spirit or form to be of God, prove a variety of others, and hold fast to Unitarianism or Universalism, which they believe to be as good?

10. p. 5. Q. 20. What do you understand by the Catholic Church?

A. Not the *Roman*, or any other church in particular, but the *whole* Church of Christ, that is, the society of *all* Christian people in every part of the world.

Q. 21. How can people who differ so much from one another, as many Christians do, be part of the same church?

A. As a flourishing and withered branch may be part of the same tree.

You must excuse me, Right Reverend Sir, if I venture to suggest that a withered branch will not long adhere to the tree; and as soon as it falls off, it is no longer a part thereof, it has then a separate existence; the old schoolmen would very significantly inform us that there were now two *supposita*, to wit, the growing tree and the withering branch; the branch might be burned without any effect upon the tree, and the tree might be carried away without affecting the branch: in short, they are as separate and distinct as if they never had been united. History says, sir, that your predecessors left the Roman Catholic Church because of her alleged errors — upon the principles expressed in page 17.

Q. 93. What do you think then of those who separate themselves from the Church of Rome?

A. They not only may, but are in-

dispensably obliged by God's commands to renounce all such idolatrous worship and sinful practices, and may rest assured of his favour in so doing. "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and ye shall be my sons and my daughters, saith the Lord Almighty." (2 Cor. vi. 17.)

I do not like to use unkind or offensive expressions, or I might refer to the comparison of the tree and its branch, and ask: "Was it we that fell off from you, or you that fell off from us?" I might refer to page 16 of your Diocesan Exposition, where you define the church to be "the whole congregation of *the faithful*," and ask, if we are faithful, could you leave us without your incurring the guilt of schism? I might go to your Article xix., and ask if we are part of the visible Church of Christ, are we not a portion of the congregation of faithful men? If so, is not the pure word of God preached amongst us? Are not the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same? If these things be so, why did you separate from us? Why do you now call upon others to leave us as an UNCLEAN THING? Why do you tell them that they are *indispensably obliged by God's commands* to renounce our worship? Can this be the case, and we still be in the church, in the congregation of the *faithful* men? Can contradictions be true? Surely you would not have me believe you approved of both sides of this array.

11. p. 5. Q. 23. May salvation be had in the Church of Rome?

A. They who live in that communion, and cannot get better information, we doubt not will be accepted by our all-gracious God; but they who can, and yet will not make use of it, are most assuredly in great hazard of their souls.

Q. 24. Do the Roman Catholics allow salvation in the Protestant Church?

A. No: but that gives them no advantage over us. It only proves their own presumption and uncharitableness.

In your twenty-third answer, you allow that God in his infinite mercy might extend salvation to those Roman Catholics who are in a state of invincible ignorance; and however you may qualify the expression by substituting "great hazard of their souls," for any other phrase, the meaning is, that they who can, but will not be enlightened, are not in the way of salvation; you there state that persons who are invincibly ignorant of the true church have a chance of salvation, and all others who might know the true church and doctrine of Christ, but care not to know them, are not in the way of salvation. We agree with you fully in your principle, but we differ with you regarding your fact: you say that we are in error, we assert that error is on your side. Now, if we are presumptuous and uncharitable in holding the principle, how comes it that you who hold the very same principle, do not deserve the same characteristic? Can you be humble and charitable, in acting in a manner which in us would be presumption and want of charity?—But your Catechism states that we do not allow salvation to any person in a Protestant church. If you do not qualify this assertion by the preceding principle, you do not state our doctrine correctly; if you do so restrain it, then we admit the principle, which saves you from the charge of presumption and want of charity. I can scarcely think it possible that you were not aware of the distinction which Roman Catholics always make between voluntary or careless perseverance in error, which is heresy, and involuntary and inculpable error, which might possibly exist after a person had unsuccessfully used the best exertions for the discovery of truth. My impression is, that even in this very state of South Carolina, there are several Protestants who innocently believe that the Roman Catholic Church is an abomination, and who never have had the opportunity of knowing either her tenets or practices, or the evidence upon which her exclusive claims are based. God forbid that I should say that they were all shut out from God's mercy, though I believe they greatly err in their notions of the doctrine of our Saviour! Now, sir, you might possibly have seen the Catechism which is used by us, which substantially agrees with that of every other Catholic church in the world, and which has been examined at Rome, to ascertain that conformity. Allow me to draw your attention to a few of its passages, which bear upon this topic: I quote from the stereotype edition, which is sold at the Seminary.

p. 33. Q. What is faith?

A. A divine virtue, by which we firmly believe what God has taught.

p. 35. Q. How does a man sin against faith?

A. By not endeavouring to know what God has taught; by not believing what God has taught; and by not professing his belief in what God has taught.

p. 36. Q. Am I to consider those persons who

are opposed to the true religion as my neighbours?

A. Yes, undoubtedly: to punish for *voluntary error*, is the prerogative of God; to show mercy and kindness to his fellow mortals, is the duty of man.

Perhaps, sir, the best comment I could make would be the relation of a fact. I regret much that I have not by me the Irish newspaper which contains it; had I preserved it, you should have the copy in all its racy excellence, which it is impossible for me to imitate. I shall, however, faithfully give its substance.

There are several large and extremely well conducted schools in Ireland for the gratuitous education of the poor; and they are in many instances under the care of monks and nuns, of whom the little Catechism uses language in Q. 82, which I am sure you would now blush to read, and of which we shall have more to say at another time. The city of Cork has a splendid school for boys, raised by the subscriptions of Catholics and of some of the liberal Protestants of the city: in this school upwards of one thousand poor children receive a perfect English education, from the alphabet to the most abstruse calculations of algebra and the highest speculative and practical operations of mathematics, from about six monks, who by their own industry maintain themselves: and this school which costs the public far less than the free schools in which one hundred children could be educated in our States, is looked upon by persons of all religious denominations as a model of excellence. By the by, the Marquis Wellesley when he was Lord Lieutenant of Ireland, refused to give the most trifling donation towards its support, out of a fund which Parliament had placed at his discretion for the aid of schools, though he was petitioned for that purpose by a highly respectable body of citizens. When the King of England appointed commissioners, about three years since, to examine into the state of education in Ireland, Mr. Leslie Foster, who is nearly related to some of the chief dignitaries of the Protestant Church in Ireland, and who is the most efficient and erudite Parliamentary lay defender of that church, was one of the commissioners: upon his visit to the South he proceeded to the inspection of this Presentation Monastery School, in which all the children being those of Roman Catholics, though others would be received if they presented themselves, learn the Catechism of their church, which is carefully and copiously explained by the teachers. A number of highly respectable gentlemen of different religions accompanied him to the school; and after having gone to a very considerable length in the examination of the higher classes, a poor ragged urchin of about six or seven years of age, in one of the junior classes, was elevated upon a form to answer the commissioner: the Catechism was produced, and the answers very flippantly given. Mr. Foster is one of those gentlemen who sometimes in Parliament, when arguments grow scarce, can substitute assertions, and amongst other statements, did more than once marshal forth the declaration that the uncharitable papists consigned to his Satanic majesty's attention every one who died out of their external communion. Now an opportunity offered, as he thought, of proving the correctness of his position: he proceeded to question the half naked child.

Q. Who are they who do not believe what God has taught?

A. Heretics and infidels.

Q. Is it a grievous crime to fall into heresy, and thus to disbelieve God?

A. I believe so, sir; it is a mortal sin.

Q. Will persons who die in mortal sin go to Hell?

A. Yes; all who die in mortal sin without repentance and forgiveness will be condemned to Hell, for all eternity.

Q. Little boy do you know that I am a Protestant? Shall I be sent to Hell unless I become a Roman Catholic?

Here was a dead silence. After a considerable pause the question was repeated—and the boy answered that no such question was in the Catechism. Mr. Foster stated that he had answered other questions which were not in the book, and begged he would state what his belief was. The teacher desired him to speak out fearlessly, and after a repetition of the question by Mr. Foster, the little fellow answered. "I do not know, sir, where you will go to: I know our Saviour established only the Roman Catholic Church; but, sir, it may be that you are in invincible ignorance." Mr. Foster closed the examination.

Thus, Right Reverend Sir, we may fix the measure of charity to be the same on each side. I shall not examine on which side the greater measure of reason exists. But one fact is undeniable, that it is a great inconsistency to say that when two persons profess to hold the same principles, one of them is presumptuous and uncharitable and the other is not.

I had hoped, sir, to exhaust much more of my subject to-day, but I find myself at the verge of my limit, and must subscribe myself,

Right Reverend Sir,

Yours, &c., B. C.

Charleston, S. C., August 9th, 1828.

LETTER V.

To the Right Reverend Doctor Bowen, Bishop of the Protestant Episcopal Church of South Carolina, &c. &c. &c.

RIGHT REVEREND SIR:—I proceed in this letter to follow up the exhibition of contradictions and inconsistencies of "A Protestant Catechism." I have concluded this species of Review of Part I. But surely you will not assert that St. Peter is the Devil! I am aware of your protest that when Christ asked Peter whether he loved him more than any of the other Apostles did,* and in recompence of that greater love, told him to feed not only his lambs but also his sheep, that he did not intend to give to him any precedence amongst his fellows. I know you protest that the declaration of Christ,† *And the Lord said, Simon, Simon, behold Satan hath desired* to have *you; that he might sift* you *as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted,* STRENGTHEN THY BRETHREN, means not that Simon Peter was to have any superiority over his brethren. I am also aware of your protest that the text in Matthew‡ wherein the name Simon is changed to *Peter* or *Rock*, by the Saviour, who declares, that upon that rock he will build his church and that the gates of Hell shall not prevail against it, and that to Peter he will give the keys of the kingdom of Heaven, and that what he shall bind on earth shall be bound in Heaven, and what he shall loose on earth shall be loosed in Heaven, does not draw any distinction between Peter and the other Apostles as favourable to his power or preeminence: yet though conscious of all this, and believing that you, like many other gentlemen, whom I have known in similar circumstances, had no extravagant affection for the memory of the Apostle Peter; I knew that you acknowledged him to have been a most faithful servant of our Redeemer, after he had risen from that single weakness, recorded in Matt. xxvi. 6, 9, &c., and had his faith, which never failed, secured more than ever by the experience of his imperfection; I knew you could not but perceive that even so early as before the day of Pentecost he did confirm his brethren§ by his address, by his explanation, and by his directing them to proceed to fulfil their duty: I knew that you saw another instance of it‖ in his coming forth to address the multitudes whom the noise of the divine descent had collected together; and other instances in several parts of the sacred writings, as in his performing the first Apostolic miracle,* in his address to the people,† in his vindication of the Christian doctrine, and mission before the Sanhedrim.‡ Upon this ground I did expect that an impression of respect would exist in your mind for the Apostle St. Peter, whom the Historian Eusebius calls the first amongst the Apostles, though I should even admit as genuine the interpolation as some call it, "for courage;" yes, I did imagine that a Christian Bishop would teach children to respect the character of that most courageous of those Apostles to whom he claims succession: but I was totally unable to reconcile this with the garbled text which introduces Part II. of this wretched little production.

"But he turned, and said unto Peter, get thee behind me, Satan; for thou savourest not the things that be of God, but those that be of men." (St. Matt. xvi. 23.)

Now, sir, I put it to your candour, to your honour, to your conscience. Has not this text so garbled and so put forward, the appearance of making our Saviour style this very Peter, *a Devil, who was opposed to the law of God?* Is this the true meaning of that text? And, is it not so put, to make upon the minds of children an impression of the worst kind regarding that Apostle's character, for the purpose of creating a direct prejudice against his successors the Bishops of Rome and their adherents?

I need not inform you, that you can produce a garbled text from the Bible to mean anything you please; a remarkable instance of which was, the undertaking to prove by a plain positive text that there was no God, and to support which, reference was made to the first verse of what you number as the Psalm xiv. we as xiii., where indeed the following words are plainly and fully found: "*There is no God.*" The isolated proposition announces the doctrine of atheists, if I may give to mere negative a positive character. But the whole system is destroyed by reading what precedes and follows: "The fool hath said in his heart, There is no God. They are corrupt, they have done abominably," &c. Now, suppose I supply the suppressed context to the garbled extract above. (Matt. xvi.) Simon had made a declaration of his belief that Christ was the son of the living God, whereupon his name was changed to Peter, and the promise therewith recited was made to

* John xxi. 15, 16, 17. † Luke xxii. 31, 32.
‡ Matt. xvi. 18, 19. § Acts i. 15, 16, &c.
‖ Acts ii. 14, &c.

* Acts iii. 6, &c. † Acts iii. 12, &c.
‡ Acts iv. 8, &c.

him, after a declaration that he was BLESSED made by the Saviour himself; it is plain therefore that at this moment *he was not a Devil.* In v. 21, the Evangelist proceeds,—I quote from your own version all through:

"From that time forth Jesus began to shew his disciples how that he must go up to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, be it far from thee Lord: this shall not be unto thee."

This is the record of Peter's crime, if crime it was; that is, he loved Jesus so that he was afflicted at hearing him declare that he must suffer, and would prevent the calamity if he could. What was the crime in this? Let us look to chap. xxvi. of the same Evangelist, v. 39. "And he (Jesus) went a little farther, and fell on his face, and prayed, saying, *O my Father, if it be possible, let this cup pass from me:* nevertheless not as I will, but as thou *wilt.*" I need not multiply passages, this one will suffice. Was it then a grievous crime in Peter, whom Christ declared BLESSED, to be led by his affection for Jesus, to intreat of him to prevent an occurrence which would be extremely afflicting, and which Jesus himself prayed, without sin, to have prevented, if possible? Peter was not yet aware "that thus it behoved Christ to suffer,"* and the reason is given in the very place where Jesus "opened their understanding."† Of course, sir, you know that the meaning of the word *rebuke* in this place, especially when you take its force from the original, is not *chide*, or *reprove*, or *correct*, but *earnestly urge and intreat.* Thus in the act of Peter we can discover no moral turpitude, no want of faith, but an unrestrained affection, and an uncalculating haste and warmth, earnestly opposed to the affliction of the Son of God.

I now examine the answer of Jesus. The Saviour tells Peter to "get behind him," calls him "Satan," and tells him that his spirit is according to human principles, not according to those of God. The first phrase we are told by one class of our ancient witnesses means literally, not to come forward to speak with him upon this subject, but to go back and walk after him, patiently waiting until the fulness of time should explain what Peter did not as yet comprehend. Another class say that it meant an admonition to Peter, to go after Christ in learning the lessons of doctrine which the Saviour was to teach at his own good time, and not be prematurely urging difficulties or creating impediments; whilst others give it a more mystic explanation in addition to the former, similar to that in John xxi. 18, 19, viz., not only that Christ should die, but that even Peter should follow him in martyrdom. "Follow me." Suppose, sir, we omit this last and adopt only the others, there will be no inconsistency between Christ declaring him *blessed*, and giving him this admonition. As to the word *Satan*, I need not inform you that it cannot create a difficulty for a second, as you know the meaning of the word is *adversary*, or *opponent*, and is only used to designate the Devil as the principal opponent or adversary of God. The salvation of man was to be procured by the death of the Redeemer; and the Apostle, in his ignorance of the ways of God, became, by his importunity, an adversary or an opponent to the regulation of Providence, but not criminally so, however injudiciously. In doing this he did not savour or know the regulations of Heaven, but spoke from the affection and according to the wisdom of man. Thus, Right Reverend Sir, the ancient commentators, Chrysostom, Hilary, Jerome, Augustin and others, for whom you profess great esteem, declared that they received from their predecessors this explanation, which is indeed expounding holy writ so as to avoid making one place thereof repugnant to another; neither is it contrary to God's word written, nor is it besides the same. I could scarcely imagine that after concluding [that] you would be guided by the early fathers in the exposition of this passage, you could approve of so exhibiting it as to impress upon the minds of the children, that the most courageous amongst the Apostles, for this much you will admit with the interpolated Eusebius, as I am led to believe, was called *a devil*, and declared *blessed* by our Saviour in the same chapter of the gospel, and was rewarded for his noble declaration of faith which had not been revealed to him by flesh and blood, but by the Eternal God, and then rejected as an enemy to God's doctrine. I should have calculated upon your displeasure if I were to impute those inconsistencies to you. I may, I believe, make this No. 12 of inconsistency, &c.

13. p. 5. Q. 25. Is the Protestant Church a sound and uncorrupt part of the Catholic Church?

A. Yes; for it is a certain mark of a sound church, to teach no doctrines but such as are agreeable to the word of God.

Now, sir, according to the definition Q. 4,

* Luke xxiv. 46. † Ib.

every one who professes to found his religious belief upon the Bible as the sole rule of faith and practice, provided he be not a Roman Catholic, is a Protestant. According to your *Familiar Exposition*, p. 16, Sect. viii. Q. 3., all that profess themselves Christians are members of the church. According to the little book, Q. 20, the church is the society of *all* Christian people in every part of the world. By a necessary consequence all who belong to that society, and who protest against the errors of the Roman Catholic religion, and who admit no rule of faith and practice but the Scriptures, form the Protestant Church. Of course the Protestant Church so formed, contains Episcopalians, Presbyterians, Lutherans, Baptists, Unitarians, Universalists, and upwards of three hundred other denominations, each of whom has unquestionably all the characteristics of the definition. By Question 25, this church so composed is declared to be a sound and uncorrupt part of the Catholic Church, because it teaches *no doctrines but such as are agreeable to the word of God.* And is it possible that you, Right Reverend Sir, can approve of this answer? Then it is agreeable to the word of God that there will be *no* everlasting punishment, and it is agreeable to the same word of God that there will be such punishment: it is agreeable to the same word that baptism is useful and necessary for dying infants, and also that baptism is neither useful nor necessary for them: it is agreeable to the same, that Christ is truly God, and that he is not truly God: it is agreeable thereto, that he is really present in the eucharist by consubstantiation, and that he is not so present. Why, sir, I can proceed in the enumeration of such contradictions until I should fill my sheet; and surely you will not tell me that those contradictions are all agreeable to the word of God? What notion could I have, sir, of the nature of this word, if it were such as must be characterized by the consequences of this answer? Surely Bishop Bowen never could have told the respectable ladies of South Carolina to distribute such a compilation as this? And yet is it possible that, in violation of the very first article of their constitution, they have circulated it without his approbation? This embarrasses me.

14. p. 6. Q. 27. Where was the Protestant religion before the reformation?

A. In the Bible; where it is now, and where alone all true religion is to be found. But we have more reason to ask, where the Roman Catholic religion was for several hundred years after Christ: the Church of Rome being very different now from what it was in those days.

I shall not enter into the controversial examination of this answer. I merely adduce it at present for its inconsistency. The Protestant principle in Q. 10 and 11, makes each individual a competent judge of the meaning of the sacred text; and all individuals being thus placed upon an equal footing, no one has a right to charge another with error, or mistake, as he has no certain rule to exhibit at which side the error exists: and thus, no person can with certainty know the true meaning of any text concerning which two opinions can be formed. To tell me that the true religion is in the Bible, is in such a case like telling me that the fish I want to take is in the sea. I may fish as long as I please and catch a great variety; but by what mark shall I know this one which I seek for the first time? Is it not then great inconsistency for the Protestant who holds this principle, to tell the Catholic, who says that he finds the doctrine of his church in a particular text, that he errs and does not know the meaning of that text? I look upon such language to mean this: "Here is a book which contains truth; each of us is equally competent to understand its contents, neither of us has any claim beyond the other; but since we differ in our explanation, I must be right and you must be wrong." How different, sir, is the language of the Catholic? "Christ established a tribunal to teach his doctrine to mankind during all ages; and promised to guide that tribunal in the preservation of truth for the world. That tribunal consisted of the Apostles at first; they were to associate others to them upon the formation of the church, according to the necessities that would arise; the associates were to enter fully into the commission, and by continued association, this body, though consisting of dying members, was to be perpetuated to the end of ages; and during its existence was to teach all nations, not contradictory opinions, but that single series of doctrines taught by the consistent God of truth: centuries have passed away, kingdoms have arisen and been destroyed, empires have been created and perished, nations have been formed and depopulated, the sword of war, the breath of pestilence, the scourge of famine, have desolated the earth, the most timid animals have taken refuge amidst the ruins which once were the great theatres of a busy population, whilst the ferocious beast against which every hand was armed, has burrowed his den in the rubbish of the palace, and couched upon the mouldered monu-

ment of a forgotten dynasty; the virulence of persecution, equally as the allurement of wealth and power, has tried the durability of that tribunal, which has existed in every age, and now subsists by the very means by which it was at first enlarged; it has been at every moment an object to attract the eye and to fix the attention of its friends and of its foes through every region where civilized man has stamped the impress of his foot: that same tribunal is this day in existence, is this day in commission: it has never suffered lapse nor been superseded. Several of the doctrines which it was commissioned to teach have been committed to writing, and the books which contain them have been, together with others, [from] an early period, disseminated. This tribunal separated some books from the rest, and declared that they were written under the influence of the inspiring Spirit of truth: those so selected and ratified form the Bible; the rest, though more numerous, are considered of no account, though many of them were held formerly, and in the very first and second ages, in considerable estimation. In this Book of the Holy Bible, many of its passages are obscure and hard to be understood; truth cannot contradict itself: what it was from the beginning it must be now. I might err in my notions, so might another individual, but that tribunal has been appointed to explain, to expound, to testify, to teach: it has been so appointed, not by man, but by Christ. Let me then hold as it teaches, and I am certain of being right."

In this, Right Reverend Sir, there is neither arrogance nor inconsistency, though you might protest that there is error. The Roman Catholic says that his tenet is testified by the text which he adduces. The Protestant asks him if he is more learned than himself, or if he arrogates to himself more of the spirit of God, so that he should be right whilst the Protestant is wrong. The Catholic does not rest upon the ground of his individual superiority, but of the authority of that tribunal, which, though spread through every nation and every age, still, whilst collecting its evidence from every part, can discharge it upon any given point. Thus I submit that there is palpable inconsistency in the answer of the Protestant Catechism, which asserts with certainty that the religion of Protestants is found in the Bible, and thus insinuates that the religion of the Roman Catholic is at variance with this sacred book. The first has only his own private opinion; the second has, in addition to his own judgment, an unbroken host of authorized witnesses.

15, p. 6, Q. 28. Which, then, is the most ancient church?

A. The Protestant: for instead of being founded lately, as the Roman Catholics pretend, it is in fact much more ancient than their own: being a true primitive, apostolic church, "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. ii. 20.)

Allow me to ask, whether the approval of this answer does not necessarily imply that every division which enters into the formation of the Protestant church is a *true*, *primitive*, and *apostolical* portion? I was under the impression, indeed, hitherto, that your church claimed to be primitive and apostolical, but that she did not admit the existence of those characteristics in what she calls the sectaries; such for instance as Presbyterians, Unitarians, and Baptists. Is it intended to give them a primitive and apostolical character? Or, have we again a shuffling of terms, in defiance of all honesty and logic, by which the Protestant church in this place means only the Protestant Episcopal church? Take it either way, I am under the impression that it will involve you in a contradiction if you approve of the answer.

16, p. 7, Q. 33. Have Christians a right to persecute and destroy one another on account of religion?

A. No; the religion of Christ is a religion of peace and charity. "By this shall all men know that ye are my disciples, if ye love one another." (John xiii. 35.)

I must own that to me this was the most extraordinary evidence of fatuity on the part of the English compiler, that ever came under my observation. Could it be possible that this little work was written by some hypocrite, who, still attached to the Roman Catholic religion, but loving the good things which are shared by the saints in London, pretended, like the bacon-bought new reformation beggars in Ireland, to conform to the Protestant church for the sake of his appetite? If so, he has most ingeniously given to the English Protestant church a most base and assassin-like stab. I like not this disreputable mode of warfare; give me the man who meets me manfully and armed in the open field, and though he should wound me, I respect him; but I know not words to express my horror, contempt, and detestation of the wretch who affects to embrace me that he might use his poniard.

There is not a more notorious fact in existence, than that the English Protestant

church, from the moment of its formation to the present, has always been the most unrelenting, embittered, and cold-blooded of any other in her persecution. Whilst she had power in the old colonies, she used it for the purpose of persecution, and at this day she is the only church in Europe whose religious teachers declare, and whose lay-advocates maintain, that persecution is essentially necessary for her existence. Have you read the speech of the present Lord Chancellor, upon the Catholic debate on the 10th of June? Have you examined how your mitred brethren voted? Have you looked over the long list of parsons of that church, who got up petitions amongst their people to have the persecutions continued? Formerly, in those days when most of the English people belonged to the Episcopal or established church, it might astonish you, but the evidence of the fact is complete; this enlightened people were kept up to fever heat in support of persecution, through the dread of wooden shoes from France, tails of wild men from Ireland, the Pope's horns, the scarlet colour of his lady's mantle, of slavery, [of which] they had a holy horror, and the beheading of their good kings by sectaries; all duly inculcated from the pulpit. But this topic has another place. Could there be greater inconsistency than with this notorious fact before the world, to publish the above answer, unless it was intended as a biting and corroding sarcasm, against a church which has never yet ceased to admonish her head, who is also the head of the state, of his *duty of persecution;* for he is gravely told, that to relax the persecution will be to violate his coronation oath?

17, p. 11, Q. 50. Is it agreeable to the word of God, to offer up public prayers in *Latin*, where that language is not generally understood by the people?

A. That practice is expressly forbidden. "If I pray in an unknown tongue, my understanding is unfruitful. How shall the unlearned say *Amen*, if he understand not what thou sayest? If there come in those that are unlearned or unbelievers, will they not say, ye are mad?" (1 Cor. xiv. 14, 16, 23.)

When I looked on this garbled and disingenuous quotation, it reminded me of another nearly similar juxtaposition of texts, whereby a man undertook to prove to another that he ought by God's word to hang himself immediately. "Open your Bible at Matthew, xxvii. 5." He did so, and read as follows: *And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.* "Read Luke, x. 37, the latter clause." *Jesus said unto him, go and do thou likewise.* "Read John, xiii. 27, latter clause." *Then said Jesus unto him, That thou doest, do quickly.* This is indeed one way of quoting Scripture. Allow me to exhibit an analogous instance. I begin at 1 Cor. xiv. 13. I shall mark in *italics* the omitted words, in SMALL CAPITALS those not in the original, and in Roman letters the words which, being in the original, are produced to form the above garbled quotations. I copy your own version of the Bible.

Wherefore let him that speaketh in an UNKNOWN *tongue pray that he may interpret.*

For if I pray in an UNKNOWN tongue, *my spirit prayeth, but* my understanding is unfruitful. *What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit,* how shall *he that occupieth the room of* the unlearned say Amen *at thy giving of thanks, seeing* (IF) he *understandeth* (understand) not what thou sayest? *For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with more tongues than ye all: yet in the church I had rather speak five words with my understanding, that* BY MY VOICE *I might teach others also, than ten thousand words in an* UNKNOWN *tongue. Brethren, be not children, but in understanding be men. In the law it is written, With* MEN *of other tongues, and other lips I will speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign not to them that believe, but to them that believe not: Prophesying* SERVETH *not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and* there come in THOSE THAT ARE unlearned, or unbelievers, will they not say that ye are mad?

I could not easily believe, Right Reverend Sir, that you would approve of such garbling and culling as I have here exhibited; so as to make the Scripture say in the Catechism what it does not say in the original. I do not presume, sir, to teach you, but I shall state what the Roman Catholic Church understands to be the meaning of this portion of the sacred record. In chap. ii. of the Acts of the Apostles, we are informed in v. 4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." We can thus clearly see that the spirit which gave to speak in other tongues was the inspiration of the Holy Ghost. St. Paul tells us that the object was to be a sign to the unbelievers, exhibiting to them evidence of inspiration, which evidence was not necessary for those who already were believers; for such prophecy or instruction of men who, led by the influence of Heaven, taught them how to practise their duties, was more ne-

cessary. This gift of tongues was at first rather extensively diffused amongst the believers, as evidence of which I might refer to Acts, x. 46, and several other places. It sometimes occurred that one person under the influence of the Spirit spoke or prayed, but could not interpret his own words for those present; and others who were previously ignorant were able to give the interpretation, though they were not inspired to speak the language, as St. Paul testifies in chap. xii. of the Epistle which we consider, v. 10: "To another *divers* kinds of tongues: to another the interpretation of tongues." In this chapter the Apostle draws a marked distinction in verses 28, 29, 30, between apostles, prophets, teachers, and those who, though not in the ministry, still exhibited the influence of the Spirit in divers tongues, &c., as well as the interpreters, so that this speaking and interpretation were not the public services. After an exhortation to charity in chap. xiii., he proceeds in chap. xiv. to inform us that the person who speaks in this other tongue, speaks to God, though men should not understand him; but he who prophesieth, or instructs, speaks to men to edify, to exhort, to comfort (verses 2, 3). It was usual at the assemblies of Christians in Corinth, as well as in other places, that they who received the gifts of the Holy Ghost should occasionally manifest or exhibit them: and an abuse was becoming pretty general, that the gift of tongues was exhibited for ostentation, and without the presence of an interpreter. The Apostle's object is then to correct or remove this, and for that purpose he states that instruction or prophecy is better, unless where there is an interpreter: yet even this *he* does not command, nor does he *forbid expressly* even the prayer in this tongue; on the contrary he says, v. 14, "If I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful." That is, when the very person who prays uses words which he does not himself understand, *his spirit prays*, his soul is lifted up to God in aspiration, adoration, desire, and affection, and it is good; though certainly he prefers adding to this a knowledge of what is said. Now the Roman Catholic Church holds this very principle, and acts upon it: and perhaps, Right Reverend Sir, it will be news to you to learn that the English Protestant Church has ordered and acted upon the order, to have her liturgy read in English for people who understood only Irish, and that in such a case she desired it might be read even in Latin for the Irish peasantry, but not in Irish, as the object was to destroy what she was pleased to call a barbarous dialect.

Now, sir, the eminent divines of the English Protestant Church understand this part of the writings of St. Paul in the same sense as does the Roman Catholic Church, so that the miserable garbling is not in accordance with their exposition.

In the Roman Catholic Church, when they come together, "ALL" DO NOT "speak with *unknown* tongues;" therefore, even unbelievers could not say "to them, are ye ALL mad?" but suppose an unbeliever went into an assembly of the Corinthians, where *all* were speaking aloud in *different* languages, he might be tempted to make the remark; and a similar one was made upon the conduct of a more sacred assembly. (Acts ii. 1.) After the enumeration of the various congregated nations, v. 11, &c.: "We do hear them speak in *our tongues* the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, what meaneth this? others mocking, said, These men are full of new wine." In the Roman Catholic Church only the clergyman uses the common well-known language in the church; and from their childhood, the faithful have it interpreted, translated, and explained: and they pray not only with the spirit, but with the understanding also. Their assembly is not such as the Apostle describes. The text in the answer, even garbled as it is, does not then bear upon the case of Roman Catholics, as put in the question: and I hoped that you knew too well the meaning of the Apostle, to suppose it did. The succeeding question will oblige me to continue this topic in my next.

I remain, Right Reverend Sir,
Your humble servant, B. C.

Charleston, S. C., August 18, 1828.

LETTER VI.

To the Right Reverend Doctor Bowen, Bishop of the Protestant Episcopal Church of South Carolina, &c. &c. &c.

RIGHT REVEREND SIR:—In my last, I examined whether the discipline of the Roman Catholic Church of using in her Liturgy, in some places, the "*Latin*, where that language is not generally understood by the people," was "expressly forbidden" by the Apostle St. Paul; and I concluded by stating, that in this letter I would examine the correctness and consistency of the succeeding assertion.

18, p. 11, Q. 51. Is that practice consistent with reason?

A. No: the duty of prayer is ordained for the improvement of our souls, and increase of grace; but repeating a set of words by rote, without understanding what we say, cannot possibly answer that end.

Allow me, sir, to commence by stating that you, I believe, do not look upon a sermon or an exhortation to be prayer: I am under the impression, that a man might preach and give instruction during an entire day, and still not have prayed. Roman Catholics define prayer to be a lifting up the heart or mind to God, to thank him for his favours, to praise him for his perfections, to entreat his mercy, or to obtain his blessing. I have looked into the "Familiar Exposition of the Catechism," for your definition; I could not find it: but in Part IV. p. 38, Q. 3, I found reference to the following question and answer of the Catechism, following the Lord's Prayer:

"Q. What desirest thou of God in this prayer?

"A. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do: And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death: And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ; and therefore I say, Amen. So be it."

This, sir, substantially agrees with the Roman Catholic definition, and calls prayer a *desire*. Prayer is a spiritual act: language is only an expression of the sentiment which is felt, or of the desire which is entertained. Instruction is generally conveyed by language, but not always, nor necessarily; for it might be, and has been communicated by painting, by signs, and by letters, which are the symbols of language.

Having now seen the palpable distinction between prayer and instruction, I come to the exhibition of the inconsistency of the answer. It states the object of prayer to be *the improvement of our souls*. This phrase is ambiguous. Our souls may be improved by obtaining the grace of God, such improvement is indeed the object of prayer; they may be improved by receiving instruction; such is not the object of prayer, though such might be its accidental effect. When I repeat the Lord's Prayer, I do not increase my knowledge; yet I raise my heart to our Father who is in heaven, and I pray. I obtain an increase of grace, but no new instruction; such, too, will be the case, if I excite and indulge spiritual desires, without using any words to express them; and this fervid homage in the heart, whereby our spirits adore God, who is a Spirit, in spirit and in truth, is the best and most acceptable. If such sentiments can be excited in the minds of a congregation, the best mode of leading them to pray, will be that which best secures this object. I submit, sir, that our mode is admirably calculated for this end.

Now, sir, I know not if you were ever present at our service, and cannot therefore appeal to your experience: but, if you were, you would have observed that the people do not "repeat by rote a set of words, without understanding what they say." The celebrating clergy use a Latin Liturgy, which they repeat; and surely it will not be supposed that Bishop Bowen would venture to assert that the Roman Catholic clergy do not understand the *Latin* language! Why, even Blanco White acknowledged that they learned, and preserved as much as enabled them to understand the Liturgy. Now, they who do read do understand; and therefore the assumed ground, that they "repeat a set of words by rote, without understanding what they say," is here untenable; and, as this was the basis of the conclusion, so far as regards the clergy, the position must be abandoned, which asserted that the practice is not consistent with reason. As regards the laity, some of them do understand the language: so far as they are concerned, it is not tenable. The others do not repeat Latin words by rote, but they have translations in their several vernacular tongues, and other books with appropriate prayers, which, if they can read, they do understand; the conclusion fails here too. Respecting those who cannot read, they have been carefully instructed in the meaning of what is said and done: so that when the Liturgy is performed, they also do understand; although probably a learned Protestant could not comprehend what he never was taught, and would not stoop to learn: those unlettered people recite, with understanding and with piety, certain forms of prayer which they have committed to memory: the paintings in the churches are their books; the beads which they use, are to them the intelligible indication of the order of the service; the ceremonial which they behold, and its various accompaniments, are equally eloquent monitions of instruction for the mind, and devotion for the heart, to the Chinese and the American, to the Italian and the Tartar, to the Egyptian and the Laplander; they are members of the same church, chil-

dren of the same family, acquainted with the same rite, trained to the same ceremonial, using the same Missal, viewing the same vestments; and, from the rising of the sun to the going down thereof, their clean and holy oblation is offered in the same common language, beyond the frozen Arctic, and on the glowing banks of the Amazon. The preservation of our common language, in our common service, tends to preserve and to strengthen the extended union of our holy brotherhood; it enables our clergy to officiate at every altar, and makes our laity to find a home in every church of our communion: all tongues, and tribes, and nations are thus united together, and become one people, adoring one common Father, grateful to one common Redeemer, beseeching sanctification from one sacred Spirit; this wholesome discipline unites ages, as it binds nations; for the Liturgy which we use, has descended to us from the primitive days of our religion; the very words and prayers, in which an Ambrose, an Augustin, a Basil, a Gregory, and a Chrysostom officiated, and whose substance they received from a Peter, from a Mark, from a James, are now repeated at our altars, in a language, the meaning of whose words, and phrases, and idioms, is now as unchanging as is that faith which they through this channel conveyed to us; thus the faithful are taught to understand and to value this most reasonable practice. The assumed inconvenience, or, as the Catechism calls it, *inconsistency with reason*, does not exist: but the most salutary effects practically follow from this most wholesome discipline.

I am fully aware that several very respectable Protestants, because of their want of information on those points, think as the Catechism expresses: I know that frequently they retire from beholding our service with the most strange and erroneous impressions; they reason, if reasoning I may call it, most injudiciously, that because they have intelligent minds and general information, and cannot comprehend what they never sought to learn, that those who have been brought up in its knowledge are as ignorant upon the subject as they are themselves. I recollect, sir, two highly educated and respectable ladies of my acquaintance who had expended, where English was the common language, a large share of money, of pains, and of time, to learn the language of France; to which country they afterwards proceeded to perfect their education. Upon landing at Havre, one of them turned to her companion to remark with astonishment how fluently the fish-women and porters spoke French. Being reminded that she was now in France, she instantly remarked how thoughtless she had been in not adverting to the circumstance of these people having been familiar from their earliest moments of observation with what, because of the want of opportunity, it had cost her so much to acquire. Let, sir, the Protestants who do not know the grounds of our practices be more cautious in their decisions: some occasional opportunities are afforded of hearing their remarks, and it is with regret I state that there exists much less occasion of being by them reminded of the amiable lady to whom I alluded, than of the exceedingly wise personage who once crossed the British Channel and returned within the same week, and honestly declared that he was always prejudiced against the French, but now that he had seen and known the true state of the case he was confirmed in his dislike, for he found them so ignorant, so unreasonable and so obstinate, that they could not be induced even to call things by their right names; it was as bad to be amongst them as at Babel; for if you asked for a shovel they brought you a horse, they called a hat *chopper*, and gave the nick-name of *ding dong* to turkeys.

Indeed, sir, it would be desirable that our separated brethren could be more generally induced to believe, that our common Creator gave to the members of our church an equal share of intellect as he gave to themselves; that we have had amongst us men of genius, men of learning, men of piety, and men of common sense; it does not raise our estimate of their investigating powers, of their impartiality, or of their judgment, when we find them superciliously pronouncing upon what they have never studied, and upon subjects which we know it is impossible they can, circumstanced as they are, even understand. This is a painful topic, sir, but it has been forced upon me. By your own definition of prayer, you perceive that though our liturgy, for sufficient reasons, is in the Latin language, yet our clergy, our learned and our unlearned laity, can and do most devoutly pray with the spirit, with the tongue and with the understanding, and not only is the practice not forbidden, but it is more than lawful; it is productive of the most extensive benefits, some only of which I have enumerated. As this subject is one upon which as a matter of discipline there might be a change, and as all that the Roman Catholic Church requires is conformity with the general law until it shall be repealed by the constitutional authority, even her own children may freely though respectfully differ, and express that

difference of opinion as to its expediency. Is it not then a little presumptuous for persons who perhaps have never viewed the subject as they ought, to condemn as "inconsistent with reason," a practice which millions of the most learned and pious men in all ages who were fully acquainted with it in all its bearings have approved, upheld, defended and recommended? Of course, sir, you know that there exists a vast difference between a society existing where only one or two languages, indeed I may say where only one language is spoken, and the Church of all nations, and tribes and tongues. When you deduct from the Protestant Episcopal Church all those who have and use the English liturgy, the remaining members are easily counted through. Not so with us. Do then avow with me that it is not unreasonable to have a common language for the professors of a common faith: and be assured that although some very thoughtless persons might imagine that we know as little of our service as do they who never inquired as they ought upon the subject, such is not the fact; we have no repetition of "a set of words by rote, without understanding what we say," and we do not act unreasonably because our separated brethren are uninformed, neither do we by our practice, act against the injunction of the Apostle, because they who choose to condemn us know how to clip, to garble, and to fill up a text, until after this process it shall no longer mean what it originally was intended to convey.

19. p. 10. Q. 49. Is not praying for the *dead* another Roman Catholic error?

A. Yes: the Scriptures give no countenance to that practice, and it is inconsistent with reason, to think they can be helped by our prayers. For, "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.)

This is like turning back upon my way; or as some people would call it "advancing backwards," however, I shall not detain you long with the subject itself. I do not intend to enter into the controversial question as to whether it be a useful and orthodox practice to pray for the dead. I merely wish to exhibit the logic of the answer. The words "inconsistent with reason" caught my eye, and I found the attraction irresistible; no poor fluttering little bird was ever more fascinated by the eye of a serpent than I am bewitched by such a phrase, especially in such a book. A philosophic historian who declares that it is "inconsistent with reason" to believe a manifest fact, because it does not agree with his theory, and a *religious* writer who protests that it is "inconsistent with reason" to believe a revealed truth which does not fall in with his metaphysical speculation, are, each in his own estimation, very great men. I like to study our common weakness in their exhibition. I do it by trying how the assertion can be shaped like an argument. I shall do so here.

Premises. We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Conclusion. THEREFORE, "it is inconsistent with reason" to think that the dead can be helped by our prayers.

I really cannot perceive that this conclusion is contained in these premises. I look upon the conclusion to be, that each person shall be judged and treated by the judge, according to his conduct on earth. Suppose a man appears before that awful tribunal guilty of a very trivial offence, and that for this bad thing done in the body he is sentenced to receive punishment, for a certain time, or to a certain amount, which punishment might be mitigated by the mercy of God in accordance with prayer offered through the merits of Christ on behalf of the sufferer: does the text say that this is "inconsistent with reason"? Does reason say it is inconsistent? In fact such might not be the case; but even then the supposition would not be inconsistent with reason, for it is not absurd, but is perfectly reasonable. But it is said there is no Scripture to countenance the practice. Suppose that to be so, still it is not "inconsistent with reason." Now, sir, I will say, such in fact is the case, and the Scriptures of the old and of the new law do countenance the practice, and my assertion on one side is as good as that of the Catechism on the other. I have, sir, embodied the Scriptural argument, in a letter which has been published in the last volume of the Miscellany: so that the semblance of argument from this text for this position, resembles pretty nearly, I believe it was Friar Gerund's argument, to prove that there existed seven *species* of sins, for which he quoted v. 4, of what you number as Psalm xlv., we as xliv., "*Specie* tua et pulchritudine tua, intende, prospere, procede et regna."

20. p. 10. Q. 48. What do you think of the frequent *crossings* upon which the Roman Catholics lay so great stress in their divine offices, and for security against sickness and ill accidents?

A. They are vain and superstitious. The worship of the *crucifix*, or *figure* of Christ upon the cross, is idolatrous; and the adoring and praying to the cross itself, is, of all the corruptions of Roman Catholic worship, the most gross and intolerable.

In this there are three assertions, first, that Roman Catholics use the sign of the cross; next, that they do so frequently; and, thirdly, that it is done for security against sickness and ill accidents. Now, sir, I could never suspect you of having approved of calling this a vain and superstitious practice, because I know that you could not do so without condemning yourself and your church. I write with certainty when I state that you have more than once made the sign of the cross upon persons whom you have baptized. I could name the persons. Your church has the following direction upon the subject in the ministration of public baptism of infants.

We receive *this child* into the congregation of Christ's flock, and do * sign him with the sign of the cross; in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

* Here the minister shall make a cross upon the child's forehead.

The same is said and done in the service of private baptism of children, and also in the baptism of those of riper years. The Church of England differs with you only in having the word *Priest*, for which you have substituted *Minister*, and leaving no discretion as to its omission, whereas to conciliate such as do not love to use this symbol of man's redemption and the Saviour's love, you have adopted the following rule.

If those who present the infant shall desire the sign of the cross to be omitted, although the church knows of no worthy cause of scruple concerning the same, yet, in that case the minister may omit that part of the above which follows the immersion, or the pouring of water on the infant.

Thus, sir, I could not expect in your Catechism a declaration that the use of this sign was vain and superstitious. There is none, I presume, in its repetition. You know that Tertullian, about the year 250, informs us that Christians were at and before his day very fond of its use and repetition, whether they walked or rode, or eat or drank, on ordinary occasions, but specially at the divine offices. Now, sir, if the Catechism charges Roman Catholics with considering this sign as a security, like a charm, or with the same certain efficacy as a sacrament, to secure or protect them, it makes an untrue allegation: but if they use it, as they do, in token that they are not ashamed to confess the faith of Christ crucified, and as exciting their hope of a blessing from one God in three persons to aid them through the merits of Christ's death upon the cross to be his faithful soldiers and servants, protected by him in sickness against ill accidents, surely you will not call it vain and superstitious, or you must condemn your own prayer and ceremonial. Here, sir, is the Roman Catholic explanation.

Extract from Lesson X.

Of the Catechism of the Diocess of Charleston.

Q. Why do we make the sign of the cross?

A. To beg that Jesus Christ, by his Cross and Passion, may bless and protect us.

Q. Should we frequently make the sign of the Cross?

A. Yes; particularly in all temptation and dangers, and before and after prayer; but always with great attention and devotion.

Q. What does the sign of the cross signify?

A. It signifies and brings to our minds, the principal mysteries of religion.

Q. What mysteries of religion does the sign of the cross recall to our minds?

A. The Unity and Trinity, and the incarnation and death of our Saviour.

Q. How does the sign of the cross remind us of the Unity and Trinity?

A. Because in making the sign of the cross, we invoke one God in three divine Persons, saying, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. How does the sign of the cross bring to our minds the incarnation and death of our Saviour?

A. Because as he suffered death in human flesh on a cross, the sign of the cross must naturally remind all true Christians of his incarnation and death.

As regards the conclusion or indeed the main body of this answer, imputing to us the adoration of the crucifix; I have too much respect for you to suppose, even now, that you could possibly have given it your approbation, and I do sincerely assure you that when I look at the respectable list of amiable ladies which lies upon my desk, and view this wretched little production, I am bewildered. In plain words, I cannot conceive that it was possible for you to sanction it if you read it. Since I have commenced these letters, I have been informed through the Miscellany office, that Bishop White, of Pennsylvania, had previously approved the publication, and that in all probability you considered that what he sanctioned, did not need your review. It is useless to waste time upon conjectures. The publication has been made with *prima*

facie evidence of having had your full approbation; you must see how its inconsistencies and contradictions are to be reconciled.

21. p. 10. Q. 47. What do you think of the veneration that is paid by the Church of Rome to relics?

A. It is at best a groundless superstition, and has given occasion to much fraud and imposture; many of the pretended relics having never belonged to the persons whose names they bear.

Surely, Right Reverend Sir, religion is not to be cast away because it has given occasion to superstition. The healing art is not to be abandoned because it has facilitated the means of destroying by poison; the Bible is not to be sealed up because it has been garbled and abused; however, I have known a self-willed old gentleman who would not permit any of his children to learn how to write, because a neighbour's son had been hanged for forgery, and he had heard of a lady, who had by her correspondence, produced the defeat of her father's plans, and the success of her own in the regulation of her marriage. If the abuse and the imposture is all that is objected to, we shall readily unite with you to suppress the one, and to detect, expose, and punish the other. But is the use to be condemned because of abuse? You know, Right Reverend Sir, that this is called a sophism in every treatise of logic; it is equivalent to a syllogism of four terms, if such a monster could exist. And surely it is not upon this you would found the conclusion, "it is at best a groundless superstition:" and if not upon this, where is its foundation? You could probably inform me. I suspect it will not be found in Exodus xiii. 19. *And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones hence away with you.* Neither would you refer me to 2 Kings, according to your version, IV. in ours, xiii. 21. *And it came to pass as they were burying a man, that, behold they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet.* If I turn to chapter xxiii. of this book, I find that Josiah, who is called a good king, treated the bones of the false prophets in the manner that the predecessors of those who made the Catechism, treated the relics of the saints, and he treated the relics of the prophets of God in the manner that Roman Catholics do similar remains. St. Paul, in his Epistle to the Hebrews, ix. 3, 4, informs us of the manner in which relics of another description were preserved by God's own direction. And in Acts xix. 11, 12, we find testimony and exemplification of what the compilers would call "at best a groundless superstition." I cannot, sir, with any propriety, use as an argument against you or any of your flock a custom of the Protestant Church of England, which you do not practise. However, sir, I put it to your candour whether it was not very thoughtless in the English compilers of this Protestant Catechism to urge those topics, with the whole ceremonial before their eyes, in which the King of England is sent forth by his church, or goes with its consent by prayer and the touch of gold, to cure the king's evil? I have observed, sir, that although several of your publications deal largely in charges of superstition, yet no book of your church, that has fallen into my hands, and they have not been few, contains as far as I can recollect any definition by which a child might know the meaning of the word.

I remain,

Right Reverend Sir,

Yours, &c., B. C.

Charleston, S. C., August 25th, 1828.

LETTER VII.

To the Right Reverend Doctor Bowen, Bishop of the Protestant Episcopal Church of South Carolina, &c. &c. &c.

Right Reverend Sir:—We come now to a topic which is indeed important, for if Roman Catholics are such incorrigible dolts as to be guilty of deliberate contradiction to their senses and to reason, it is out of the question that they can be classed amongst rational beings. Indeed, sir, the vast numbers of enlightened men and women who during several ages in all civilized nations have believed and do still believe in the doctrine of transubstantiation in the Eucharist, ought to induce wise men to pause and inquire before they would pronounce a finding of idiotism against more than five-sixths of the Christian world: for, sir, you know that not only the Roman Catholics, but the Russian, the schismatical Greek, and all the Eastern sects believe in the truth of this doctrine: and a sweeping charge of the most debasing imbecility of mind is made against us all in this little book. Sir, I do not enter upon the proof of the truth of that doctrine, but I enter upon an examination of the reasonableness and consistency of the accusation made upon us; and I

do it briefly. I do not attack your meaning, for I do not understand it, and cannot therefore judge of what I cannot understand: nor do I adduce arguments in favour of those churches which your Catechism designates in no very flattering terms. I take up your assertions.

21. p. 12. Q. 59. What then do the Protestants mean, when they say in their catechism, "The body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper?"

A. They only mean, that such persons as *worthily* partake of the Lord's Supper do, *spiritually* eat the flesh of Christ, and drink his blood; and do actually receive those spiritual benefits which Christ purchased for mankind, when he gave his body to be broken, and his blood to be shed upon the cross.

I should not, sir, have noticed this but that, as I stated, it is connected with some questions and answers that exhibit Roman Catholics as contradicting senses and reason. It is not my concern to interfere with the opinion of others, provided they leave me undisturbed; but when they exhibit me as wearing a fool's coat, "contradicting senses and reason," I might be fairly allowed to examine the foundation of their own meaning. Now, sir, I shall not assert that you do not know the meaning of this answer, but I assure you it is unintelligible to me. If an object is present which is eatable, I can easily conceive how it might be eaten or drank, for eating or drinking is taking it into the mouth and conveying what is so taken in the usual manner into the stomach. My difficulty is, how to understand the manner in which what is not present can be so taken and conveyed; and again, to know what is the meaning of "eating *spiritually*." I really have during a number of years read extensively and conversed much with several respectable and intelligent Protestants, upon this subject, in order to try if I could get an idea of what was meant, or if they would show me that they had a clear and distinct notion of what the phrase was intended to convey. But all to no purpose. I could clearly understand how a Roman Catholic or a schismatical Greek could eat the body which was really present, though under the appearance of another and a different substance which was as absent therefrom as the substance of a human body was from where its appearance covered an angelic substance. I can clearly understand a Lutheran when he tells me that he eats the body which is present together with and under the appearance of the bread and occupying the same space. I can understand the Zuinglian when he tells me that he eats bread which is present, and does not eat a body which is absent; but for you and your companions was reserved that perfection of mystifying phraseology by which you declare that you eat what is absent, and that the manner of eating is spiritual, and thus that eating is spiritual belief, so that to eat and to believe are synonymous. Now, sir, if your little book had used the word *or* instead of *and* in the joint of this proposition, it would have left room for retreat into the intelligible Zuinglian doctrine, but this proposition is, unfortunately, copulative, and asserts that besides eating and drinking what you have not present to eat or drink, and in a mode which is neither eating or drinking, you also receive spiritual benefits: this still keeps you to the assertion which I cannot understand, that you eat what you have not, and drink what is not there. Would it not be well in the next edition to make this a disjunctive proposition, and thus you would leave a choice of doctrine, and he who could not understand how it was possible for you to eat what you had not, might be told that *he could* take the substitute and believe with Zuinglius, if he could not with the English Protestant Church.

I trust, sir, that I am not disrespectful in being plain. Your church is evidently upon this point in a difficulty arising from the peculiarity of her circumstances. She finds that the Scripture and the ancient authors uniformly and continually use the expression —eating and drinking the flesh and blood, or the body and blood of the Saviour in the Eucharist; most of her divines do not believe that the body and blood are really present, yet she does not wish to give up expressions which are palpably at variance with her general belief, and it is therefore matter of little astonishment that in attempting to reconcile contradictions she should utter what is unintelligible.

I stated that I could not understand how persons can eat what they have not present, but that I could fully understand the doctrine of Zuinglius who taught that the communicant ate nothing more than bread, and drank nothing more than wine: but that participating of this bread and wine with a belief of what God has taught, and with hope in the merits of Christ, together with repentance of sins, he was made a partaker of the grace of God. Thus, according to the Zuinglians, the worthy partaking of consecrated bread and wine produces the grace of God in the soul: but surely unless what

is so eaten and drunk be really the body and blood of Christ, no one could imagine that any person who used the common forms of language would say that this grace was procured by eating that body and blood which are not present; but by eating bread and wine which are really there and consumed. If such be your meaning, would it not be well to do as Zuinglius did; to use plain words? That such is your view if you have approved of the Catechism is I think pretty clear.

22. p. 13. Q. 62. How do you understand these words, "This is my body?"

A. In the same sense as circumcision is called the covenant, and the Lamb is called the passover, although they are not the passover and the covenant, but the signs of them. (Gen. xvii. 10, 11; Exod. xii. 11.) So likewise the bread and wine in the sacrament do but *represent* Christ's body, and are a memorial of it to us. For which reason he adds, "Do this in *remembrance* of me." (Luke xxii. 19.)

Now, sir, you believe the Scripture. I take your own version. (Gen. xvii. 7, &c.)

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be, their God.

"And God said to Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

"10. This *is* my covenant which ye shall keep, between me and you and thy seed after thee; Every man among you shall be circumcised. 11. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you."

Now, sir, in this v. 11, God declares circumcision to be A TOKEN OF *the covenant*, and your little Catechism tells us it is called *the covenant*. Christ says *This is my body*; and the little book would translate it, *This is* A TOKEN OF *my body*. Pardon me, Right Reverend Sir, if I remark that it is a strange mode of picking three words out of a text in Genesis xvii. to squeeze them into Matthew xxvi. in order to establish an analogy which does not exist. Did your approbation extend to this? The plain meaning of the text is, That a covenant was made between two parties:—to be kept on the part of God by insuring possession of the country to the people: to be kept on their side, by observing the rite of circumcision, which was at the same time not only a substantial part of the covenant but also its token. I shall not object to your saying if you please, that the sacrament of the Eucharist is to us a token of the body of Christ which it substantially contains, and a token also of our redemption by means of that body which we eat, as the Paschal Lamb was to the Israelite a token of redemption by the blood of that Lamb whose flesh he also ate.

Now, as to the Lamb being called the Passover in this place specified, I beg leave to differ from the compilers of the little book. In Exodus xii. 3 [we read]:

"3. Speak ye unto all the congregation of Israel, saying, in the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: 4. And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. 5. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: 6. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7. And they shall take of the blood, and strike *it* on the two side-posts and on the upper door-post of the houses, wherein they shall eat it. 8. And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it. 9. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. 10. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 11. And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S Passover."

The question which presents itself here is whether the word *it* has for its antecedent the lamb or the entire description of the observance. But a previous question ought to be settled, viz., whether the word *it* should be admitted into the context in both places of the second part of v. 11. In the original Hebrew the reading is "and you shall eat hastily, for it is the Passover of the Lord." The Vulgate agrees with this reading. The Septuagint "You shall eat him with haste: it is the Pasch of the Lord." The Chaldaic paraphrase, "You shall eat him hastily; for it is the Passover." The Syriac, "And eat him hastily; it is a Pasch of the Lord." The Arabic, "Eat him with swiftness: for he is a Pasch to God." The Samaritan, "For you shall eat him with haste, this is a Pasch to the Lord." We have here two words, *Passover* and *Pasch;* by the word *Passover* is generally understood the whole observance, and occasionally the time of the observance, and in two or three places the victim of the observance: by the word

Pasch is generally meant the victim: that is, the lamb, usually called "the Paschal Lamb." Now, sir, your translation assumes to be taken immediately from the Hebrew and the Greek. Yet the first evidently refers the *it* to the whole observance of which the hasty eating was but a portion; and the Greek evidently cannot refer the neuter *it* to the masculine *him* "the Lamb." I observe the same of the Chaldaic. The Syriac is susceptible of being translated either *he* or *it*, but the word Pasch and not the word passover is used. The Arabic and Samaritan refer to the Lamb, but they call him *Pasch*. And your translation differs from every one of them, yet it can be easily reconciled to them all if by the word *passover*, you mean the *victim of the Passover*, or what we call the Pasch or Paschal Lamb. And that such ought to be its natural meaning in your own version appears from considering that in several other places such is its meaning. I shall mention a few: in v. 21, of the same, "Then Moses called for all the elders of Israel, and said to them, Draw out and take you a lamb according to your families, and kill the passover:" clearly they were to kill *not* what was signified by the lamb, but the *real lamb*. In v. 43, "This is the ordinance of the Passover: There shall no stranger eat thereof." The passover which they were to eat was clearly not the thing signified by the lamb but the victim itself. In Matthew xxvi. 17, "Where wilt thou that we prepare for thee to eat the Passover." 19. "And they made ready the Passover." In those places, it is evidently the lamb and not anything signified by the lamb. (Mark xiv. 14.) "Where is the guest chamber, where I shall eat the Passover with my disciples." (Luke xxii. 11,) the same. 15. "With desire have I desired to eat this Passover with you." (John xviii.,) "but that they might eat the Passover." I need not quote more passages to show that by the word *passover* your version continually means the lamb. Is it not rather curious then that your little Catechism should assert the lamb is not the passover? In truth, sir, nothing is more evident than the fact that the lamb was not a sign of the observance which we call the passover in our version, but was the Pasch or the victim of that observance, as you will see in v. 27 of Exod. chap. xii.: and as you have chosen to call that victim the Passover itself, I shall not dispute about words, but merely request that you will always give to the same word the same meaning. In this case, sir, the word in your version will have the lamb for its antecedent, and that lamb will be the passover and not its sign. But, sir, if some amongst us tell you that the name of the victim was the Pasch, and the observance was the Passover, in this view the relative *it* will have the whole description for its antecedent, so that in neither case will it be true to state that the lamb which is only a sign of the Passover is called the Passover which it but represents.

It might not be amiss here to remark that the word passover is a pure English word conveying pretty accurately the meaning of the original word *pasch*, which underwent several changes according to the mode of pronunciation of the Hebrews, Syrians and Chaldeans, and was translated at first *phasec* and latterly *pascha* by the Greeks, whether because this latter which is a Chaldaic word was substituted for the Hebrew upon the return from Babylon, or to suit the more refined ear of the polished Greek.

I shall now present you with the history of the origin of that explanation given in your Catechism, and which I submit is at variance with your own Bible, and which was introduced for the very purpose of rejecting your own expressions of receiving the body and blood of Christ, as well as the Lutheran tenet of the real presence. The quotation is made from an old translation of Bishop Bossuet's History of the Variations of your Protestant churches. Part I. Book ii. sec. xxv. xxvi. and xxvii.

"XXV.—After the *Sacramentarian* quarrel had been stirred up in the manner we have seen, *Carlostadius* dispersed about little tracts against the Real Presence; and though, on all hands, they were allowed wholly to abound with ignorance, nevertheless they were relished by the people already charmed with novelty.* *Zuinglius* and *Oecolampadius* wrote in defence of this new doctrine: the first with a great deal of wit and vehemence; the other with much learning, and so sweet an eloquence, that, *were it possible*, says *Erasmus*,† *and would God have permitted it, 'twere capable of seducing even the elect. God* put them to this trial: but his promises and truth upheld the simplicity of the *Church's* faith against human reasoning.‡ A little after *Carlostadius* reconciled himself with *Luther*, and appeased him with his assurance that what he taught upon the *Eucharist*, was rather by way of proposing and examining, than decision. This man's life was one uninterrupted scene of feuds: and the *Swiss*, who received him a second time, never could prevail to calm his turbulent temper.

"His doctrine spread more and more, but on more plausible interpretations of our *Saviour's* words, than what he had furnished. *Zuinglius* said, the good man saw plain enough, there was some hidden sense in these divine words, but could never find out what it was. He and *Oecolampadius*, with somewhat different expressions,

* Erasm. lib. xix. Ep. 113, xxxi. 59, p. 2106.
† Lib. xviii. Ep. 9.
‡ Hosp. 2. part. ad. An. 1525, f. 40.

agreed in the main, that these words, *this is my body* were *figurative: Is*, said *Zuinglius*, is as much as to say, *signifies; Body*, said *Oecolampadius*, is *the sign of the body*. Their leaders, *Bucer* and *Capito*, became zealous defenders of the *figurative sense*. The *Reformation* divided itself; and those who embraced this new party were called *Sacramentarians*. They were also named *Zuinglians*, either because *Zuinglius* had first supported *Carlostadius*, or because his authority prevailed in the minds of the people, who were led away by his vehemence.

"XXVI.—We must not wonder, that an opinion so favourable to human senses became so much in vogue. *Zuinglius* said positively, there was no miracle in the *Eucharist*, or anything incomprehensible; that the *Bread* broken represented to us the *Body sacrificed;* and the Wine, the *Blood shed;* that *Jesus Christ*, at the institution of these sacred signs, had given them the name of the thing itself; that it was not however a simple spectacle, nor signs wholly naked, for as much as the remembrance of, and faith in the Body sacrificed and the Blood shed, supported our Souls;* that the *Holy Ghost*, meanwhile, sealed in our hearts the remission of sins; and therein consisted the whole *Mystery*. Human reason and sense had nothing to suffer from this explication. The *Scripture* was all the difficulty: but when one side opposed, *This is my body*, the other answered, *I am the vine, I am the door, the rock was Christ*. True it is, these examples came not up to the point. It was not in proposing a parable, nor in explaining an *allegory*, that *Jesus Christ* said, *This is my body, This is my blood*. These words wholly detached from the context carried their full meaning in themselves. A new *institution* was in hand, which ought to be made in simple terms, and as yet, no place in *Scripture* had been found, where the sign of the institution received the name of the *thing* itself the moment it was instituted, and without any preparation.

"XXVII.—This argument put *Zuinglius* on the tenters: he sought day and night for a solution. In the mean time, however, *Mass* was abolished, notwithstanding all the Town-Secretary could do the contrary, who disputed strenuously for *Catholic* Doctrine and the *Real Presence*. Twelve days after, *Zuinglius* had this dream, which he and his disciples have been so much upbraided with, wherein, says he, imagining he was disputing against the Town-Secretary, who pushed him home; on a sudden, he saw a *Phantom white or black*, appear before him, who spoke to him these words: *Coward, why answerest thou not what is written in* Exodus, *The Lamb is the Passover?*† intimating it was the sign; this is the famous passage so often repeated in the writings of the *Sacramentarians*, in which they thought to have found the *name* of the thing given to the *sign*, and in the very *institution* of the sign; and thus it came into *Zuinglius's* head who first made use of it. Now his disciples will have it, when he said, he knew not whether he who put this into his head was *white or black*, he meant only that it was an unknown person, and the Latin terms it's true, will bear this explication. But, besides that the hiding himself so as to do nothing that might discover what he was, is the natural character of an evil spirit, *Zuinglius* was manifestly in the wrong.* These words, *The Lamb is the Passover*, by no means signify, it was the *figure* of the Passover. 'It is a common *Hebraism* where the word *Sacrifice* is understood. So, *sin*, is nothing but the *sacrifice* for sin; and barely *Passover* is the *sacrifice* for the Passover: which the *Scripture* itself explains a little farther on, where it says at full length, not that the *Lamb* was the *Passover*, but *the sacrifice of the Lord's Passover*.† This most certainly was the sense of that part in *Exodus*. Other examples were after produced, which we shall see in due time: but this was the first. There was nothing in it, as we see, that should much comfort the mind of *Zuinglius*, or that showed him the *sign*, at the very institution, received the name of the *thing*. He awaked notwithstanding at this new explication of his unknown friend, read the place of *Exodus*, and went to preach what he had discovered in his dream. Men were too well prepared not to believe him: the mists, which, till then, had remained on their minds, cleared up immediately."

It is not true then that the Lamb was only the sign of the Passover. But it is a clear fact that he was the substantial victim whose blood after he had been slain without breaking a bone in his body, was the means of salvation to the Israelite, and whose flesh the people destined for protection were commanded to eat. Thus neither the text in Genesis nor that in Exodus adduced in the little Catechism is of any aid to exclude the real presence of Christ in the Eucharist. I am one of those who believe they rather tend to confirm the doctrine.

We now come to the parity, or analogy—"So likewise the bread and wine in the sacrament do *but represent* Christ's body." The analogy fails, because God calls circumcision *a token*, and he does *not* so call what he gives in the sacrament. There Christ says, *This is my body*, not this is *the token* of my body. It fails because even if the analogy existed it is pressed too far, for although circumcision was a token of the covenant, it was more than a mere representation, for it was also a substantial part thereof, and therefore it is not true to say that it BUT *represented* it. The analogy fails, because in the verse cited, the lamb is not called the passover, but the whole observance is so called, and though the lamb should have been so called as in v. 21, yet it is not true that the lamb was BUT *representing* the observance; for he was its substantial and real victim; as is also exhibited in v. 27, and as much so as Christ is our Passover, our victim, (1. Cor. v. 7.) "And are a memorial of it to us." A mere representation, and a substantial memorial are very different things:

* Zuing. Confess. Fid. ad. Fran. I. Ep. ad. ar. V. &c. † Hosp. 2. p. 25, 26, Exod. xii. 11.

* Exod. xii. 11. † Ibid. 27.

for instance the circumcision of any Israelite was more than a mere sign or representation of the covenant, it was a substantial memorial; it was on the part of that individual as substantial and real a portion of the original covenant as it was on the part of his progenitor Abraham. "This is my covenant, which ye shall keep, between me and you *and thy seed after thee. Every male child* shall be circumcised." If it was omitted in any case, it would not be the mere neglect of a sign or representation, but an actual violation of the covenant itself. The same might be said as to the Paschal rite.

Now when we say that the Saviour has left to us really and substantially his body and blood under the sacramental appearances, we do not deny that it is a "substantial memorial," but we say it is more than a sign or representation, because it contains the victim slain for us, the lamb in whom there was no stain, who took away the sins of the world, being put to death, without breaking a bone in his body, whose blood is our only protection against the desolating angel, and whose flesh we are commanded to eat: it is then our real victim and our substantial memorial of redemption.

I now come to consider the latter words, "Do this in *remembrance* of me." I always like to have the entire text before me.

"And he took bread and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."

In this we have the relation of a fact. Christ *did something*, and said something, and the passage states *what he did* and what he said. What he *did* may be described as taking bread, and giving thanks, or blessing it, and distributing it to his disciples. What he said may be described as informing them of the nature of what he gave or distributed, telling them *to do what he did*, and informing them for what end or purpose they were to do so. Clearly what *he did* was not the *purpose* for which they were to *do* what he desired. His act preceded the purpose of theirs, and even their commission. The end to be attained by their act, was to follow its performance. Christ had finished his own *act* before he even told them to *do what he did*. Let us suppose he never told them to do it, we could from the relation learn what he had done himself, and we must see what that was which *he did*, before we can understand what he desired them to do, or for what purpose. *He did* something to or with the bread, then he declared that what he gave them was his body. If therefore he had the power, he changed the substance by placing the substance of his own body under the appearance of the bread. Having thus changed the bread into his body, and given the sacrament to them, *his act* was perfect and complete; this is what he did. He then tells them *to do* what *he did*, that is to change by consecration bread into his body. For what purpose? "In *remembrance* of me." To state the object for which an act is to be done does not change the nature of the act itself: thus the *act* would be transsubstantiation, and the *object* commemoration. This, sir, during several centuries before the birth of Zuinglius, was the explanation of the text: this, sir, agrees with the object stated by St. Paul even in your little Catechism, "to show forth the Lord's death till he come." If it was "but a mere representation" of Christ's death, a figure, or sign thereof, the Passover in the old law would have been a better sign or representation, contrary to the great principle which pervades the writings of St. Paul, that all these were but figures and types of better institutions in the new law.

Thus, Right Reverend Sir, I apprehend it is a great inconsistency to assert that this answer is logically or critically or theologically accurate.

I remain, Right Reverend Sir,
Yours, &c., B. C.

Charleston, S. C., Sept. 1, 1828.

LETTER VIII.

To the Right Reverend Doctor Bowen, Bishop of the Protestant Episcopal Church of South Carolina, &c. &c. &c.

Right Reverend Sir:—I continue to examine the questions and answers of the Catechism respecting the Eucharist, in order to exhibit their inconsistency and their inaccuracy.

23. p. 12. Q. 61. Is this doctrine supported by Scripture?

No: for Christ himself, after consecration, calls the wine the "Fruit of the vine," (Matt. xxvi. 29;) and St. Paul calls what each communicant receives by the same name as before consecration: "As often as you eat this bread and drink this cup, ye do show the Lord's death till he come." (1 Cor. xi. 23.)

I should greatly doubt that you would have approved of the assertion, that this expression, regarding the fruit of the vine, was used after the consecration. You need not be informed, sir, that no one of the Evangelists has undertaken to give us an accu-

rate history of all the things which Jesus said or did; nor to place even what he does relate in the exact order of their occurrence; nor even to relate the facts of any single occurrence in the precise order of their succession. If any one of them appeared to have made such an undertaking, we should select St. Luke, from his expression in v. 3, of chap. i. "It seemed good to me also, having had perfect understanding of all things from the first, to write to thee *in order*, most excellent Theophilus." Now, in his gospel, he places those words as spoken before and not after the consecration. But this is not the sole ground upon which I rely in stating that, probably, when you reflect and examine, I do not presume to say that you have not done so, but I wish to excite others to the same, you will conclude that the words were spoken before and not after the consecration: and that the "fruit of the vine" meant that wine which was drunk with the Paschal lamb, and not that which was consecrated and then described by the Saviour as his blood.

The words are related by Matthew, Mark, and Luke to have been used; the two former relate the expression after they mention his words regarding the chalice which he had consecrated. St. Luke states the expression before he narrates the consecration of either the bread or the chalice. Neither of the first two mentions anything which could lead us to a reason for the use of the expression after the solemn blessing, but they appear to have introduced it to supply a previous omission. Such is the impression which arises from reading St. Luke; because, according to the context of that Evangelist, there is a plain reason for its previous use. Let us observe the facts in order. The supper of the Paschal lamb, which was a figure of the Eucharist, preceded the institution of this holy Sacrament, and on this night, after abrogating this figure, the reality was to be substituted therefor. Christ was to be slain upon the cross next day, or, indeed, upon that same Judaic day, which commenced at sunset, in the perfection of his age, without a stain of sin; and no bone was to be broken in the body of this lamb of God, by whose blood his people were to be saved and redeemed; and they who were so redeemed, and their successors, were to eat the flesh of that lamb by whose blood this salvation was attained. Christ having loved his own to the end, now sat down with them to conclude by its last prophetic celebration the rite of the typical observance, and after it, to give to them the flesh of the true lamb. This Judaic rite it is well known was always concluded by drinking wine after eating the victim.

"LUKE xxii. 14, &c. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire have I desired to eat this Passover (*in the original Greek* this Pasch) with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God."

The meaning of this passage, you know, Right Reverend Sir, is the expression of the Saviour's desire to fulfil in reality the prophetic figure and emblematic type which represented the Eucharist. Hence he tells them that this is the last celebration of the ancient Paschal rite of the Israelites by him, and that he will substitute the new observance of the kingdom of God, or of the religion of his Father which he was about to establish, and he will not any more join in the celebration, until he shall fulfil that new institution of his Father's kingdom. Henceforth the observance of the law is to be the oblation of the eucharistic, and not of the figurative sacrifice of the Mosaic dispensation. Such has been the meaning always understood as contained in this passage. St. Matthew and St. Mark, and St. Paul, in 1 Cor. xi. 25, inform us that after supper, whilst they were yet at table, the Saviour instituted the Sacrament; St. Luke proceeds to inform us of the previous conclusion of that Paschal supper.

"V. 17. And he took the cup and gave thanks, and said, Take this, and divide *it* amongst yourselves; 18, for I say to you, I will not drink of the fruit of the vine until the kingdom of God shall come."

This exactly corresponds with his former expression, and shows that he told them to divide between them the libation of the Mosaic rite, for he would not take any until the new institution should be established. The expression thus refers to the wine of the old law, not to the Sacrament of the new law which had not yet been instituted. St. Luke then proceeds to inform us of the new institution.

"19. And he took bread, and gave thanks, and brake *it* and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20. Likewise, also, the cup after supper, saying, This cup *is* the New Testament in my blood, which is shed for you."

There is an evident distinction between the wine mentioned in vv. 17 and 18, and the cup mentioned in v. 20. The first was before the consecration of the bread, and the other after it, and after the supper, which preceded it.

Thus it has always been understood, that at the last supper there was the wine by which the Paschal observance was uniformly concluded, and of which the Evangelist treats in v. 18, and concerning which is the expression in Matthew xxvi. 29, copied by Mark xiv. 25: this was drank before the institution of the Eucharist: and *after* this was concluded, the Saviour instituted the Sacrament of the new law, fulfilling the ancient figure in the kingdom of his Father; and hence, then, Christ does not use the expression, as the little book says he does, in reference to what he had declared to be his blood. v. 20; though, even if he did, there would be no difficulty therein. To adduce the other text from St. Paul upon the subject is quite unmeaning, for the Apostle writes to persons who had been well instructed in the nature of the contents of the cup both before and after its consecration; and he followed the discipline which lasted for some centuries subsequent, of using upon the subject expressions which could be understood easily by the instructed, but gave to the unbeliever and scoffer no opportunity for blasphemous scurrility if the writing should fall into their hands. As to the Eucharist being called *bread* after the consecration, we who plainly declare our belief of transubstantiation, do also frequently call it bread, but such as the Saviour describes in John, vi. 51. "The bread that I will give is my flesh, which I will give for the life of the world;" and 55, "for my flesh is meat indeed."

Allow me to remark that it is, then, rather a novel mode of proving that Scripture does not support the doctrine of transubstantiation, to produce a text which relates to the wine of the Judaic Paschal observance, and one in which the contents of the cup are not described, and in which the bread of which mention is made is the same that our blessed Redeemer declared was his flesh, which he would give for the life of the world. And no notice whatever is taken of those various parts of the Scripture of the old and of the new law which Catholics adduce in support of their doctrine.

24. p. 13. Q. 63. Doth the doctrine of transubstantiation contradict the evidence of our *senses?*

A. Our sight, our taste, and our smell, all inform us, that the bread and wine remain after consecration exactly what they were before.

Upon this I shall remark that, whether it be owing to my lack of judgment, my prejudice, or the correctness of the views which I have received, I look upon this to be one of the most illogical and unphilosophical answers that ever fell under my observation. Allow me to state the grounds of my assertion. I take the question to be not concerning what is the appearance of the Sacrament, for upon the fact of the unchanged appearance there is complete agreement between us: but the question is concerning the nature of the substance contained under those unchanged appearances, and the answer assumes that it is by the senses we receive evidence of this nature. This I am by no means prepared to admit. I differ very widely from our modern philosophers upon the value and extent of this species of testimony. But suppose the senses here described to be what the Catechism assumes they are, the witnesses of the nature of substances; still the conclusion which it draws will be illogical, for it asserts that universally, without a single exception, the nature of the substance must correspond with the exhibition of the appearance. If I can prove a single case of exception the assertion will be untrue, and the consequence will not exist. I should prove my case by giving evidence of a solitary instance where one description of substance had all the appearance to the senses of a substance of a totally dissimilar nature. I could adduce many instances in nature, but I prefer going at once to an analogous Scriptural case; and I shall easily prove many such instances, where the true nature of the contained substance was learned only from revelation, the senses testifying truly to the appearances of a different nature. In Genesis xviii. we read of Abraham,

"V. 2. And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself towards the ground, and said, My Lord, if I have now found favour in thy sight, pass not away, I pray thee, from thy servant. 4. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. 5. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. * * * * * * * * * And he stood by them under the tree, and they did eat. * * * * 16. And the men rose up from thence, and looked towards Sodom: and Abraham went with them to bring them on the way. * * * * And the men turned their faces from thence and went towards Sodom: but Abraham stood yet before the Lord."

I believe, sir, there is no doubt upon your mind of two facts; first, that those were angels; next, that the angelic substance had to the senses of Abraham the human

appearance. Let us go to the next chapter, Gen. xix. In v. 1, we are told of the visit of the angels to Lot, after departing from Abraham: the subsequent verses show that they had the appearance of men: such was the testimony of their senses to the people of Sodom as well as to Lot. See vv. 5, 8, 10, 12, 16. Need I go farther, sir, to show from the Scriptures, that, even supposing the truth of the assumed principle, that it is from the senses we learn the nature of substances, still there are [instances], where the senses tell us one thing, and God, who can clothe any substance with what appearance he pleases, reveals to us [that these are] special cases of exception? Admitting, then, for the moment, that principle which the answer assumes, that the senses are the witnesses of the nature of substance, I would only have to prove that God made the case of the Eucharist an exception, and that his declaration is the evidence thereof. I believe, sir, this sort of reasoning would be conclusive. If, then, the words "this is my body" were intended by the Saviour to mean that what had the appearance of bread had the nature of his body, we should have a case perfectly analogous to that which I have adduced; we would learn the nature of the substance from the testimony of God, and not from the appearance; and we would say that the exception which existed was not a destruction of the rule: and that the ground of the exception was very solid, being no less than the testimony of God. In Joshua, v. 13, we read that there appeared to this leader a man with a sword drawn in his hand, and yet the mistake of the senses was corrected by the testimony of revelation, v. 14—this too was an exception to the general rule: surely, sir, you believe the truth of the exception equally as you believe the truth of the rule. You would, therefore, act more rationally than does the compiler of the little book; for you would allow us to believe that when Christ says "This is my body," he did not mean "this is not my body;" and that when the appearance was that of bread, it was by him indicated to be an exception, because you know that it is in the power of the Creator to give to one substance the appearance of a different one. You will not deny that he could as easily give to the body of Christ the appearance of bread, as he could give to the substance of an angel the appearance of a human body. Now, sir, we believe it to be more rational to say that Jesus Christ meant what he expressed when the declaration is that he will do what is possible, than to assert that he said the very contradictory of what he intended. This is so simple and so plain, that it wins our assent.

Allow me now to state that I altogether dissent from the principle that the senses are the witnesses of the nature of substances. I prefer, a million times over, the philosophical accuracy of the ancient school, which is the jest of the gentry who do not understand it, to the vapid substitute which they have adopted. It may, sir, be weakness, it may be fanaticism, it may be what you please, but so it is. I am one of those who think very poorly of what is called the progress of the human mind upon the subject of metaphysics, or as it is fashionable to call it "mental philosophy," as if there could be "corporeal philosophy." Neither shall I quarrel with those who may be pleased to think that my opinion itself is poor, and my information on the subject, very limited. Upon this it does not become me to form a disquisition. I shall only state to you what I have imbibed along with the dust of old books, written ages before our modern improvements. First: that the senses take cognizance of appearances and of nothing more: by appearances I mean taste, colour, smell, sound, and what affects feeling; secondly, that we know little, if anything, of the nature of bodies; to know the nature of a body is to know the original materials of its constitution and the mode of their combination, and those materials should be known in their primitive or most simple state, and the knowledge of the combination should include all the intermediate process in all its details, from that primitive element to the actual existing state in which the body is found. I shall leave to chemists to say how far their knowledge of the nature of any one substance extends. I cannot, at this moment, point out a single substance whose nature I know. Thirdly, that what we generally call the nature of a body is only a general notion of its properties: that is, we say we know the nature of a substance when we are aware of several of the uses to which it might be applied, and the consequences of such application in a larger or smaller quantity, simply or in combination, or variously modified. Fourthly: that we know those properties from observation, reflection, and testimony, that is, by experience and judgment, not by our senses only. Fifthly, that from experience and judgment we have discovered that generally speaking similar substances have similar appearances. Thus we reason by analogy, that where the properties are similar, and where the appearances are similar the substances are similar: but this is not an universal rule, it is only general as

every accurate philosopher will admit. Hence it is not true that the senses are our witnesses to give evidence of the nature of substances, for we know very little of their nature; and what we do know is founded by the judgment upon analogy and experience and testimony combined. The question before us is not whether our senses are contradicted; we say they are not; for they testify to us that there do exist the appearances of bread and wine, which testimony we acknowledge to be correct; but the question is, "Do bread and wine *always* exist where their appearance is exhibited?" We say it is a general rule that they do: but it is *not an universal* rule, for there might be an exception: and we do know that God can give to one substance the appearance of another, and if he declares what is the nature of the substance, his positive testimony is far better than our imperfect opinion. In the case of the Eucharist, his declaration that it is the body of Christ is true, the testimony of the senses that the appearance is that of bread, is also true. Here is no contradiction to the senses, but there is a correction of the judgment by the evidence that this special case is an exception to the general rule. The correction is found in the plain declaration of an Almighty God, who can neither err nor deceive.

I know that where no exception exists the general rule holds good, and my judgment and belief are regulated by this principle. My senses always testify to me that the appearances of bread and wine exist, that testimony is always true, the result is, that by the general rule I conclude; if this be not a case within the exception the substance is that of bread and wine. But I do sometimes receive evidence that the case is within the exception, and not within the rule, because I witness the consecration, or I find the appearances in that place, and kept in a manner which only happens when the case is an exception and not within the rule: it will be now as great a deviation from sound logic and common sense for me to say that it is only bread, as it would be for me, where I had no evidence of the exception, to take it from under the rule and to assert that bread is the body of Christ. I submit then, Right Reverend Sir, that the doctrine of transubstantiation does not contradict the senses, because they only testify to the existence of appearances which do continue to exist; for the process of transubstantiation changes the substance without affecting the appearance.

25. p. 13. Q. 64. What will be the consequence, if our sense constantly deceive us, in the plainest cases?

A. The consequences will be very bad; for our Saviour proved his doctrine, by the miracles which he wrought before men's eyes; but, if men's senses may deceive them in the plainest cases, there is an end of all miracles at once, and this great proof of the truth of Christianity is quite taken away.

After my remarks upon the former question and answer, this sophism is easily disposed of. Our senses do not deceive us in the case of the Eucharist: this answer has then no basis to rest upon; but, independently of that, suppose the senses had been deceived, which is the expression that ought to be substituted for "our senses deceive us," it would not be constantly, but in a single instance, that of the Eucharist; and it would not be in the plainest case, but in a case where Jesus Christ had used an expression which, according to millions, meant that the senses were deceived, and according to myriads, had no such meaning. Hence this wretched sophistry is upset, upon three grounds. It assumes an analogy, where none exists; it assumes that a rule is of no value, because there exists an exception which, by unerring evidence, God's declaration, is plainly specified in a single case to be taken from under its operation, whereas all men of common sense tell us that the exception confirms the rule itself; it assumes that the senses are the witnesses of the nature, whereas they only are witnesses of the appearance of the body. I apprehend, sir, that it would much more tend to take away all the proofs of the truth of Christianity to say, that Christ speaks the contradictory to what he intends to teach: so that when he said, "This is my body," he meant "This is not my body." This is not the only case, sir, in which Christianity has been undermined, by taking away the great doctrines which the Catholic Church has received from the Saviour. The Unitarians will ask, what is to be thought of the value of your senses in proving miracles, if their testimony is not also to be trusted, in ascertaining the nature of Jesus Christ; he had only the appearance of a man: therefore, say they, he was only a man. You will proclaim that this case was an exception, and that the testimony of God informs you that his nature was not that of a mere man, but of a God-man. I have only to request you will be good enough to admit the principle to be at my service, as much as at yours: it is our common property; and it is my an-

swer to this little sophism. I need not tell you the use that Voltaire, Hume, Rousseau, and so many other *enlightened philosophers*, made of your principle, that the senses were the first and best source of evidence. I rest in hopes, Right Reverend Sir, that you will prove your regard for preserving even the name of Christianity, by rejecting the delusive and unreal mockery which our modern *men of mind* have thought proper to substitute for the good old metaphysics and logic of a more wise and less boastful age. There is, sir, a luxurious period of learning, as of nations, in which fastidious folly depraves the taste, and enervates the mind. I apprehend that infidel Europe has commenced this vicious era, and nothing is better calculated to produce infidelity, than the philosophism of infidels.

26. p. 13. Q. 65. Doth the doctrine of transubstantiation contradict our *reason?*

A. Yes: for our reason assures us, that it is impossible for the same body to be in different places at the same time.

What if there be in this answer, as connected with the question, a very serious mistake? What if it be that sophism which logicians call *transitus a genere ad genus?* that is, a syllogism of four terms? I shall simplify it. The premises are: "A body, in its natural state or mode of existence, cannot be in more than one place at the same time." The conclusion drawn is: "Therefore a body, in a supernatural state of existence, cannot be in more than one place at the same time?" Will Bishop Bowen say that a body in its natural mode of existence, and a body in its supernatural mode of existence, are the same in all respects, and have the same properties? I apprehend he will draw as wide a distinction between them, as St. Paul did, when he wrote to the people of Corinth, (1 Ep. c. xv. 42, 43, 44.) *So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.* Thus the body of Christ, in its state after the resurrection, that is, in its spiritual state, if I may use the apostolic expression, is as real a body as it was in its previous natural state, but is in a different mode of existence; and we are taught that the body of Christ is in this supernatural state in the Eucharist, not in its natural mode of mortal existence, but in its spiritualized state of immortal existence, such as it is after its resurrection. The law which asserts that one body cannot be in more than one place at one time, is in fact applicable only to bodies in their natural state of existence. Hence, to apply it to a body, in a supernatural or spiritualized state of existence, is anything but correct reasoning, and on this ground, the compilers and approvers of the little book have made a most egregious philosophical blunder. The law which you apply to the Eucharist, regards only bodies in their natural state, the body contained in the Eucharist is not in its natural state. This application, then, is evidently that sophism which I described.

But, sir, you perhaps do not recollect, though it is altogether unnecessary for our present purpose, that some very respectable philosophers have questioned the universal application of the law to bodies even in their natural state, and of course you know that the only bodies of which natural philosophers treat are geometrical, which this certainly is not, and physical, in the definition of which they are not agreed, for a very obvious reason, because no person can accurately define that object, whose nature he does not know; and it is on all hands agreed, that though we do know several of the properties of various bodies, yet we do not know their nature: and the laws which we at present admit, are merely the results of observation and reflection, so that in fact, they might be rather called theories than laws. Many persons, even now, believe the Peripatetic definition to be better than the Newtonian: nor can it be shown that the Epicurean is not the mode of linking monods, so as to form larger bodies; the Cartesian is certainly more simple: my only remark would be, that in this state of imperfect knowledge, I cannot help regarding the person who would tell me that he knows in what the essence of body consists, as more than man, or less than a philosopher: and I range myself under the standard of those who say, that very little being known upon the subject, we might greatly err, from want of knowing more; and we should be very cautious of giving the result of our observations a range beyond the actual observations themselves. We have observed bodies only in their natural state of existence: we must confine our results to that state. We have never had a body in the supernatural state, such as it is described by the Apostle, under our observation: we ought not, therefore, to extend the result to that. That such bodies do exist, we must believe, or else we must reject his testimony; if we reject his testimony, all revealed religion goes by the board, so that we are confined in this dilemma.—

There do exist bodies in a state which is incorruptible and spiritual, or else revealed religion is a delusion. From this, I proceed to say, that no body which the laws of natural philosophy regard, is incorruptible or spiritual. The doctrine of transubstantiation teaches, that the body of Christ in the Eucharist, is of that description to which those laws are not applicable: so that, in this view, it is anything but philosophic to assert that the doctrine of transubstantiation contradicts our reason.

I trust, sir, you will excuse me for expressing an opinion, which some few years of close and not very confined observation have fully established in my mind, viz., that the great cause of religious error is generally to be found in this same sophism: trying the truth or falsehood of revealed facts which have never come under our observation, not by examining the competency of the testimony which gives us the information; but by examining whether the fact accords with our own observation in a totally distinct province; i. e., testing supernatural objects by natural laws. You charge it upon those who try the doctrines of the Trinity and Incarnation by the rule which you apply to the Eucharist; the Unitarian charges it upon the infidel who denies the existence of miracles, and of revelation. I believe, sir, the rule is good to its whole extent or it is totally false: I reject it altogether. I test natural facts by the laws of nature, and I test supernatural facts by examining whether the witness is credible and competent, and then receiving his testimony. You would smile at the simplicity of the Eastern monarch who treated the Dutch ambassador as a knave, because he ventured to assert that in cold weather the surface of the water became frozen in Holland. "You have told me several strange things," said the Asiatic, "and hitherto I believed, though reluctantly, but you have presumed too much upon my credulity, by supposing I could believe what contradicts reason itself, that water which is only a liquid, could become so hard and consistent by the mere operation of cold, or what you call freezing, as to bear several persons upon its surface. Begone! and recollect that it is to my clemency alone, you owe that life which you have justly forfeited by your audacity." Alas! Right Reverend Sir! how many of us resemble this sovereign?—Mites upon the surface of one of the smallest globes of the millions which harmoniously revolve around the throne of the Eternal; we would bring down the elevation of his wisdom to the minute speck of our grasp, we would measure the vast compass of his work in our almost viewless span, and we would excite the pitying smile of angels by summoning the Creator of the cherubim before the tribunal of our reason!!—We live; can we comprehend what is life? We die: can we understand the nature of death? What is the nature of that link which binds the soul to the body? In what does the dissolution of their union consist? What is the nature of spirit? What is the nature of body? How is that body to arise from the dead? My reason is bewildered in all this; perhaps yours can elucidate what to me is dark, shadowy, and impalpable. Excuse me, sir, when from my own experience, I confess my own folly. I once looked upon my reason as the great source of knowledge, and the arbitress of truth; my opinion is changed, and I am either nearer to wisdom, or deeply deluded; because I am far from estimating my reason as highly as I used; and I avow, that if I was not taught by it to listen to the oracles of God without testing their truth at its tribunal, I am certain that I would not believe in the existence of the Deity himself, and I doubt if I would believe in my own. In calm sincerity, I assure you that I have endeavoured dispassionately to examine the correct results of the principle laid down in the little Catechism, and by merely following whither it led, I became convinced that the disciples of Pyrrho reasoned fairly from an erroneous principle. This, sir, has been with me no hasty result; during years it has been the theme of my close investigation. I believe myself to be immortal, and that when this transient twilight of my present life shall have passed away, the more important period of my existence will commence with the beaming of eternity above my horizon. I desire to be happy, and I feel that the knowledge of truth and practical adherence thereto form the foundation of happiness: to seek after it was my daily occupation, and the labour of my night, and I am unconscious of having omitted any means within my reach. I will not presume, however, to assert that you have not been equally industrious and more successful. But I appeal to your experience, and I confidently ask, as you have risen in knowledge, and your eye has taken in a more enlarged circumference, have you not found increasing evidence of the insufficiency of your reason, in the multiplication of objects which surpass your comprehension: and are you not more firmly convinced of the ignorance under which we labour regarding the objects with which we are most familiar: and do you know anything more common than for persons to

charge each other with acting unreasonably in cases which they have imperfectly, if at all examined? I do not know of any case which is to me a stronger exemplification of this than the assertion that the doctrine of transubstantiation contradicts reason.

As this is a topic upon which we are said to be most unreasonable, I have taken the liberty of entering much more largely upon it than upon any other, and at the expense not only of your patience in reading what I have put together, but also of the space usually occupied by other subjects in the Miscellany. I shall therefore present to you and to my readers another view of this question.

Several Protestant writers have quoted against our doctrine, texts which Calvin has adduced to prove that Christ is in heaven and is not to leave it until the day of judgment. They are the following:

"Mark xvi. 19. So after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

"Acts i. 9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

"Acts iii. 20, 21. And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the time of the restitution of all things.

"Philippians iii. 20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

Upon which Calvin remarks,

"The Scripture testifies that Christ, so far as regards his human nature, has ascended into heaven; and is there to remain until the day of judgment; and then at length, and not previously, is to return to this lower world; it is not therefore true that he frequently descends for the purpose of being in the Eucharist, as the papists would have it."

Now our church distinctly agrees with the writers who reason thus; first, that Christ ascended into heaven with his human body and soul: next, that he as man is at the right hand of God; and lastly, that from the moment of his ascension he was to continue there to the day of judgment. But we contend that unless he was really and bodily present, upon earth also, at a time within that period, St. Paul has stated a distinct and deliberate falsehood, and so also has St. Luke; and if Christ was bodily present at the same time at the right hand of his Father in heaven, at the moment that he was bodily present upon the earth, it is a fact that such a body as he has, can be in different places at the same time, and if the fact be so, it is not contradictory to reason, because no fact can contradict reason. As both sides are agreed that he always continued to be really and bodily present in heaven, it only remains for me to show that he was also really and bodily present upon earth at the same time.

"Acts ix. 3. And as he journeyed, he came near Damascus: and suddenly there shined round about him, a light from heaven: 4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5. And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest. * * * * 7. And the men which journeyed with him stood speechless, hearing a voice but seeing no man."

In this place a distinction is drawn between Saul who did see Jesus, though the fact be not distinctly revealed here, but only alluded to, and the companions who only heard the voice, but saw no man. Saul rose up blind, but he saw Jesus before the blindness came upon him; for in v. 22, we read,

"And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."

This is unequivocal evidence of the fact that Jesus appeared to him, as well as spoke to him, and the text draws a manifest distinction between this bodily appearance and the visionary appearance to Ananias himself, revealed in v. 10.

"And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias, And he said, Behold, I *am here*, Lord."

And between his bodily appearance and the vision of Saul himself, related in v. 11 and 12.

"Inquire in the house of Judas for *one* called Saul of Tarsus: for behold he prayeth, and hath seen in a vision a man named Ananias," &c.

We find the evidence still confirmed in Acts xxii. v. 14, by the relation of Paul himself, repeating the words of Ananias, upon that occasion.

"And he said, The God of our fathers hath chosen thee that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. 15. For thou shalt be his witness unto all men, of what thou hast seen and heard."

We have again in chapter xxvi. the account given by St. Paul to Agrippa of the same occurrence, where he states the word of the Lord Jesus to him, v. 16.

"But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee."

Thus, sir, I believe it is very evident that St. Paul saw the Lord Jesus really and bodily upon earth, and not in a vision, nor in heaven. Perhaps a few observations more of St. Paul, will make this if possible more plain. When in his first Epistle to the Corinthians he is showing that he has equal authority with those who were first chosen to the apostleship: in order to meet the possible cavil that they at least were more favoured in having spoken and lived with Jesus, he asks in chap. ix. v. 1, this question, *Have I not seen Jesus Christ our Lord?* and in chap. xv., his object being to prove the resurrection of the body of Christ, he enumerates the witnesses who saw him in his true and real body after that great event.

"4. And that he was buried, and that he rose again the third day according to the Scriptures: 5. And that he was seen of Cephas, then of the twelve: 6. After that he was seen of above five hundred brethren at once: of whom the greater part remain until this present, but some are fallen asleep: 7. After that he was seen of James: then of all the Apostles: 8. And last of all, he was seen of me also, as of one born out of time."

I have been perhaps unnecessarily tedious on this topic; but it is here very manifest that unless the witnesses saw the real body of Christ after his resurrection their testimony would be unavailing, and St. Paul states that he was a witness equally competent as the others, and must therefore have seen the real and substantial body of Christ on his way to Damascus, which proves clearly, if the Scripture be true, that his body was then in different places at the same time.

But sir, this should cause no wonder, for we have also manifest scriptural evidence that this same body was in other instances as little under the influence of other laws by which we believe bodies in their natural state to be regulated and controlled. Thus, not to delay with the specifications of the proof, I shall only advert to the law and the facts. One law is that two bodies cannot occupy the same space at the same time. Yet, sir, you who believe, if I am correctly informed, in the inviolate and integral virginity of his mother, must believe that in coming forth from her womb this law was not observed: if you believe with all the ancient fathers as to the manner of the resurrection you will believe that he carried that body through the sepulchral stone, before the angel rolled it away. You will also find the violation of that law by that body, in John xx. 19, and again in the same, chapter 26. One remark more, sir, and I have done. If that body be spiritual, as St. Paul says of arisen bodies, it must have the properties of spirit, one of which, as far as we can understand, is, not to be circumscribed by material boundaries, not to correspond with the extension of space, and yet to exist in place, and to be whole and entire in many places at the same time. Will you bind spiritual or spiritualized substance by the laws of mere matter? I address you, sir, with unfeigned respect and not in the language of incivility when I state that our knowledge of things is generally more limited than we imagine: we too often mistake sounds for sense: and estimate our own reason more highly than it deserves. I fervently desire that you and the good ladies, who under your sanction have so thoughtlessly charged us with the contradiction of senses and reason, may reflect better upon the subject, and see that the simple declaration of the Son of God is better evidence of the truth of supernatural facts, than all the powerful investigation of the laws of nature by our feeble reason: allow me besides to indulge the hope that you might be induced also to admit that amongst the myriads who believe in transubstantiation, there are many who know how to make a proper use of their senses and their reason, whilst they bow with humility to the revelation of a God of truth and power.

I remain,
Right Reverend Sir,
Yours, &c., B. C.

Charleston, S. C., Sept. 8th, 1828.

LETTER IX.

To the Right Reverend Doctor Bowen, Bishop of the Protestant Episcopal Church of South Carolina, &c. &c. &c.

Right Reverend Sir:—My last communication was so very long that I shall endeavour to make amends by having the present very short. However, the subject of which I treated in my preceding letter required to be disposed of as a whole, and therefore I preferred being tedious to being more obscure. I continue my examination of inconsistencies.

27. p. 13. Q. 66. Doth not that doctrine betray men into *idolatry?*

A. Yes; for as there is no change made by consecration in the nature of the bread or the wine, the worship that is paid to them is the grossest idolatry.

This is easily disposed of. Idolatry is an act of the will deliberately formed, whereby the homage due to the eternal God alone, is given to a creature. Roman Catho-

lics believe Christ, who is the eternal God, to be really present in the sacrament of the Eucharist, and they do not worship bread and wine, but only Christ, whether present or absent. If they believed that only bread and wine were there, they would not worship those substances; hence there is no deliberate act of the will to give the creature the worship due to the Creator, and hence there is no idolatry. The compiler of the Catechism has made so many gross mistakes, that it will be no novelty for him to learn that this is a new one. And one would only ask where he learned that no change was made in the nature of the bread and wine? Surely he will not learn it from unchanged appearances, when our Saviour tells him that the nature is changed. "This is my body," is a sufficient testimony that this is a case of exception from the general rule.

28. p. 14. Q. 74. Is the *absolution* of a priest necessary?

A. No; for in Scripture forgiveness of sins is promised without any other condition than sincere repentance and amendment:—"Repent and be converted, that your sins may be blotted out." (Acts iii. 19.)

Now, sir, upon the principle here laid down, I could prove that going to communion is not necessary; I could prove that baptism is not necessary; I could prove that the existence of a Church is not necessary; that the belief of the articles of religion is not necessary; I could prove that going to hear the minister preach or pray is unnecessary; I could prove that ordination and a ministry are unnecessary. Because all that we need is forgiveness of sins, which according to your explanation of the text above cited, may be obtained without recourse to, or use of any of those conditions. Surely, sir, you are not prepared for this result, and you cannot therefore have approved the principle of which it is a necessary consequence.

I must beg to state here that what we call the sacrament of penance consists of sincere sorrow for past sin, joined with a love of God, a firm purpose of amendment, and a detestation of sin and its occasions and causes; next of a confession of those sins for the purposes of Christ's institution; and a determination to do what we can, in union with the all-sufficient satisfaction of the Redeemer, not to supply any defect of his satisfaction, but to entitle ourselves to his mercy by having the spirit of satisfying, as well as to make satisfaction to our neighbours for any injury done to their property, their character, or their feelings: the absolution given in this case makes the *sacrament* of penance. The *virtue* of penance comprises the disposition above recited, and I have to complain that in the questions and answers, 74, 75, 76, 77, and 78, our doctrine is by no means exhibited correctly; it is worse than caricatured.

29. p. 15. Q. 79. Is *extreme unction* a sacrament?

A. It is so far from being a sacrament, that it is not once mentioned in the New Testament: the anointing there recommended, being for the recovery of a sick person (James v. 14); whereas extreme unction is applied with quite a different design; viz., to prepare him for the other world.

This answer is not only an incorrect representation of our doctrine, but is also inconsistent with your own version of the Bible.

Our doctrine is, that extreme unction has been instituted by the Saviour for the strength and comfort of persons in danger of death by sickness; that strength and comfort regard both worlds. Its principal effect is removal of sins or the remains of sin if they as yet exist in the person. Next, its solacing the sick person or raising him up with spiritual strength, and thus if it be the will of God to summon him to another world, he is prepared therefor. But should the Lord yet spare him on earth, besides raising up by spiritual solace, the Roman Catholic Church teaches that frequently he is more speedily and effectually restored to health, by the prayer of faith and the unction of the Lord. The inconsistency of the answer with the Bible is at once perceived by the simple view of the answer and the text.

"JAMES v. 14. Is any sick amongst you? Let him call the elders, (πρεσβυτερους, priests) of the church; and let them pray over him, anointing him with oil in the name of the Lord. 15. And the prayer of faith shall save the sick, and the Lord shall raise him up. And if he have committed (if he be in) sins, they shall be forgiven him."

The Church of England, even when it became Protestant, was very reluctant to give up this Sacrament. She first reduced the number of places to which the oil was to be applied; she next left the use of the oil to the option of the patient, ("*if the sick person desires to be anointed,*") and then omitted the anointing, retaining the prayer; which was at length also laid aside.

29. p. 15. Q. 80. Are *holy orders* a sacrament?

A. Holy orders are the solemn appointment of certain persons to the

ministry; which, though according to Christ's command, is not a sacrament; not being necessary for all to receive.

Upon the same principle the Eucharist would not be a sacrament, for "not being necessary for all to receive." I was not before aware that "being necessary for all to receive," entered into the definition of a sacrament. The usual definition which I found in your Catechism and other works, only gave two requisites. 1. "An outward and visible sign. 2. Of an inward and spiritual grace"—and it has sometimes been added, "instituted by Christ." But I was not led to believe, nor am I as yet under the belief that, "necessary for all to receive" is essential to the notion of a sacrament according to your doctrines. Indeed I think I see the contrary in "The Familiar Exposition," p. 40, part v. sec. 1, A. 2.

30. p. 15. Q. 81. Is *matrimony* a sacrament?

A. Matrimony is a holy and honourable state of life, and was ordained by God between our first parents, in the time of our innocency; but being so long before Christ, cannot be deemed a sacrament of his church.

I am of opinion, sir, that this is a very insufficient reason, because an outward and visible sign which existed before Christ, might by his institution be enriched with grace which it previously had not, and thus become what it had not previously been, viz., a sacrament. For instance, baptism, or the ceremony of washing, existed long before Christ, yet he constituted baptism to be a sacrament; so therefore might he constitute matrimony. And if your little book gives a sufficient reason for making it impossible that matrimony could be made a sacrament, can we consistently say that he could make baptism a sacrament? I believe, sir, the Israelites had also a sort of family communion in bread and wine, and the custom still subsists amongst them in some families even in this city; it is derived from a period long before the Christian era; will it then be consistent, if this principle be correct, to say that Christ made bread and wine a sacrament? I should hope, therefore, that you did not approve of this answer.

31. p. 15. Q. 82. What do you think of the obligation which the clergy, and all the nuns and friars, and others of the Church of Rome are under *not to marry?*

A. It is so far from being commanded by God, that *forbidding to marry* (1 Tim. iv. 3) is set down as one of the marks of them who depart from the faith; and it is often found to be a dreadful snare to the conscience, and an inlet to the most abominable wickedness.

You might without inconsistency approve of this answer. But, sir, was it not very strange that it should be given in a country where the statutes of several of the colleges lay an obligation upon the officers not to marry? Nor are those, sir, the statutes of Roman Catholics in every instance. They are those of Queen Elizabeth, the great foundress of the Protestant Church in Great Britain; and the Parliament has in several instances declined repealing them, and thus this great Protestant Council forbids to marry. Was it not something more than strange for the English compiler to act as he has done?

32. p. 15. Q. 83. Why is the *distinction of meats*, as practised in the Church of Rome, unlawful and superstitious?

A. To abstain from meats is another of the marks of them that depart from the faith (1 Tim. iv. 3). The practice hath, in fact, destroyed the moral use of fasting, by teaching that luxury and drunkenness are consistent with fasting, provided particular meats are abstained from.

Still more extraordinary is this answer from a member of the Church of England, whose Common Prayer-book contains *Tables and rules for the movable and immovable feasts, together with the days of fasting or* ABSTINENCE *throughout the whole year.* You, too, sir, have such a prayer in your Common Prayer-book, with this difference, that therein the designation is *days of fasting* and ABSTINENCE. And you have considerably diminished the number of days. Your American Table also states, after specifying two fast days, viz., Ash-Wednesday, and Good-Friday, "other Days of Fasting: on which the church requires such a measure of *abstinence*, as is more especially suited to extraordinary acts and exercises of devotion." It then enumerates for us, 1st. The season of Lent. 2d. The Ember days. 3d. Rogation days. 4th. All the Fridays in the year, except Christmas-day. And in fact, several pious members of your church do even now observe several of those days by abstaining from meat as your "church requires." The practice was much more general amongst them about fifty years ago, and still it is religiously observed by great numbers at the other side of the Atlantic. Good sir, if "to abstain from meats is another of the marks of them that depart from the faith," how deplorable is the situation of the most pious portion of your flock? They who despise the requisition of your

church, have kept the faith: they who obey it, have departed from the faith!! I recollect the difficulty of a young gentleman who declared that abstinence from sin and not from meats was the intent of the Rubric, upon being asked by a lady. "Then sir, am I to understand that the church to which you belong, commands a total abstinence from sin on Ash-Wednesday and Good-Friday, permits a more moderate indulgence in sin during the season of Lent, on Ember and Rogation days, and Fridays, but sets no limit to crime on the other days of the year?" It was an annoying repartee; but God forbid that such a calumny should be seriously uttered against your church, even by one who is accused of trafficking in *licenses to commit sin.* No, sir: your church, whatever her doctrinal errors might be, teaches a high morality, and does not grant a license to sin.

I shall conclude this letter and my enumeration of the inconsistencies with the following extract from the second part of the Homily on Fasting, Book II. pp. 240, &c.

"For the better understanding of this question, it is necessary that we make a difference between the policies of princes, made for the ordering of their common weals, in provision of things serving to the most sure defence of their subjects and countries, and between ecclesiastical policies, in prescribing such works, by which, as by secondary means, God's wrath may be pacified, and his mercy purchased. Positive laws made by princes, for conservation of their policy, not repugnant unto God's law, ought of all Christian subjects with reverence of the magistrate to be obeyed, not only for fear of punishment, *but also*, as the Apostle saith, *for conscience sake.* Conscience, I say, not of the thing, which of its own nature is indifferent, but of our obedience, which by the law of God we owe unto the magistrate, as unto God's minister. By which positive laws, though we subjects, for certain times and days appointed, be restrained from some kinds of meats and drink, which God by his holy word hath left free to be taken and used of all men, with thanksgiving, in all places, and at all times; yet for that such laws of princes and other magistrates are not made to put holiness in one kind of meat and drink more than another, to make one day more holy than another, but are grounded merely upon policy, all subjects are bound in conscience to keep them by God's commandment, who by the Apostle willeth all, without exception, to submit themselves unto the authority of the higher powers. And in this point, concerning our duties, which be here dwelling in England, environed with the sea, as we be, we have great occasion in reason to take the commodities of the water, which Almighty God, by his divine Providence, hath laid so nigh unto us, whereby the increase of victuals upon the land may the better be spared and cherished, to the sooner reducing of victuals to a more moderate price, to the better austenance of the poor. And doubtless he seemeth to be too dainty an Englishman, who, considering the great commodities which may ensue, will not forbear some piece of his licentious appetite upon the ordinance of his prince, with the consent of the wise of the realm. What good English heart would not wish that the old ancient glory should return to the realm, wherein it hath with great commendations excelled before our days, in the furniture of the navy of the same? What will more daunt the hearts of the adversaries, than to see us well fenced and armed on the sea, as we be reported to be on the land? If the prince requested our obedience to forbear one day from flesh more than we do, and to be contented with one meal in the same day, should not our own commodity thereby persuade us to subjection? But now that two meals be permitted on that day to be used, which sometime our elders in very great numbers in the realm did use with one only spare meal, and that is fish only; shall we think it so great a burthen that is prescribed?

"Furthermore, consider the decay of the towns nigh the seas, which should be most ready by the number of the people there to repulse the enemy; and we which dwell further off upon the land, having them as our buckler to defend us, should be more in safety. If they be our neighbours, why should we not wish them to prosper? If they be our defence, as nighest at hand to repel the enemy, to keep out the rage of the seas, which else would break in upon our fair pastures, why should we not cherish them? Neither do we urge that in the ecclesiastical policy, prescribing a form of fasting, to humble ourselves in the sight of Almighty God, and that order, which was used among the Jews, and practised by Christ's Apostles after his ascension, is of such force and necessity, that that only ought to be used among Christians, and none other; for that were to bind God's people unto the yoke and burthen of Moses' policy; yea, it were the very way to bring us, which are set at liberty by the freedom of Christ's Gospel, into the bondage of the Law again, which God forbid that any man should attempt or purpose. But to this end it serveth, to show how far the order of fasting now used in the church at this day differeth from that which was then used. God's church ought not, neither may it be so tied to that or any other order now made, or hereafter to be made and devised by the authority of man, but it may lawfully, for just causes, alter, change, or mitigate these ecclesiastical decrees and orders, yea, recede wholly from them, and break them, when they tend either to superstition, or to impiety; when they draw the people from God, rather than work any edification in them. This authority Christ himself used, and left it to his church. He used it, I say, for the order or decree made by the elders for washing oft times, which was diligently observed of the Jews; yet tending to superstition, our Saviour Christ altered and changed the same in his church, into a profitable sacrament of our regeneration, or new birth. This authority to mitigate laws and decrees ecclesiastical, the Apostles practised, when they, writing from Jerusalem unto the congregation that was at Antioch, signified unto them, that they would not lay any further burthen upon them, but these necessaries: that is, *that they should abstain from things offered unto idols,*

from blood, from that which is strangled, and from fornication, notwithstanding that Moses' law required many other observances. This authority to change the orders, decrees, and constitutions of the church, was after the Apostles' time used of the fathers about the manner of fasting, as it appeareth in the Tripartite History, where it is thus written—'Touching fasting, we find that it was diversely used in divers places, by divers men. For they at Rome fast three weeks together before Easter, saving upon the Saturdays and Sundays, which fast they call Lent.' And after a few lines in the same place it followeth: 'They have not all one uniform order in fasting. For some do fast and abstain from both fish and flesh: Some, when they fast, eat nothing but fish. Others there are, which, when they fast, eat of all water-fowls, as well as of fish, grounding themselves upon Moses, that such fowls have their substance of the water, as the fishes have. Some others, when they fast will neither eat herbs nor eggs. Some fasters there are, that eat nothing but dry bread. Others, when they fast, eat nothing at all, no, not so much as dry bread. Some fast from all manner of food till night, and then eat, without making any choice or difference of meats.' And a thousand such like divers kind of fasting may be found in divers places of the world, of divers men diversely used. And for all this great diversity in fasting, yet charity, the very true bond of Christian peace, was not broken, neither did the diversity of fasting break at any time their agreement and concord in faith. To abstain sometimes from certain meats, not because the meats are evil, but because they are not necessary, this abstinence, saith St. Augustine, is not evil. And to restrain the use of meat when necessity and time shall require, this, saith he, doth properly pertain to Christian men.

"Thus ye have heard, good people, first that Christian subjects are bound even in conscience to obey princes' laws, which are not repugnant to the laws of God. Ye have also heard that Christ's church is not so bound to observe any order, law, or decree made by man, to prescribe a form in religion, but that the church hath full power and authority from God to change and alter the same, when need shall require; which hath been shown you by the example of our Saviour Christ, by the practice of the Apostles, and of the fathers since that time."

This contains a curious specimen of the principle upon which the first Protestants of the Church of England were encouraged to abstain from meats, and also shows that it was an ancient Christian custom. The text does not regard our abstinence, but that of the Gnostics, Manicheans, and others.

I shall take another view of the little book. I remain, Right Reverend Sir,

Yours, &c., B. C.

Charleston, S. C., Sept. 16, 1828.

LETTER X.

To the Right Reverend Doctor Bowen, Bishop of the Protestant Episcopal Church of South Carolina, &c. &c. &c.

RIGHT REVEREND SIR:—I shall take two more views of the little publication, before I close this series of letters. The first will be to examine the truth of its historical statements.

1. p. 3. Q. 15. How do you prove that *none* of these are infallible?

A. From many great errors into which several Popes and councils have fallen, and from the contradiction of their decrees: one Pope condemning what his predecessor had approved, and one council rejecting the decrees of another council.

It would have been as well to state what those errors and contradictions are. Indeed, sir, the simple statement would at once silence Roman Catholics. How stands the case? We say, that though the Pope might in his soul be an heretic or an infidel, though he as an individual, or even in his official capacity,* might teach error or heresy, still the church, which is not represented by the Pope alone, but by the Pope and a general council united, will infallibly teach us the true doctrine of Christ. Now, sir, in this point of fact, it is untrue that any Pope and general council conjointly have taught any error. This is the first historical mistake.

2. It is not historically true that any one general council contradicted any doctrinal decree of any other general council.

3. It is not historically true that any one general council rejected any doctrinal decree of any other general council. If my assertions are not correct, you can easily show their falsehood by producing the contradictory facts together with their proof; you have my pledge, which I here renew, that if you adduce such proof, I shall renounce at once the communion of the Roman Catholic Church, and immediately avow that it is erroneous.

I am not required by my principles to hold that the Pope is infallible, and will not volunteer to wage an unnecessary war; but, Right Reverend Sir, I believe it would be a task not easily performed, did you undertake to prove that one Pope condemned a doctrine which his predecessor had approved.

The original Catechism has by the kindness of the editor some notes added, and amongst them is one which asserts that some Popes have been heretical, and to support the assertion he makes two statements.

4. That Pope Liberius in the fourth century joined the Arians.

If by this the editor intends to assert that he joined in their heresy, I beg leave dis-

* See note, on this and other Gallican opinions, referred to in the Index to the Notes.

tinctly to deny it, and to state that however culpable this persecuted and almost martyred exile might have been for having weakly consented to the condemnation of Athanasius, not for his doctrines, but for the crimes which were falsely and maliciously imputed to him, yet he never joined the Arians in their heresy.

5. That Pope Liberius subscribed an heretical creed.

That this has been frequently asserted and falsely asserted, I admit: but I distinctly deny that it is a fact. You, Right Reverend Sir, and perhaps some of the good ladies who publish this statement, will admit that a creed is not heretical merely because the word ὁμοούσιον is omitted, and if you will have the goodness to examine the testimony a little closely, you will perceive that before he left Sirmium this Pontiff published a distinct and precise condemnation of the Arians. Indeed, sir, though I might not expect from the ladies a full investigation of the testimonies of SS. Athanasius, Jerome, Ambrose, Basil, and Epiphanius, as well as those of Ammianus Marcellinus, Ruffinus, Sulpitius, Socrates, Sozomen, Theodoret, and Nicephorus upon those subjects, still I must suppose you to be acquainted with them, and therefore incapable of approving the above assertion as historically correct. I have not just now at hand the Centuriators of Magdeburg, but I believe even they do not attempt to hazard their reputation, such as it is, by making any such assertion. This, sir, is the fifth historical blunder in eight lines.

The editor next very sapiently tells us that "at times there have been two and three claimants of the papacy, each of whom had the support of no small portion of the Christian world." I admit the fact, and draw from it the same conclusion that I would from one of daily occurrence: that "at times there have been two and three claimants of an estate, each of whom had either a good title or a specious pretext." My conclusion is, that the estate probably belongs to one of them, and the proper tribunal will decide who is the true owner. The great body of the Church, whether assembled in Council, or scattered through the world, have decided which was the true Pope and which was an usurper; but the office continues, and now we all agree that Hannibal della Genga, commonly known as Leo XII., is lawfully and validly and rightfully the unquestioned incumbent.

6. No general council was held during the first three centuries, says our editor, in page 4, note—though the Catechism tells us in A. 19 of the same page, that St. James presided at the general council of Jerusalem in the first century. So much for the historical value of the sixth blunder. I did hope that you had not concurred in it: nor in the next.

7. Three general councils were held in the fourth century, as the editor informs us. You of course call that held at Nice, in 325, and that held at Constantinople, in 381, general councils: they make two; but I suspect you will be equally at a loss as I am, to find another in that same century. Thus my respect for your information upon a subject which must be familiar with every tyro in theology, led me to doubt that you had approved of what Bishop White had sanctioned.

8. The Bishops of Rome did not call those three councils in the fourth century, says your editor.

I very willingly allow that they did not call three, for they called only two general councils in that century. The first, that of Nice, was called by Pope Sylvester, who having given his authority, the summonses were sent and the expenses paid by Constantine the Emperor, in fulfilment of Sylvester's desire. I should hope, sir, that you would not be disposed to question this fact, and therefore I do not enter into proofs, which are, I believe, quite abundant, and shall be at your service if desirable. In like manner, sir, Theodosius the Emperor sent the letters of indiction issued by Pope Damasus to the bishops who assembled at the second at Constantinople; and that they assembled by the call of the Pope, is the acknowledgment of those bishops themselves.

9. The Bishops of Rome did not preside in either of those councils, we are told. It is quite true, sir, that the Bishop of Rome was not personally present; but it is equally true that he did preside at Nice by his deputies, who were Osius, Bishop of Cordova, in Spain, who certainly could not in his own right take precedence of older bishops, of the metropolitans and patriarchs who sat under him, and not only under him, but also under his two associates, who were not even bishops, Vitus and Vincent, priests of the diocess of Rome. Thus, Sylvester presided at Nice, not in person, but by his legates.

By looking to the history, the special fact regarding the Council of Constantinople will sufficiently explain why the Pope did not preside. The bishops of the East were to have proceeded in a body from Constantinople to Rome, in which city they were to join the bishops of the West, and then sit together, with Damasus, the Bishop of Rome, at the head of both; but when they met at Constantinople, they proceeded, under the presidency of Nectarius, to examine the business for which they were assembled.

They found the decision easy, and sent their proceedings to the Pope, together with a request that he would excuse them from the journey to Italy, for several causes which he judged to be sufficient, and he complied with their request: and the Western bishops, having received and confirmed their decrees, and they having been acquiesced in by the Pope, they had the full sanction of the whole church, of which Damasus, Bishop of Rome, was the head, and over whose councils he presided. Of the facts here stated there exist abundant proofs, so that in five lines more the editor has committed four new historical blunders.

10. p. 4. Q. 17. On what pretence does the Pope claim to be supreme head of the church?

A. As successor to St. Peter, whom their new creed asserts to have been Bishop of Rome.

Upon this the note-maker again hangs his appendage. "During 600 years the Bishop of Rome did not claim jurisdiction over the Christian world." To meet this, it is altogether unnecessary that I should prove that within that period the Popes had this jurisdiction; it would suffice for me to show that it was claimed by any one of them. I shall, in a very few instances, show its claim and its exercise.

Now, sir, I shall state why I do not adduce the claims of any of the Bishops of Rome during the first three centuries, such as Clement, Anacletus, Evaristus, Alexander, Pius, Victor, and so many others, which are full and to my purpose. I originally stated that I did not wish these letters to be controversial; and a very short mode having been taken by gentlemen on your side of the question to extricate themselves from the unpleasant situation in which they would be placed by those early witnesses, by denying the authenticity of their works, I would now prefer giving up a vast fund of documents, which I could prove to be genuine, rather than enter into any controversy. I therefore shall content myself with the production of a few of a later period.

Pope St. Julius I. sat from 337 to 352. In his epistle to the Eastern bishops, quoted in the 2d apology of St. Athanasius, was the following passage:—

"Are you ignorant that it is the custom, that we should be first written to, in order that hence you might have the definition of what was just? Wherefore if any such suspicion regarding a bishop had occurred there, it ought to have been referred hither to our church. * * * *

"Wherefore we make known to you those things which we have received from the blessed Peter the Apostle; not otherwise disposed to write those things which we suppose you to know; but because the things which had been done had disturbed us."*

This was in the case of passing judgment upon a patriarch of Alexandria; and at the very time it was distinctly known that, properly and correctly, no bishop could or ought to be condemned in any place save by the judgment of the Bishop of Rome; and that not by concession or regulation, but by a right derived by St. Peter.

Pope Damasus sat from 366 to 384. Theodoret has a letter of his to all the Eastern bishops, which contains the following expression.

"Since your charity hath given to the Apostolic See the due reverence, by you, dearly beloved children, as much as possible hath been given."†

In his fourth epistle to the bishops of Numidia, we read:

"You ought not to desist from sending to us the head, according to what hath always been the custom, those matters which might create any doubt."‡

Pope Siricius sat from 385 to 398. In his epistle to Himericus, Bishop of Tarragona, in Spain, he writes thus:

"Because of our office we have no liberty to dissemble nor to be silent, for upon us lies a greater care of the Christian religion than upon all others. We bear the burthens of all who are loaded: or rather in us they are borne by the blessed Peter the Apostle, who we trust protects and guards us, his heirs in all the matters of his administration."§

In another place:

"We think, most dear brother, that we have explained all those things which have been lodged in the complaint: and all the causes which thou hast brought before us and the Roman church, as the head of your body, by our son, Bassanius the priest."‖

The epistle then directs the Bishop of Tarragona to make known the decision to the other bishops.

Pope Zozimus sat from 417 during one year. In his letter to Heschius, Bishop of Salonita, which he orders him to extend to his other brethren, he says:

"Be it known, that whosoever, disregarding the authority of the fathers and of the Apostolic See, shall have neglected those things, will be very strictly punished by us: as that he shall be in no doubt of the loss of his place, if he thinks those things can be attempted after so many prohibitions."¶

* See Appendix, note A. † Note B.
‡ Note C. § Note D. ‖ Note E.
¶ Note G.

Innocent the First, his predecessor, had written in his 22d letter to the bishops of Macedonia—

"I have perceived that an injury was done to the Apostolic See, to which, as the head of churches, the relation had been sent."*

In his epistle to the Council of Milevi, which is found [as the] 93d amongst those of St. Augustine, Bishop of Hippo.

"Diligently and properly have you consulted for the Apostolic honour. For the honour of him upon whom, besides those things that are without, rests the solicitude of all the churches. You have thus followed the form of the ancient rule, which you know, equally as I do, was always observed by the whole world."†

In his epistle to the Council of Carthage, he reminds them that the Roman Church was the fountain and head of all other Churches.‡

Indeed, sir, you or any other person versed in the ancient documents of Christianity, must know that proofs that the Bishops of Rome claimed such jurisdiction, whether well or ill founded matters not for my present purpose, are to be found in the greatest abundance at the periods now under consideration. I shall give one or two more, which will show not only its claim, but its exercise. Pope St. Leo I. presided over the Church from 440 to 461, a period of twenty-one years. In his 84th epistle we find what was the ground of the extraordinary authority sometimes exercised by distant prelates over their neighbours. The epistle is to Anastasius, Bishop of Thessalonica, and gives to him a delegation of power, that is, makes him a papal legate.

"As my predecessors have acted towards those who preceded you, so I, following the example of those who went before me, have delegated to you, beloved, my vicarial power of regulation, that being made the imitator of our mildness, you might aid us in the care which, chiefly through divine institution, we owe to all the churches, and that you might in some manner thus make us present for the visitation of those provinces which lie distant from the Apostolic See. * * * * * * Thus we have given to your charity our vicarial trust, that you might be called to a part of our care, not into the fulness of our power."§

In the latter part of the epistle, having remarked upon the existence of Bishops, Archbishops, and Primates, he says—

"Through whom the care of the universal church might flow to the one See of Peter, and no difference might separate anything from the head."‖

* Note H. † Note J. ‡ Note K.
§ Note L. ‖ Note M.

In his 46th, he issues his directions to Anatolius, Bishop of Constantinople; and in his 62d, to Maximus, Patriarch of Antioch—he directs him to make frequent reports of the state of his churches to Rome: and he states the appeal of the Patriarch of Alexandria to himself, requesting that he would not assent to the elevation of Juvenal to the primacy of Palestine, which was in the Patriarchate of Antioch. In his 81st epistle he gives directions to Dioscorus, Patriarch of Alexandria; in his 87th, to the Bishops of Africa,* with a threat of censures; and in his discourse on the festivals of the Apostles, we read the following passage apostrophizing the city of Rome:

"Being made the head of the world by the holy seat of St. Peter, you have a more extensive presidency by heavenly religion, than from earthly dominion: for, although enlarged by many victories, you have extended your dominion by sea and by land. still, that which warlike labour has subjected to you is less extensive than what Christian peace has caused to submit."†

Pope Gelasius sat from 492 to 496. In his epistle to the Bishops of Dardania he states—

"The whole church throughout the world knows that the See of St. Peter the Apostle hath the right and power of releasing from the effects of the sentences of any Bishop, since it hath the right of judging the things done in any church, and no one hath lawful power to sit in judgment upon its judgments."‡

Thus, Right Reverend Sir, the editor who stated that, during the first 600 years, the Bishops of Rome did not claim jurisdiction over the Christian world, wrote very inconsiderately; and stated that thing which is not.

Not only did they claim it, but the claim was admitted and supported, and was yielded to by such men as Ignatius, Irenæus, Epiphanius, Athanasius, Basil, and St. John Chrysostom, in the East; by Cyprian, Optatus, Ambrose, Jerome, Augustine, Prosper, Victor of Utica, and Vincent of Lerins, in the West. I shall here close my remarks upon historical inaccuracies for today, though I had indulged the hope that I might, in one letter, have disposed of them; but, sir, like other topics of the Catechism, the work grew insensibly under my pen, and I fear I shall have to trouble you with two or three epistles more: meantime

I remain,
Right Reverend Sir,
Yours, &c., B. C.

Charleston, S. C., Sept. 22d, 1828.

* Note N. † Note O. ‡ Note P.

LETTER XI.

To the Right Reverend Doctor Bowen, Bishop of the Protestant Episcopal Church of South Carolina, &c. &c. &c.

RIGHT REVEREND SIR:—I continue my remarks upon the historical inaccuracy of the American editor who "appended to the Catechism notes which are ADDITIONS to the original publication."

11. p. 5. NOTE.—For a long time their authority (i. e. the Bishops of Rome) was bounded by the suburban cities of Italy.

It is much to be regretted that the editor specified neither the length of time, nor the extent of the territory. There is one description of suburbicarian cities over which the Bishops of Rome to-day have jurisdiction, and beyond which their jurisdiction certainly does not extend, viz., to all the cities in the world; because they are all *sub urbe*, or under the city. St. Peter had jurisdiction beyond Italy, and therefore, at the beginning, the Bishop of Rome had authority beyond the suburban cities of Italy.

The assertion of the note is vague and indistinct, and therefore the more difficult to refute. I shall, however, state the case more fully.

An attempt was made to prove that the authority of Rome was over a limited district, amongst other grounds, upon the authority of the sixth Canon of the First Council of Nice, held in 325. The version of the Canon upon which such stress was laid, was taken from the historian Rufinus. The extract from that writer is the following: "Decreed also, that the ancient customs be preserved at Alexandria and in the city of Rome, that as well the former person have the charge of the churches of Egypt as the latter of the churches which are suburbicarian." This is a garbled and deceitful extract, and not a correct version. Socrates, the historian, mentions in his second book, that, in compiling his work, he relied upon the authority of this Rufinus, until, after consulting the original documents, he discovered such gross errors, that he had to write his book over again. I shall quote from a very erudite scholar the history of this suburbican invention: writing of the above quotation, he says,

"If any meaning can be collected out of this ungrammatical and incoherent phrase, does it not assert, that it was *decreed* at Nicea, that some person in Rome should continue to hold the charge of those suburbicarian churches? Now, what does the Greek text, as read at Chalcedon, declare? 'Let the immemorial usages prevail, which exist in Egypt; so that the Bishop of Alexandria shall have general authority there, because such is the usage with the Bishop of Rome.' To this enactment the Greek adds a decree concerning Antioch, which is entirely left out by Rufinus; and another of the necessary consent of each metropolitan to the ordination of bishops within his province, which Rufinus has parcelled out between his fourth and seventh canons.

"From the Greek it appears, first, that *no confirmation* was given, at Nicea, to the usage of the Church of Rome: that, on the contrary, the usage of Alexandria was confirmed, because it had the authority of Roman usage. Secondly, it is equally plain, that no boundaries are either marked, or alluded to, within which the Roman bishop exercised that general authority which the fathers had in view. Therefore the version of Rufinus as to the former of these points is fallacious; and in the latter is arbitrary, if *suburbicarian* have been used by him to define a certain space; if by that certain space was intended a circle described at the distance of one hundred miles, the version would be not only false, but ridiculous, or merit, perhaps, a harsher epithet.

"Is it true, however, that *suburbicarian churches* were the churches within the limits of the civil jurisdiction of the *vicarius urbicus*, 'which are defined by the *Notitia*, and of which the limits may be circumscribed by a radius of one hundred miles?' I fear some little mistake has crept in here also. The *præfectus urbi*, we all know, had not any power of cognizance beyond that distance, as appears from Ulpian on the appointment of Chilo by Septimius Severus. As to the *vicarius urbicus*, it appears from *this very notitia*, that his jurisdiction extended over Sicily, Corsica, and Sardinia, as well as the southern extremities of Italy. By what authority the writer has made the prefect and the vicarius interchange their powers, I dare not ask. But I would consider it unfair to charge upon Rufinus a blunder, of which he could not possibly have been guilty.

"It is somewhat curious to observe, how this piece of bad Latin has been worked up, and cried up, in order to *vex the Pope of Rome*. Gothofred, who first broached this *suburbicarian* discovery, took some pains to assure the learned world, that Rufinus was a perfect master of the most elegant Latin; though Rufinus himself acknowledges, and his works bear ample testimony to his confession, that his stock was poor enough. After his encomium of Rufinus, Gothofred proceeded to argue, that *suburbicarian* was elegantly used by Rufinus to denote the district of the city prefect; then, it being undoubted that the city prefecture did not trespass beyond one hundred miles from Rome, it was evident, *from the authority of Rufinus*, that, in the fourth century, the Pope's jurisdiction had the very same limits. Sirmond, in answer to this *charlatan*, demonstrated, that the term *suburbicarian* was introduced when the office of *vicarius urbicus* was created, and was applied to quite other districts than those of the city prefecture. Saumaise came to the aid of Gothofred, but without doing him service. He boldly maintained that the Bishop of Milan was a *patriarch;* that the Bishop of *Justiniana Prima* was another *patriarch;* was *scandalized*, that Sirmond should employ the authority of Greek *schismatics* to establish the patriarchate of the West, whereas

the Bishop of Rome was head of the Catholic Church; and said nothing more to the purpose. Neither of these writers, however, had the presence of mind of our new author to allow, that *suburbicarian* alluded to the territory of the *vicarius urbicus*, and, in the same breath, to maintain that this jurisdiction was circumscribed by a radius of one hundred miles; much less to cite the *notitia* as favouring that paradox.

"Our author, you will grant, has argued inconsistently; but you will expect, that, after showing the jurisdiction of the Bishop of Rome to have extended beyond that of the prefect; that besides proving it to have reached the islands, as did that of the *Vicarius*, I should over and above make it palpable, that *suburbicarian* churches, in the meaning of Rufinus, were not the churches situated within the precincts of *vicarial* authority.

"As to that point, it shall be settled at once. The Nicene canon wills, that immemorial usages be guarded: it vindicates, as such, the prerogatives of Alexandria: and by what test does it examine those prerogatives? By the usage of the see of Rome. Consequently the usage of this latter was for the Nicene fathers, *immemorial*, beyond all exception. Now, when was the office of the *vicarius urbicus* instituted and by whom? In that very fourth century, and by the very Constantine who was present in the Nicene Council. It was Constantine who created deputies in Italy, for the office of the *Præfectus Prætorio*, the deputy in the capital or *vicarius urbicus;* the other for the northern parts of Italy, and called the *vicarius Italiæ*. Therefore, either the *immemorial usage* of the Bishops of Rome, with regard to *suburbicarian* churches, is not to be explained according to the novel division of Italy by Constantine: or, if it is, the consequence will be, that the Emperor was so *devout* as to model the temporal administration of Italy according to the *old* usages of the *Roman Church*, in propagating and settling the Christian faith. This latter alternative is tolerably ridiculous.

"The term, *suburbicarian*, did not at any time *directly* mean *subject to the vicarius urbicus:* it meant, generally, subordinate to a jurisdiction residing in Rome, which jurisdiction was exercised, in fact, by the *vicarius* living there. What then does *suburbicarian church* signify? Plainly, a church subject to a *jurisdiction existing in Rome*, and the version of Rufinus amounts, after all, but to this: let the Bishop of Alexandria continue to hold the superintendence of the Egyptian churches, and the Bishop of Rome that of those churches which immemorially have acknowledged his jurisdiction, as deriving Christianity from the see in that capital. Even in this unfair version, by Rufinus, no new right, no additional jurisdiction is pretended to be granted either to Alexandria or to Rome in the council."

12. p. 5. NOTE.—In process of time the authority of the Bishops of Rome reached from the suburban cities of Italy over the western parts of Europe.

I shall not enter into any lengthened dissertation, to prove what is manifest, that it is historically untrue that the suburban cities of Italy, such as they were constituted by Constantine, are those which were generally known by that name; and that before the period of his existence and of their being so named, it is historically true that the Bishops of Rome exercised authority in other parts of the West, which authority was admitted. I might content myself with the evidence of St. Cyprian, the Bishop of Carthage, even at the very moment that he was questioning the propriety of the mode in which that authority was used. In his epistle to Quintus he states, that when Peter was reproved by Paul he did not answer the latter "that he held the primacy and should be obeyed:"* thus testifying that the primacy existed in Cornelius the Bishop of Rome, who had used the expression to Cyprian. That St. Cyprian acknowledged the primacy of Peter and of Cornelius, St. Augustin testifies in explaining this very passage in two parts of his second book on Baptism;† and Cyprian himself in his epistle to Jubaianus says, "We hold the head and root of one church;" and in his book on the unity of the church, he says that Peter is the root and head and foundation of the whole church.‡

In his book, 2 Ep. 10, writing to Cornelius, Bishop of Rome, he says,

"We had lately sent our colleagues to bring back to the unity of the Catholic Church, the members of the torn body, but the inflexible and obstinate pertinacity of the adverse party, refused not only to enter into the bosom and embrace of the root and matrice, but even made an adulterous and contradictory being without the church."§

In his book 1, Ep. 3, to the people, he says,

"There is one God, one Christ, and one Church, and one chair founded by the voice of our Lord upon Peter; no other altar can be made nor new priesthood created but the one altar and the one priesthood. Whoso collecteth elsewhere scattereth."‖

The first Nicene Council in its sixth canon as read in the Council of Chalcedon asserts "The Roman Church has always held the primacy."¶

The depositions, the decisions and the appeals from periods anterior to the creation of the suburban district are irrefragable monuments to prove the historical untruth of this assertion.

13. p. 5. NOTE.—In their authority over the western parts of Europe the Bishops of Rome were only co-ordinate with the Bishops of Constantinople, Antioch and Alexandria.

The historical untruth of this is manifest

* Note Q. † Note R. ‡ Note S.
§ Note T. ‖ Note U. ¶ Note V.

from what I have previously exhibited. Constantinople, which is here placed first, was but a bishopric suffragan to the metropolitan of Heraclea in Thrace, who was himself subject to the visitation of the Pope's legate at Thessalonica. The history of the various attempts and artifices by which Constantinople rose to a metropolitical see are matters easily found in antiquity. No writer who has paid any attention to even the outline of church history would venture to assert that at any period during the first six ages of Christianity, this see was even for a moment considered co-ordinate to Rome: or that at any period it was so considered by any person who was in the communion of the universal church. You would not, sir, undertake to assert what you know is not tenable, and it is therefore that I could not well imagine how your name could be used to sanction this assertion of the note-maker. Antioch, derived her dignity from the circumstance of having been the first see in which Peter presided, and though upon his removing to Rome his ancient residence lost her primatial rights, still the Bishops of Rome continued to those of Antioch the precedence over all the Asiatic churches, even over those of Palestine, and the Bishop of Antioch was viewed not as the co-ordinate, but as the deputy of the Bishop of Rome. Alexandria was created by St. Peter himself a Patriarchate when he sent St. Mark thither as his deputy, and the successors of Mark paid to those of Peter the homage due to their principal, from whom they derived the right of superintending Egypt, Lybia, and Pentapolis. The multiplicity of mistakes in this note then exceed the lines which make it out.

14. p. 5. NOTE.—To this day the authority of the Bishops of Rome is disallowed in widely extended churches of the East.

No wonder that the compiler of the note should err regarding the facts of ancient history when he thus makes sweeping assertions of most glaring untruth respecting the present times. To-day the churches in Asia and Africa which are in our communion, are far more numerous and more extended than they were when Cardinal Bellarmine wrote the following passage upon the subject:—

"If we sail along the coasts of Africa, if we penetrate Arabia, if we examine near the Persian gulph, if we traverse India, if we wander through the Molucca islands, in the golden Chersonesus, through the districts of China, amongst the Japanese where neither the name of Luther or of Calvin has as yet found its way, we shall find numerous and excellent Christians who adhere to Christ in the obedience of the Roman Pontiff. * * * * * * * * * I shall say nothing of the multitude of Armenians and Maronites in our communion, who amidst so many sects of heresy and nations of pagans and infidels, firmly retain the faith of the church and adhere to the supremacy of the Bishop of Rome."

I appeal, sir, to the reports of the persons who send over their missionary accounts to the Evangelical Churches of America. Do they not declaim in strong terms against those Roman Catholics whom they find in every region of the East? I have lying before me twenty good volumes of documents written by Roman Catholic Missionaries in Asia, during the last century. I have within my reach the list of the bishops and the numbers of the colleges and of the priests, all in the communion and under the authority of the Bishop of Rome, in the widely extended oriental churches, and give me leave, sir, to assure you, that desolate as those regions are, and persecuted as our brethren may be in several places, we have in Asia, alone, probably at least four times as many Catholics as there are members of your church and of that which is established in Great Britain, through the whole world. Is it not then, sir, a very unpleasant circumstance for us to see those manifestly untrue statements placed as religious instruction in the hands of the rising generation? I now come back from the note to the text of the Catechism.

15. p. 4. Q. 18. Was St. Peter Bishop of Rome?

A. It does not appear from Scripture that he was; and it is very doubtful, from other history, whether he was or not.

This, in each of its parts, is, from an Episcopalian, a most extraordinary assertion. Why, Doctor Bowen, in the catalogue of Bishops of Rome, given in the Gospel Messenger, in this city, the name of St. Peter stands the first! What are the ladies to say, when they take up your catalogue and your Catechism, and find them so discrepant? Your most learned divines in England have stoutly maintained that Peter was at Rome; and such is the persuasion of every scholar and of every antiquarian.

As to the Scriptures, though I shall not insist upon it, I would suggest that they really do make it appear that St. Peter was at Rome. St. Peter, at the close of his first epistle, states: "The church, which is gathered in Babylon, salutes you; and Mark,

my son, salutes you." That by Babylon, in this place, is meant Rome, we have the authority of old Papias, the disciple of the Apostles, which you know is given by Eusebius, in chapter xv. of his first book: as also that of St. Jerome, in his book of illustrious men, writing of Mark: in like manner Orosius, the venerable Bede, and indeed all the early commentators. You know also, sir, that St. John, in his book of Revelations, means Rome by Babylon; and hence your friend, Martin Luther, inscribed his book against us, "Of the Babylonish Captivity;" and the good centuriators of Magdeburg avów, that their chief reason for admitting the book, is the many fine things which it contains against Rome, under the name of Babylon, which they declare to be the city whence Peter wrote his first epistle.

As to the other part, respecting "other history," I should suppose, that if even the historian Eusebius Pamphilus, had omitted the fourteenth chapter of his second book, we would find evidence enough to remove the doubt, in the testimony of Irenæus, of Arnobius, of Epiphanius, of St. John Chrysostom, of Paulus Orosius, of St. Leo, of Theodoret, of the Emperor Theodosius, of Denis of Corinth, of Hegesippus, of Athanasius, of Origen, of Tertullian, of St. Ambrose, of St. Jerome, of Eutropius, and some couple of dozen others, who are completely at your service, and only waiting your commands to give in their depositions to the facts, of St. Peter having been at Rome, of his having been bishop of that see, of his having died there, of his having been bishop thereof, at the time of his death, and of his authority having descended to the bishops who were to succeed him. Bishop Bowen is too well versed in antiquity, to call those facts seriously into question.*

16. p. 4. Q. 19. Had St. Peter any supremacy or power over the rest of the Apostles?

A. None at all. The Apostles at Jerusalem, appointed Peter to go to Samaria, (Acts viii. 14;) they likewise call him to an account for his behaviour, which they could not have done, if he had been their superior, (Acts xi. 2.) And St. Paul, speaking of himself, says: "he was in nothing behind the very chiefest of the Apostles; and that he withstood Peter to the face, because he was to be blamed," (2 Cor. xii. 11. Gal. ii. 11;) and in the council of the Apostles, held at Jerusalem, it was not St. Peter, but St. James that presided. (Acts xv. 19.)

This being a question of controversy, I shall not enter upon its merits at any length, since, to do so, would be incompatible with the object of these letters. I shall merely remark, that I admit the truth of all the facts, except the last: but I submit that their truth does not imply the correctness of the reasoning. It is not however true that James, and not Peter, presided at the council of Jerusalem; the text informs us of what James said, and that the others concurred in his judgment. Now, sir, it not unfrequently happens, that where a full bench is assembled to give a decision, the junior, and not the president, gives the decision in the first instance. St. Jerome, in an epistle to St. Augustine, which is the eleventh in the works of the latter, and Theodoret, in his epistle to Leo, informs us, however, that Peter gave his judgment first, which was acquiesced in by James and the others; when the text is read as it stands in the fifteenth chapter of the Acts, I am inclined to believe that such will appear to be the correct view of the case.

The Catechism refers us to the 19th verse of chapter xv. of the Acts: but why, I would ask, does not its compiler refer us first to the 7th verse and then to the 14th? Why lead us to the 19th, without giving us a view of the previous history? The mode of ascertaining a fact correctly, is to see the entire case. St. John Chrysostom, and others of the early writers state, that very properly the motion for making up the judgment, ought to have been made by James, who was bishop of the church in which the assembly was held: but his first pronouncing that judgment, is by no means evidence of his presidency.

If the Pope should do anything worthy of reprehension to-day, the other bishops would reprehend him, as Paul reprehended Peter: but such remonstrance would not imply that he had no supremacy; it would prove only that he was not a lawless despot. Such occurrences have taken place; and they who have acknowledged the supremacy, have also deposed the individual who abused the office.

I am sorry, sir, that I cannot sooner conclude, but the matter is superabundant.

I remain, Right Reverend Sir,

Yours, B. C.

Charleston, S. C., Sept. 29, 1828.

* See the Letters on this subject.

LETTER XII.

To the Right Reverend Doctor Bowen, Bishop of the Protestant Episcopal Church of South Carolina, &c. &c. &c.

RIGHT REVEREND SIR:—I know not whether it would be more correct on my part, to class the following note taken from page 5, and which is an ADDITION of the American editor, under the head of misrepresentation, mistake, or historical untruth; for, if the writer expressed his notions fairly and honestly, and by opinion meant doctrine, as is usual with Protestant writers, he made a very serious mistake; if he knew the truth, he was guilty of a wilful misrepresentation; at all events, the passage contains at least three historical untruths. First: that in the Roman Catholic Church, before and during the sitting of the Council of Trent, there was an immensity of erroneous doctrine. Second: that the decisions of the council still, notwithstanding, there exists doctrinal difference in the Roman Catholic Church. Third: that there is as great a difference between the Jesuits and the Dominicans upon the doctrine of the divine decrees, as there is between the Arminians and the Calvinists. The following is the note:—

"In order to be satisfied of the vast variety of opinion in the Church of Rome, it is but to read any history of the Council of Trent. On many important questions, the jarring sentiments were not of any two parties, but of subdivisions without end. Had all this ceased with the rising of the council: yet, what an immensity of error must have been afloat, previously to the bringing of the jarring opinions into contact! But, did the discrepancy cease with the determinations of the council? Far from it; while they were yet sitting, the opposing parties, in some instances, continued their contentions; each side construing the decisions in its favour. Neither has this been put a stop to since; for instance, the question of the divine decrees has been as keenly argued between the Jesuits and the Dominicans, as between the Calvinists and the Arminians among Protestants."—[ED.]

Now, sir, in the first place, I object altogether to the authority of *Fra Paolo's* History of the Council of Trent. I call it a libel, and not a history. But, suppose I admitted its accuracy and justice, still it would not support the propositions which I have marked above, nor either of them. I shall state succinctly the meaning of the words doctrine and opinion, that I might be more clearly understood.

Doctrine is a truth revealed by God, and testified by the church. The unity of belief which the Roman Catholic Church requires, regards doctrine, and only doctrine. We do not acknowledge as belonging to our communion, any person who differs from the church upon a point of doctrine; and we assert that there is no difference of doctrine between our councils, our nations, our provinces, or our diocesses, nor between our religious orders. If, sir, you or your note-maker will show that there is, or was any *doctrinal difference* tolerated, or now existing in our church, I shall yield the palm, and be silent. The *decisions* of our general councils on points of belief, regard doctrine; but, sir, the *previous debates* which occur during the examination of the evidence, no more form a part of those decisions, than do the arguments of counsel, or the discussions of the judges, form a portion of the final decision of one of our courts of law, or of equity.

Opinion is the judgment of one or more human beings upon those grounds which do not create certainty, however high the probability might be raised. What God has revealed is matter of certain truth, not of probable truth, therefore not matter of opinion but matter of doctrine. God has vouchsafed to lead us by certainty, in a way in which even fools cannot err: where he teaches, we are bound to believe, where he does not teach we are at liberty to form our own opinions: and the church having only authority for her judicial testimony, to teach us the doctrines, has no power to bind us to adopt opinions. Hence Roman Catholic nations, provinces, diocesses, or individuals, may form for themselves as many opinions as they please upon any subject they think proper, provided that no doctrine is thereby impugned. The diversity of those opinions is no evidence of diversity of doctrine. Thus it is a doctrine which is held equally by the Greek and by the Latin, that Christ whole and entire, a true sacrament, is received under the appearance of bread alone or of wine alone; but it is the opinion of the Greek division that it is a better discipline to give communion under both kinds, it is the opinion of the Latin division that it is better to give it only under one kind. They both believe that there is a purgatory, and that the souls therein detained are aided by the suffrages of the faithful: this is doctrine, and revealed by God; but though he has revealed these two facts, they do not find that he revealed the nature or the duration of the punishment to be undergone; each forms his opinion upon those latter subjects, which he has a full right to do, since there is no evidence that God has restricted that right by the revelation of the fact: thus the majority of the Latins are of opinion that the punishment is by fire, and the majority of the Greeks suppose it is by darkness.

Having thus seen the difference between *Doctrine* and *Opinion*, I may say that no difference of doctrine did or does exist in the Roman Catholic Church, though there does exist a great variety of opinion; and although the church has the commission to teach the doctrine, she has no power to dictate opinions. Hence the efforts of an individual or of a body to construe a decision in favour of its opinion is evidence of its adherence to the decision itself and of its adoption of the doctrine which that decision expresses. In the Council of Trent, as in all other councils properly conducted, there was not only permitted but invited, the most full, free, and liberal expression of opinion, as well in the first place to find evidence of what was doctrine, as in the next place, so accurately to express the doctrine as to leave the greatest freedom of opinion. The fallacy of which I have generally to complain in writers like the note compiler, is either the disingenuity or the want of information which confounds two distinct things, *doctrine* and *opinion*, and thus argues a contradiction of doctrine from the existence of a diversity of opinion.

Now, sir, the Jesuits and the Dominicans fully agree in doctrine, but they differ in opinion. They agree that there exists no divine decree predestining any man to damnation: but they differ in their opinion as to whether God made his decrees together with, (if I may use the expression,) the existence of his prescience, from all eternity, or whether what is called, a moment of reason gave to the prescience an order of preexistence to the decree. I suspect, sir, neither you nor I can settle this question, and as they believe that God has given no revelation upon the subject it cannot with either of them be a matter of doctrine. They may be better able than I am to form opinions upon a topic regarding which I am totally in the dark. I however agree in their doctrine, which is, that howsoever the decree be made, man is not predestined for damnation, but is a free agent, and receives from God sufficient grace to obtain heaven through the merits of Jesus Christ, and will be saved if he will co-operate therewith, and therefore, if he be lost, his damnation is imputable to himself.

I need not, Right Reverend Sir, inform either you or the good ladies who have sent out this Catechism that between the *Supralapsarian* and the *Infralapsarian* Calvinists who became united under the title of *Gomarists* on one side, and the Arminians on the other, there exists a contradiction upon at least five doctrines of revelation: the first, respecting predestination to hell by an eternal absolute irrevocable decree: the second; regarding Christ's dying for the elect only: the third and fourth; regarding the power and sufficiency of grace and the freedom of agency: fifth; regarding the inamissibility of grace. Hence it is manifest that this note contains at least three historical untruths, which added to the sixteen former make nineteen.

In page 6, our American friend has also given some ADDITIONS to history.

"In order to establish the papal claim of jurisdiction of the Church of England, there has been urged the propagation of the Christian religion in that country by Augustine and his associates, under the auspices of Pope Gregory the First, in the beginning of the seventh century. The submission of the English church at that period, was to Gregory not as universal bishop, but as exercising jurisdiction in a particular portion of Christendom. Besides, it was not to the Roman missionaries that the whole kingdom was indebted for the gift of the gospel, the population of Wales being confessedly already Christian, Northumberland, and some other kingdoms of the heptarchy, receiving instruction from the Scotch divines under the episcopacy of three successive bishops of the old British church; and there being an attachment in the mass of the population of all those kingdoms, who, although in subjection to the idolatrous Anglo-Saxons, could not have entirely forgotten the faith of their ancestors. In addition to all these considerations, it should be remembered, that some of the worst of the errors of the Roman Catholic Church were as yet unknown in her."—[ED.]

20. The submission of the English Church to Gregory was not to him as universal Bishop, but as exercising jurisdiction in a particular portion of Christendom.

To write of the submission of the English church to any person supposes the existence of that church. You will not, sir, I presume, assert that the *English Church* existed at the period of the preaching of Augustine at the close of the sixth and the opening of the seventh century. That there were previously some Bishops and several Christians in Britain I freely admit, but that a regular hierarchy, separate from Rome, at any time previous could be found, or then existed and submitted to Gregory as to a person to whom they were not previously subject, I am very far from conceding; or that the Bishops and flocks then existing formed what could be called "The English Church." I have lying before me Le Neve's *Fasti Ecclesiæ Anglicanæ*. Printed in the Savoy in London, MDCCXVI. He marks for the year 596.

"ARCHBISHOPS OF CANTERBURY.

"Augustine is allowed by all to have been the first, and that he landed in the year 596, and finding kind reception, thought fit to step back into France for consecration, which he obtained at the hands of Etherius, Archbishop of Arles; returning in the year 598, he settled his see at Canterbury, where he sat about sixteen years, and

died, and was buried in the porch of the church which was afterwards called by his name. Godwin, pp. 40, 48, English Edition. Battely's edit. of Somner, p. 116."

I need not go beyond this authority, but if it were necessary, several ancient documents in Wilkins and Spelman, would lead to the same conclusion. I shall produce one passage from Rapin, also a Protestant. After referring to Bede and Gildas to show that there had been many churches and bishops in Britain down to the time of St. Germanus of Auxerre in 430, he continues in Vol. I. b. i.

"From this time to the arrival of the Saxons we knew but little of the affairs of the English church. No doubt, the frequent wars with the Picts and Scots, by destroying their churches, and what is worse introducing a corruption of manners amongst the clergy and laity, were very prejudicial to the Christians."

After several struggles the Britons retired to Cambria or Wales, they having been much wasted by war and famine: this occured in 584, twelve years before the arrival of Augustine. England was then occupied by the pagan Saxons, so that upon the arrival of Augustine there was not in England, that is in the Heptarchy, any Christian Hierarchy to submit or to resist. I do not quote from Catholic writers, and therefore I again refer to Rapin, second division of Book III., where he shows that Augustine converted a nation of idolaters; which is a very different thing from procuring the submission of a Christian church. Thus I state the assertion of the submission of the "Church of England" to Gregory, to be the twentieth historical untruth, because England had no church at the time, but was composed of seven idolatrous kingdoms.

21. Gregory was submitted to, not as universal Bishop, but as exercising jurisdiction in a particular portion of Christendom.

Is not this note-maker very unfortunate? He tells us in p. 4, that during 600 years the Pope did not claim jurisdiction over the Christian world; evidently meaning that it was at this period the claim commenced; and now when we arrive at the precise date which he has himself fixed, he turns round and tells us that Gregory in the beginning of the seventh century made no such claim. However, we shall take Gregory's own word for it in preference to the contradictions of this most erudite antiquarian.

I might easily produce a considerable number of passages from his writings. I shall content myself with one. In his Epistle 64 to John, the Bishop of Syracuse—

"For as he says that he is subject to the Apostolic See, if any fault be found with the bishops, I do not know any bishop who is not subject to it."*

Thus it is clear that Gregory who sent Augustine, and whose doctrine was the model of that taught by Augustine, asserted his jurisdiction not only over the Bishop of Constantinople, respecting whom he wrote, but also over every single bishop in the known world. This makes it plain that his missionaries made their English converts look upon him as the head of the whole church; and as such their descendants considered his successors during nine hundred and thirty years from that period. When your Philadelphian note-maker will vouchsafe to be more distinct, I shall be more explicit. I now proceed to the twenty-second historical untruth.

22. Note.—Besides it was not to the Roman missionaries that the whole kingdom was indebted for the gift of the Gospel, the whole population of Wales being confessedly already Christian.

The whole population of Wales was not Christian; but as an erroneous statement of this description is of so little consequence amidst such a mass of blunders, I shall not take the trouble of exposing its untruth. The object is to show that perhaps the Anglo-Saxons were converted by the British in Wales as well as by St. Augustine. We have already seen from Rapin who the Christians in Wales were. That they did not aid in the conversion of the Anglo-Saxons is manifest, even from the scandalously incorrect account which Rapin himself gives in Vol. I. Book iii, year 602, of the meeting at Ausric, which is an abbreviation of Augustine's ric or country:—hence it is equally ridiculous in the note-maker to pretend that they who refused to preach to the Anglo-Saxons upon the invitation of Augustine, were their teachers, as it is to affect that their faith was not the same, since Augustine would certainly not have sought for coadjutors amongst such as he should, according to Rapin, have considered heretics. But whence did they receive the Gospel? From those who had been taught by Roman Catholic missionaries in previous times: from the successors of Fugatius and Damianus, called in the Welsh language Fagan and Dwywan, sent by Pope Eleutherius towards the close of the second century, more than four hundred years before the time of St. Augustine, as testified by Bede, Tertullian, Harpsfield, and Usher. They died within the precincts of the present diocess of Llan-

* Note W.

daff, and some Welsh churches are dedicated under their invocation. In 314, three of those bishops who resided at London, Colchester and York, were present at the Council of *Arles*, and subject to the Pope in like manner as were the other prelates of that Synod.

If I then grant that in the time of the Heptarchy, Northumberland and some other kingdoms received instruction from Scotch divines under the episcopacy of three successive bishops of the old British church, I still find that their doctrine and authority emanated from Rome. The Bishop of Rome, nearly two centuries before, had sent Palladius to Scotland, and those Scotch divines, if such these were, had been instructed and governed by those who derived from Rome their doctrine and their jurisdiction. But the fact is, sir, that what is due to Irishmen is given by the Philadelphian to Scotch, and St. Patrick unquestionably had his mission and his doctrine from Rome. So that let the note-maker wriggle as he pleases, he is still, no doubt greatly to his own mortification, hemmed in by Rome. Rapin indeed did as much as he could to break down this inclosure; but, sir, history is a most unaccommodating opponent; and though hired scribes may for a time under the patronage and in the employment of the most powerful and unprincipled band of church-men and statesmen leagued together, put fable in her place, history will finally vindicate her right by ejecting her opponent and exposing her usurpations. When men like him who made ADDITIONS to the Catechism come forward they greatly aid the cause of truth.

23. NOTE.—In addition to all these considerations, it should be remembered, that some of the worst of the errors of the Roman Catholic Church were as yet unknown in her.

Pity, that the erudite antiquarian has not condescended to enter into particulars! If he means by this passage to assert that the doctrines now taught in the Roman Catholic Church were not then taught in the British Church, I must request leave to deny its truth. Until he shall have stated the doctrine I cannot disprove.

I now turn from the note to the context.

24. p. 7. Q. 34. How have the Roman Catholics been guilty in this respect?

A. It is well known that liberty of conscience is denied in all the Roman Catholic countries, and that generally wherever the Roman Catholic religion prevails, they endeavour to root out all who differ from them by fire and sword.

I pray you, good sir, to say whether it be possible that you gave the sanction of your name to this. Will Bishop Bowen assert that liberty of conscience is denied in France? Will he assert that liberty of conscience is denied in Hungary, in Austria, in Sicily, in Naples, in the Catholic portion of Switzerland, in Germany, in Italy? Surely, sir, you cannot be ignorant that in the Papal dominions liberty of conscience is not denied: neither does the Pope himself in the selection of his consuls and other officers in this or other countries look to their religion. The Catholics of Maryland first gave to our country the blessings of freedom of conscience when the Puritans of New England were persecuting the Episcopalians and hanging the priests: when the Episcopalians of Virginia were persecuting the Puritans and massacring the Catholics: and prudence, if not even a love of truth, should cause a delicate forbearance on the part of Protestants in this country: because we might tell a shameful history of Protestant misconduct to the generous Catholics who became the victims of their own love of religious liberty. The Catholic, sir, is disposed to cast the mantle of charitable oblivion on the foul blot which stains the page of the history of Protestant Maryland. Neither shall I, sir, go to the glorious exhibition of that act by which the Catholic Hungarian Diet shames the Protestant British Parliament. I shall not contrast the noble liberality of Catholic Bavaria, with the illiberal monopoly and trick of Protestant Geneva: I conjure you as you love peace and Christian affection, to restrain as far as you can, this disposition to misrepresent facts, which manifests itself in several publications against us. We know the stores which are contained in the arsenal of history, and we intreat you not to drive us to their use. Look, sir, to your boasted and boasting England, ponder upon the atrocious penal code; recollect nearly three centuries of cold-blooded persecution: visit the Star-chamber; stoop over the *Scavenger's daughter*: pore upon the deeds of the Court of High Commission: listen to the voice of nations, and save the name of Bishop Bowen from the consequences of asserting in the year 1828, "That it is well known that liberty of conscience is denied in all the Roman Catholic countries, and that generally where the Roman Catholic religion prevails, they endeavour to root out all who differ from them BY FIRE AND SWORD!! Where are the fires kindled? Where is the sword drawn? Should any defender of this Catechism enter into enumeration of facts to uphold its statements, I pledge myself to meet him, and to show that they who make those charges are the

most guilty. But instead of descending to details, they usually dwell upon general declamation and vague assertion. I now come to examine the few facts with which we are furnished.

p. 7. Q. 35. What instances can you give of this?

A. The murder of many godly bishops and others in England, in the reign of the bloody Queen Mary, and the cruel massacre of an immense number of Protestants in Ireland, in the year 1641, besides many severe persecutions in France and other countries.

I shall here advert to the three special facts adduced. First, the murder of many godly bishops in England in the reign of the bloody Queen Mary. We find the number to be three: Cranmer, Ridley, and Latimer, each of whom was guilty of several overt acts of treason, and would have been upon this ground justly liable to death, by the laws of nations. I am far from justifying their execution upon the score of religion; but be it remembered that they suffered by the operation of laws which they had themselves prepared in the reign of Edward VI. to be executed upon Catholics. Many others! The whole number of others did not amount to two hundred; one individual would have been too many. But how many plots and insurrections existed in this reign against Mary, because she was a Catholic? How many priests were assailed in the peaceful discharge of their duty? Besides, sir, you know that these executions were not, as your next answer asserts, commanded or countenanced by the Catholic religion. Alphonsus de Castro, a Spanish friar, preached against this persecution in London before the queen and her court, and it was suspended during fifteen days, until after serious deliberation, the privy council, not the church, recommenced the execution of the laws which Protestants under Edward meant to operate against Catholics. This, sir, then, adds one other historical untruth.

It was wise, sir, in the American editor, to substitute "an immense number" for the "about 100,000" Protestants slain in Ireland in 1641. I would advise you, sir, to read upon this subject the *Vindiciæ Hibernicæ* of Matthew Carey of Philadelphia; you will then perceive that the comparatively small number of Protestants slain, lost their lives in an effort of defence and retaliation made by the most oppressed Catholic people upon earth, against the most cruel and heartless Protestant plunderers. You will find the Turks out-turked; Herod out-heroded: and if you have a tear to shed over a tale of wo, you may be prepared to shed it. We do not charge against your religion the crimes of men who made its profession the pretext for the indulgence of their passions. We ask you to treat us upon the same principle. In 1641 the account is dreadfully against you, but our catechisms do not mark it for your reproach. We do not scare our children with wooden prints to excite their hatred against Protestants. If ever there was fatuity or daring, it is one or the other to adduce Ireland in 1641, to show Catholics as persecutors.

As to France and other countries, when the specifications are produced they shall be met—but, sir, I trust in God that you and I shall never have to enter upon so unpleasant a topic. I have only touched the tumour, but a period may arrive, and circumstances might exist which would make it wisdom and mercy to use the knife with vigour, and however disgusting the contents might be, to lay open the inflamed protuberance, and even by cutting to the quick and cauterising, if necessary, to allay the fever by the rejection of the slough. For the present, sir, I am content to leave the subject of Popish and Protestant persecutions in oblivion; but I cannot consent to have a long list of atrocities placed to my account without entering into an examination of the items, and placing my own charges as a set off. It will tend more, sir, to the establishment of charity and the benefit of religion, to abstain from those irritating topics. I would recommend to you, if your religion be better than mine, to set the example. Can you produce a Catholic Catechism which treats Protestants as yours does the members of a Church more sinned against than sinning?

I remain,
Right Reverend Sir,
Yours, &c., B. C.

Charleston, S. C., Oct. 6th, 1828.

LETTER XIII.

To the Right Reverend Doctor Bowen, Bishop of the P. E. Church of South Carolina, &c. &c. &c.

Right Reverend Sir:—I shall in this my farewell make some remarks upon the general tone of the little production which has called forth these letters. It is, I believe, well suited for the class of persons for whom the work was originally intended. If I recollect well, this Catechism was compiled for the Charter Schools of Ireland. As you are not perhaps aware of the nature

of those institutions, a word of description may be necessary.

It is more than a century since the conviction was impressed upon the rulers of that country, that neither by persuasion nor persecution could they succeed in changing the religion of the Irish people; means were therefore devised to provide for the gradual increase of Protestants by an extensive system of lures and baits to the more grown, and of education for the younger Papists as they were called. Schools were established in various places under the charge of a large chartered society, who received copious funds from the public purse and by private donations. The children of the poor Papists were received into those schools, their names changed, and transfers made of the new scions of the new Church from one part of the island to another, so that the tie of kindred should be forgotten, lest those dearly purchased converts should be, when released from their bondage, seduced to relapse into Popery; after having been fed and taught and clothed, during some years, they were bound apprentices to Protestant freemen in cities and towns corporate, and thus admitted to the enjoyment of franchises to which Catholics could never attain. Generally, they could not trace their kindred, but more than once has the evidence shocked even the most debased of those degraded, that they were living, as in matrimony, with their mothers or their sisters. Another portion of those freemen arose from the foundlings of Hospitals, and not unfrequently were the children of those latter institutions, the offspring of unknown and unmarried parents brigaded into the Charter Schools; whilst a third supply was furnished from the Charity Schools of the corporations themselves. The children thus educated not only form the great bulk of the poorer Protestant population of the cities and towns corporate in Ireland, but several of them have by their creditable industry risen to opulence, and many of the Irish Knights and Baronets, and not a few of the modern Peers are in the persons of their fathers or grandfathers indebted to those institutions. The walls of St. Stephen's chapel re-echo to the harangues of some Senators of this description, whilst the O'Conor Don, whose ancestors swayed the sceptre of the island for centuries, cannot, because of his creed, be admitted within that sanctuary whence, too, the British Howards and Talbots are excluded.

The Catechism which has been published by the ladies under your auspices, was compiled for those Charter Schools, to inspire the young gentlemen and ladies who were to prop the Protestant ascendency in Ireland, betimes, with a holy hatred of Popery, and to give its full tint to the Orange hue, with which it was deemed right to imbue them. To create horror and detestation of their Popish neighbours in the minds of those children of the Church and State, was the great end for which the publication was set forth; and indeed it is well calculated to procure this end. Was such the object of its republication at this side of the Atlantic? Is it possible that such is the end desired to be here attained? I should hope not.

But let us see how the object was to be compassed. In the first place, by that pride with which the little chartered Orangeist is at all times taught to elevate itself above nearly two hundred millions of its fellow-beings, amongst whom are to be found the great bulk of the best and wisest of the human race, in the ratio of their numbers.—P. 1. A. 3. I THANK GOD, *I am a Protestant.* But it would not be right to allow this to pass without a reference; and as the words are not to be found in the sacred volume, a parallel will answer. GOD, I THANK THEE, *that I am not as other men are, extortioners, unjust, and adulterous, or even as this publican.* (Luke, xviii. 11.) See also p. 17.

92. Q. What think you of those who live in the communion of so corrupt a church?
A. That they are under a most grievous bondage; and therefore I heartily pity them, and pray for their conversion.

Besides which, in Q. 29, it despises our conduct. With a mind thus prepared by pride and mockery of piety, and contempt, the little creature is brought to view as our doctrine the mass of mistakes, misrepresentations, inconsistencies, contradictions, and historical blunders, of which the compilation is made up. In the fourth question a protestation is made against the ERRORS of the Roman Catholic religion, which phrase the American editor has substituted for "Popery" in the original! In Q. 8, it is taught that our conduct is not only UNREASONABLE, but EXCEEDINGLY WICKED. In Q. and A. 22, the little creature is told that our church is EXTREMELY CORRUPT *in doctrine, worship, and practice.* In Q. and A. 24, we are proved to it to be guilty of PRESUMPTION AND UNCHARITABLENESS. In Q. 26, we have CORRUPTED the purity and perfection of religion. In Q. 30, we are exhibited as not to be bound in allegiance by our oaths; we are *faith-breakers, and persecutors, and perjurers.* In QQ. 34, 35, and 36, as endeavouring to *root out all who differ from us by* FIRE AND SWORD: our religion is said to countenance and COMMAND

MURDER, MASSACRE, and PERSECUTION, and to be ABHORRED BY ALL GOOD MEN, AS CONTRARY TO TRUE RELIGION.

Allow me, Right Reverend Sir, to pause for a moment. Do, I entreat of you, give yourself the pain to look over my last paragraph. Do not turn from the expressions which are taken from a book published by your own authority as descriptive of my religion. I know you have a heart of sensibility, and can feel for others: it is, therefore, I press you to look at those expressions, and ask, what would you feel if the Roman Catholics of this city should so describe your religion? Think you not that they have feelings as keen as yours? What have they done to provoke you? I am no enemy of yours; my feelings towards you are kind and respectful; and it is because I believe you to be possessed of a good heart, I am convinced that the most effectual mode of creating in you a determination to comply with my request, is to show you the wounds which you have unnecessarily inflicted. Upon this ground I shall continue, and exhibit some other complimentary phrases of the Catechism.

In Q. 38 we are told, in the usual manner, that our doctrines are *contrary to the Scripture:* in Q. 39 that *our practice is sinful*, and is DIRECT IDOLATRY: in Q. 42 that it is DOWNRIGHT IDOLATRY: in 45 and 46 that, because *we are sensible* of our practice being CONTRARY *to the second commandment*, we *omit* that precept, and split the tenth into two, to make up the number. I ask you, sir, if this charge were true, would we not be the most nefarious criminals, who, being *sensible* of the contradiction of our conduct to the divine law, would rather *maliciously pervert the law* than amend our conduct?—Is it charitable to impute such motives to us for an act where all the evidence of the early church is in favour of our practice, and where the sense which our opponents would give to what they call a commandment, would exhibit God as contradicting himself? But, sir, I interrupt my progress. In Q. 65 we are exhibited as *contradicting reason*—as in 63 we *contradict the senses*. After contradicting God's law, our own senses and reason, what is to be the estimate of our character, especially when we are *sensible* of the criminality of our conduct, and deliberate in our delinquency? Was any body of people ever more insulted than we are by the use of such language as this? I am aware, sir, why gentlemen and *ladies* are not immediately shocked at such expressions. There is an old observation, that "custom reconciles." No other cause could have produced the phenomenon that the most polished ladies in America, with the sanction of their Bishop, should have published against their unoffending fellow-citizens such a book as this. Do not take it amiss, that I endeavour to break through that custom, and use my humble efforts to bring up your own good feelings to restrain you, henceforth, from such unbecoming phraseology.

In Q. 66 we are again betrayed into IDOLATRY; and in 78 we are *indulged with* LEAVE TO SIN *for many years, nay during our whole life; licenses for sin* are PUBLICLY SOLD FOR MONEY in our church, and *sinners are allowed to get other persons to do penance for them*. In 83 we are SUPERSTITIOUS in our distinction of meats, as in 47 we were guilty of groundless superstition, which gives occasion to FRAUD and IMPOSTURE; and in 48 our frequent crossings were vain and superstitious, we *idolatrously worshipped a cross, and prayed to a cross*, which was GROSS AND INTOLERABLE CORRUPTION. In 49 we are guilty of a practice *inconsistent with reason;* in 50 we violate the scriptural injunction, and ARE MAD; in 52 we administer baptism with many *superstitious ceremonies*, and in 53 we *violate* the express command of Christ in the administration of the Eucharist. We have the marks of those who depart from the faith; we have destroyed the moral use of fasting, by teaching that luxury and drunkenness are not only lawful, but consistent with fasting itself; we promote superstition and idolatry by pilgrimages, and teach that persons may be delivered from purgatory for money, for which we sell the prayers of the church. Our doctrine offends the purity and holiness of God, dishonours Christ, nourishes spiritual pride in some, and ENCOURAGETH ALL MANNER OF VICE in others.

Allow me to ask, is this the manner in which you describe the religion of thousands of your fellow-citizens in Charleston? Is this the character of the religion of the surviving father of your country, the venerable Charles Carroll of Carrolton? Is this the true expression of that faith which Xavier spread through India and Fenelon preached in France?—No, worse than this, you say, for the greatest errors and the worst corruptions still remain.

91. Q. Can you name any other errors and corruptions of the Church of Rome?

A. Several others might be named, but those already mentioned are abundantly sufficient, to show that the Church of Rome hath, in a great measure, changed the pure and holy religion of Christ into a most wretched and dangerous superstition.

93. Q. What do you think then of those

who separate themselves from the Church of Rome? May they do it lawfully?

A. They not only may, but are indispensably obliged by God's commands to renounce all such IDOLATROUS WORSHIP AND SINFUL PRACTICES, and may rest assured of his favour in so doing. "Come out from among them, and be ye separate, and touch not THE UNCLEAN THING; and I will receive you, and ye shall be my sons and my daughters, saith the Lord Almighty." (2. Cor. vi. 17.)

This indeed is truly the language of the embryo Irish corporators; this is the declamation of the aspirant to Orange celebrity in that land which God has blessed and man has cursed. But shall this be the language of the free and enlightened, of the liberal American? Shall this be the first lesson of religion which the amiable matron of Carolina is to teach her lisping child? And is this tissue of foul abuse to be taught by the recommendation of the venerable Bishop Bowen?—With you, sir, it remains to solve that question.

In closing this series of letters, sir, I am overwhelmed with shame: I have avoided as long as I could what yet remains, and what nothing but a strong sense of duty compels me even now to approach. Did you, sir, advise the ladies of Charleston to teach their children in the following words?

92. Q. What do you think of the obligation which the clergy and all the nuns and friars, and others of the Church of Rome, are under *not to marry?*

A. It is so far from being commanded by God, that *forbidding to marry* (1 Tim. iv. 3) is set down as one of the marks of them who departed from the faith; and is often found to be a dreadful snare to the conscience, and an inlet to the most abominable wickedness.

I have with feelings which I shall not describe read ten times over, the names of the ladies on your list of subscribers, and asked whether it was possible they could have published this. They are modest and pure. There are at least ten virtuous women, unmarried and considerably discreet, upon that list. Did they reflect upon the abominable retort, to which they expose themselves? To their honour, to their virtue, to their experience I commit the defence of the useful, virtuous and religious women whom this shameful and wicked paragraph traduces. Other aged ladies may be as pure in body and in mind as an unmarried, aged member of the *Female Episcopal, Bible, Prayer-book and Tract Society of Charleston* certainly is: in the purity of the Protestant I find the defence of the Catholic. She forgets the protection of her own character when she assails the virtues of the Nun.

But what, sir, shall I say to you? You! a Bishop! Have you ever known a Friar? Have you ever seen a Nun? Do you know a delinquent of either order? Upon what evidence do you condemn? I have known very many of both orders, and though I have known hundreds of the most truly religious men of the one description, the number was very small indeed of whom even suspicion whispered; and of the other sex, amongst hundreds and hundreds, not even the voice of calumny ever, to my knowledge, gave even one name to rumour. It is a delicate subject, not because of the semblance of truth in the foul insinuation, but because of the nature of the subject itself. I repeat, sir, what I have before written.—Your Church teaches a high morality. But I would state that upon the topic of which we now treat, I could, if driven to the necessity of proof, take the British newspapers for the last twenty years, and leave to you all the other special proofs which you could collect from the whole Catholic world, and notwithstanding the vast disparity of numbers between the married and the unmarried clergy, I would abide the issue of bringing case for case. But God forbid, sir, that I should ever find the cause of my religion so bad as to be obliged to grope in the sewers of your Church to drag for the vindication of my own. When I look to your religion, sir, I look to its tenets and not to its offscoulings, and neither your Church nor mine teaches immorality, nor does either encourage it; though reprobates are to be found in the society, and perhaps in the ministry of each.

Sir, I have done—my object was to show you the impropriety of placing in the hands of children, as a book of religious instruction, a work which contains so many misrepresentations, inconsistencies, contradictions, historical untruths, foul insinuations, and [so much] vulgar abuse of the great body of the Church of the Christian world; and having done so I leave it to you, and to the ladies who sent out this work, to act according to your own impressions. To me, sir, it was a painful and trying task. As I began with feelings of charity and respect, so I conclude, and again beg leave to apologize and to retract if any unkind or disrespectful expression has escaped from my pen. I remain,

Right Reverend Sir,

Yours, &c., B. C.

Charleston, S. C., Oct. 14th, 1828.

LETTERS

IN

REPLY TO ESSAYS,

CONTROVERTING SEVERAL STATEMENTS MADE BY B. C.

IN HIS

LETTERS TO THE RIGHT REV. DR. BOWEN.

CORRECTED AND REVISED FROM THE UNITED STATES CATHOLIC MISCELLANY.

THE AUTHOR'S PREFACE TO THE READER.

It can scarcely be necessary to say more than is expressed by the title-page, and is found in the following letters, to explain their cause.

A little libel on the Catholic religion, miscalled a Catechism, was published in Charleston. B. C. undertook to show that it was a misrepresentation, and requested of Bishop Bowen to have it withdrawn: that prelate probably felt, as did several other highly respectable Protestants, that it was a scandalous little book, which did not express their convictions or feelings. The book was withdrawn. Here all might have rested in charity; but a writer, "Protestant Catholic," undertook to prove the truth of the little libel. B. C. felt this to be an aggression on himself, as well as on truth, and in the midst of many heavy duties, found himself called upon for a defence, for which purpose he wrote the following Letters. They are necessarily imperfect. He had no leisure to look to style or ornament. But he is certain they contain no untruth, and he hopes that they are not offensive.

LETTER I.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

Nec sum adeo informis: nuper me in litore vidi,
Cum placidum ventis staret mare, non ego Daphnin
Judice te metuam, si numquam fallit imago.
VIRG. ECLOG. II.

Nor am I so deform'd; for late I stood
Upon the margin of the briny flood;
The winds were still, and if the glass be true,
With Daphnis I may vie, though judged by you.
DRYDEN'S TRANSLATION.

GENTLEMEN:—I have ventured, though perhaps, as a correspondent of yours asserts, *indelicately*,* to expostulate with Bishop Bowen regarding the publication of a libel upon my religion, which was put forth as a "Protestant Catechism," under the indirect sanction of his respectable name. I intended to write to that Prelate inoffensively, yet firmly, plainly, but courteously, in such a manner as that whilst I should vindicate my own wounded feelings, I would subject his to the least possible infliction. How far

* "Of Bishop Bowen's responsibility for its being put among the tracts distributed by this Society, I say nothing, because authorized to say nothing. It is probable the matter came not under his cognizance, but that of other advisers during his absence. Or he may have doubted the propriety of taking upon him to reject that which so many had approved; among whom had been the venerable Dr. White, in whose diocess it had been reprinted from an English edition, distributed by "the Society for Promoting Christian Knowledge," and published and circulated by a Society similar in its constitution and design, to the Charleston Protestant Episcopal Female Tract Society. He seems to me, at least, to have been somewhat indelicately held up to the community as responsible for the offence thus given to Roman Catholics."

Note to communication No. 5, p. 178, in the Gospel Messenger for June, 1829.

I have succeeded it is not for me to say. They who have read my letters will judge me. I not only declared that I would avoid entering into any polemical disquisition to prove the Catholics right and the Protestants wrong, but still farther asserted that it was neither my object nor intention to insult or to vilify the Protestant Church, nor any of its institutions or members.* To adhere to the former part of this resolution, I frequently avoided explanation which required polemical discussion for its perfection; and was perhaps obscure, where, by a slight deviation from my rule, I would have been more intelligible. I distinctly stated also what my object was, "to show that the church of which I am a member, has been misrepresented, vilified, and insulted, and to call upon you (Bishop Bowen) NOT *as the person who has done the injury*, but as the officer who can afford the redress, to heal those wounds by arresting the progress of the evil."

My present object is not to enter into controversy between the two churches, but to vindicate myself. This preliminary charge which I notice, is that I made Bishop Bowen responsible, and held him up as amenable for the offence given to Roman Catholics. My answer is the quotation of my own expression to Bishop Bowen, "I do not call upon you as the person who has given the offence, but as the officer who can heal the wound by arresting the progress of the evil." The writer makes me tax the prelate with wanton and calumnious aggression. I did not so tax him, for in fact I only called upon him to interpose his power as a man of peace and good will, to remove the spirit of bitter animosity. How far a writer of this description is qualified to correct misrepresentation, I shall leave to others to determine.

That my estimate of the character and influence of the respectable Bishop of the Protestant Episcopal Church of South Carolina was not incorrect, the sequel proves, and the writer acknowledges: because the offensive little book is no longer openly advertised for sale under the prelate's sanction, and the writer himself, in his fifth essay, p. 178, for June, 1829, proceeds—"Of the necessity of its publication in your city, I should have doubted, and am not sorry to be informed that it is not now exposed for sale."

Having thus cursorily, and I trust satisfactorily, released myself from the imputation of unkind conduct or indelicacy towards a prelate who has exhibited more prudence, magnanimity, and charity, than your correspondent appears to possess; I feel myself called upon to meet this latter, in a mode far different from that which the former was justified in expecting and entitled to demand.

I am, not, I trust, habitually disposed to prejudge, but the moment the gallant knight displayed his device in the lists, a conclusion which I shall not express, irresistibly forced itself upon me. It is an undisputed prerogative of each individual belonging to that host entitled to a *nom du guerre*, that without the charge of idolatry he may take for his emblazonment the likeness of anything in the heavens, the earth, the waters, or in a word, anything in existence. In times of decent chivalry, however, the rule was most strictly adhered to, "never to go beyond what nature exhibited." Even our old heathen friend Horace—You know that brother idolaters should be more intimately acquainted than *pure reformed* Christians are with detestable heathens, you will, therefore, excuse *me*, if I sometimes quote a line from the latter. Then Horace really looked upon the above rule to be very correct.

"Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas
Undique collatis membris, ut turpiter atrum
Desinat in piscem mulier formosa superne;
Spectatum admissi risum teneatis amici?"
De Arte Poetica.

"Suppose a painter to a human head
Should join a horse's neck, and wildly spread
The various plumage of the feathered kind
O'er limbs of different beasts, absurdly join'd;
Or if he gave to view a beauteous maid
Above the waist with every charm arrayed,
Should a foul fish her lower parts unfold,
Would you not laugh such pictures to behold?"
Francis's Translations.

It is true this great master of the correct and tasteful admits an exception to a certain degree.

"Pictoribus atque Poetis
Quidlibet audendi semper fuit æqua potestas
Scimus, et hanc veniam petimusque damusque vicissim:
Sed non ut placidis coeant immitia; non ut
Serpentes avibus geminentur, tigribus agni."

"Painters and poets our indulgence claim,
Their daring equal, and their art the same.
I own the indulgence—such I give and take;
But not through nature's sacred rules to break.
Monstrous! to mix the cruel and the kind,
Serpents with birds and lambs with tigers joined."

And even for poets he gives the principle which must never be swerved from.

"Aut famam sequere, aut sibi convenientia finge,
Scriptor."

"Or follow fame, or in the invented tale
Let seeming, well-united truth prevail."

* Letter I., p. 27.

What, then, gentlemen, must have been your feelings at the approach of a champion, whose herald, throwing down the gauntlet, proclaimed that he was not even a poet, but a sedate man who came to support truth and to confound error: what must have been your feelings, when his motto was SELF-CONTRADICTION; and the enunciation of his title, PROTESTANT CATHOLIC, astounded the vulgar?

Whilst Olympus became convulsed from the antics of Momus, and the whole earth was silent in astonishment, a rare scene was exhibited in the regions below. There stood a thin-visaged ghost, who was said in his mortal days to have eaten abundantly whilst he declaimed against the superstition of fasting, and to have used good libations of generous wines, whilst he resolved that the less affluent should not even taste brandy; and who, after consuming as much as would have sufficed for three plump Franciscan friars, or five good-looking Carthusian monks, seemed as if he had been starved to death; this was a true ghost of the Hudibrastic school, who mistook words for things and evasion for argument; mistakes more congenial to the shades than to the regions of day! This ghostly being stood with a most seriously metaphysical aspect declaiming and distinguishing to prove that a contradiction was no contradiction, an incompatibility was no incompatibility, that modern jargon was better than ancient history, and that what were originally instituted as terms of opposition by no means designated opposed qualities. The unfortunate Aristotle endeavoured to break away from the place where he was held writhing in the agony of indignation by two ghosts of very opposite characters: the cynic Diogenes with both his arms detained the Stagyrite on the one side: with his ears the owner of the tub drank in the declamation of the shadow of the new light, his mouth moderately open showed his tongue pressed gently against the appearance of his lower teeth, and his eyes were fixed with a sort of malignant satisfaction upon his prisoner. Democritus outrageously, and perhaps for a ghost, indelicately, convulsed with laughter, confined Aristotle on the other side in his locked arm, after the manner of the locking of ghosts, and pointed with the index of the other hand to the self-satisfied and inexhaustible evangelizer, whilst the satirical shade of Lucian complained that the *nobody* of his own Cyclops had now been overshadowed by this modern Christian invention.

All this might have been borne with in becoming silence, since it would be only the sneer of the unenlightened heathen: yea, though the "Papists" might have united in the laugh, still even that need not have provoked to disquietude, nor ruffled the temper, because it would only be the union of idolaters as your correspondent very charitably describes Roman Catholics to be. But, good gentlemen, you have yourselves in last December adopted a principle which was rather unfortunate for your correspondent with the incompatible name.—I shall take the liberty of giving the article, copied by you.

From the Episcopal Watchman.

"THINGS BY THEIR RIGHT NAMES.

"There are some words, which people will persist in using improperly; *Catholic* is one of them. We profess to believe 'in the holy Catholic Church;' and pray that we may be gathered unto our fathers 'in the communion of the Catholic Church.' At the same time we hear people talking about the Catholic Church, and the Catholics, and Catholic emancipation; when it is only of the Papists, and the Church of Rome, that they would be understood to speak. In an abridgment of Church History, where at least we should look for a correct theological nomenclature, I observe the spiritual subjects of the Pope familiarly termed Catholics; and in the popular Geography of Mr. Woodbridge those countries, in which the supremacy of the Pope is acknowledged, are marked C, on the maps, to denote that the established religion is *Catholic*, as the key gives us to understand. The word, we know, means *universal*, nothing more. Do those, who apply it to the papal communion expect us to acknowledge that the Church of Rome is the universal church? Then it must be the *true* church—it has been unworthily slandered—our separation from it was causeless and schismatical; and we ought to renounce our Protestantism, and hasten *instanter* to kiss the Pope's toe. But if, by the Catholic Church, they intend only the Church of Rome, why will they persist in using a name which is inapplicable—a name, which the papists have always been eager to appropriate, and which we ought to be the last to yield? Again, I affirm, that it is high time to dismiss the word from our own religious formularies; or to designate the papists, when we have occasion to speak of them, by some appellative which does not convict us of schism. Besides, there is an absurdity in calling them Catholics. The Church of Rome is *not* the Catholic, (*i. e.* the universal church.) Its communion is rejected by the greater part of Christendom, and is therefore far from being universal. But if it is meant, that the true faith exists in that church only; and that it is, on that account, entitled to the appellation which so many are ready to yield—I repeat it, the sooner we hasten back into her maternal bosom, the better. Let things be called by their right names. The members of a church, of which the Pope is the head, may with propriety be termed *papists;* and the *Papal Church*, or the *Church of Rome*, is the proper designation of that communion.

TRUTH-TELLER."

Gospel Messenger for December, 1828, pp. 373, 374.

Now the principle laid down here, and adopted by you as it seems, is that the *Papal Church* is the proper name of the Roman Catholic Church, and that she ought not to be called the Catholic Church, because she is not the universal church; and that she is not the universal church, because her communion is rejected by the greater part of Christendom; that to call *papists*, Catholics, would therefore be an absurdity. I shall not just now touch the fact. I shall merely admit and apply the principle. By admitting, I do not mean that I allow your adoption in its full extent to be correct, but I shall use it as admitted by you.

No church can claim the name Catholic, if its communion be rejected by the greater part of Christendom. Now, good gentlemen, suppose the *Papal Church* in whose communion some of the Protestant authors count up *one hundred millions;* others, *one hundred and twenty*, and others, *one hundred and forty millions;* and we ourselves *upwards of one hundred and eighty millions* of souls, cannot claim the name of Catholic because of the paucity of her numbers, and her communion being rejected by the greater part of Christendom: how can your correspondent claim it for a church in whose communion there are NOT TEN MILLIONS?

An American Protestant Episcopalian is not a member of the English Protestant Church, but I here allow all persons in all parts of the globe who follow the general outline of the doctrine and liturgy and government of the English or American Protestant Episcopalian Churches to be members of the same church, and they will not constitute an aggregate of ten millions of souls. If it be an absurdity to call a church of one hundred and eighty millions, *Catholic*, because of the paucity of numbers, will it not be eighteen absurdities in you to admit the incompatible name of your correspondent and my reviewer?

"But the word Protestant is not confined to Protestant Episcopalians only: and if you take *all* the Protestant Churches the numbers will be more than ten millions." Gentlemen, you shall not have any reason to complain. I shall be most accommodating. I give you the greatest numerical strength claimed by any of your advocates; I give you fifty millions as the number of all the professors of the various denominations of Protestants; and I will not raise a question as to how many thousand doctrinal contradictions upon what you call fundamental and essential points will be found in this assemblage; neither shall I ask by how many hundred names the jarring elements of this collection will choose to be designated. Nor shall I amuse my readers by even hinting at the ludicrous yet melancholy result of endeavouring to procure their unanimous assent to a single tenet beyond the two following: "I believe in God." "I believe in the Bible." This then must be the whole and entire dogma of this "Protestant Catholic" Church. But upon your own principle this church is not Catholic, because it is even in its aggregate, a minority of Christendom. The Greeks, the Muscovites, and all the Eastern separatists to the amount of between thirty and forty millions besides the Roman Catholics,—I beg pardon, *the papists*,—will give a majority of seven to two at least against it, and therefore, it is not Catholic.

I shall now go farther and give you all the persons in the universe separated from Rome in communion, but professing to be Christians, and I will give you their numbers at the highest estimate, an estimate far beyond the fact. I state them to be *nearly one hundred millions*. To increase your advantage, I strike off one-third from what I believe to be the lowest fair estimate of those who are in the communion of the Pope: I shall still have left *one hundred and twenty millions of papists:* then upon your own principle even in this case it would be absurd to call the whole body of separatists from the communion of the Holy See, *Catholic*, even if they were as united as they are opposed to each other in doctrine. What a pity, good gentlemen, that upon the receipt of the first communication of your correspondent, you did not teach him the propriety of calling *things by their right names?* You see upon your own principle that his very name is an absurdity!

Let me come now to the facts. The *Papal* Church is rejected from the communion of the greater part of Christendom!! Does the *Papal* Church reject her own children from their own communion? Her children form the greater portion of the Christian people; her clergy form the greater portion of the Christian ministry; her altars are reared in every Christian nation; every division of Christians has gone out from her bosom; every Christian nation has been converted by her missionaries. All who have been separated from her complain of her cruelty because *she will not admit them to her communion*. Luther, in his pamphlet "against the execrable Bull of Antichrist," gives us a specimen of their mode of rejecting the Pope's communion. *In the same manner that they excommunicate me, I also excommunicate them.* In fact the greater part of Christendom is in the communion of the *Papal* Church, and therefore, according to

your own adopted principle, that church whose head resides in Rome is the Catholic Church.

I shall apply another test to show the folly of your correspondent. I will assemble all those various sects which I have even against their own will ranged under the name of *Protestants*. I shall leave to their joint decision the several doctrines on which they are divided amongst themselves, and will take the votes of this portion of Christendom only, without permitting a Roman Catholic to have a voice in the assembly. Let the universal vote testify the Catholic doctrines. From this assembly of contradiction and chaos I will infallibly upon each single point on which they differ, get, from the majority, evidence of the truth of the tenets of the *Papal* Church. Allow me to exhibit but one or two instances; they shall be multiplied at your desire. Let the question be put whether Episcopacy is a divine or an ecclesiastical institution. Your church votes with all the Eastern divisions, that it is of divine origin and essential, and unalterable by ecclesiastical institution. Thus without a single *papal* vote, we have the majority in favour of the *papal* doctrine. Add the *papists* to this majority; and if this vote be correct, what becomes of the authority of those who form the minority? On the other hand, if the vote be erroneous, what becomes of the *Catholicity* of the Church of Christ? I next put the question of the *real presence* of the body of Christ in the Eucharist. I have all those who in the West believe the real presence by consubstantiation, and they who in the East believe the same presence by transubstantiation, without taking into account numerous instances of individuals who following their private judgment believe the doctrine; I have a majority of the separatists from the *Papal* Church believing in the real presence. Whoever will take the trouble carefully and candidly and patiently to examine into details and particulars, will find that although each separate division of Christians differs in some one peculiar article from the Roman Catholic Church, and is by that peculiarity distinguished from other sects also, yet when the common joint vote of all is taken upon each of those special articles, the testimony of the majority will in each particular instance be in support of the Roman Catholic doctrine. To this general rule there must obviously be two exceptions: regarding the supremacy of Rome, and the infallibility of the church; for the admission of either of those would be evidently the condemnation in every instance of the very body that gave the vote. Thus it will necessarily follow that by the votes of those separated from the *Papal* Church, that church herself teaches what the majority of even those Christians who oppose her avow to be the doctrine of Christ; and thus by their testimony she is Catholic. And in like manner it will be found that each separate church will be condemned upon its peculiar points of doctrinal difference with Rome, by the vote of the universal body of the co-separatists themselves. Hence, it must necessarily follow that not only the *Papal* is the Catholic Church, but also that any division opposed thereto is not Catholic.

I have hitherto allowed your correspondent latitude enough as to the meaning of the word *Protestant*. It is time that I should be more exact. The name was first given to the Lutherans, who protested against the decree of the imperial Diet of Spires, in Germany, in 1529. The other western separatists from the *Papal* Church came, subsequently, under the appellation. Previously to this period, the great bulk of Christendom was in the *papal* communion, so much so, and so universally so, that your book of Homilies most pathetically laments.*

"So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom [a horrible and most dreadful thing to think], have been at once drowned in abominable idolatry, of all other vices most detested of God, and most damnable to man, and that by the space of eight hundred years and more." Thus the Catholic or Universal Church is, during the eight centuries previous to the appearance of Protestants, buried in the error of idolatry. Your Catechisms all tell us that a Protestant is one who protests against those errors which existed in this Roman Catholic Church; *Roman*, because her visible head was Bishop of the See of Rome; *Catholic*, because she was universal, that is, in all parts of Christendom, and forming at all times the great bulk of Christendom. By what species of common sense will your correspondent make us understand that they who protest against the errors of the Catholic Church, and form a body apart and separate therefrom, are yet a portion of that body from which they have separated, and which they denounce? And by what still more strange process will you undertake to show that the Church which was Catholic, because of its universality before the existence of the Protestant Church, has lost this title, though it has been always, since then,

* Third part of the Sermon Against the Peril of Idolatry, p. 201. New York edit. 1815.

the most numerous and most extensively, indeed, universally diffused? And that the title has been properly transferred to a body which is of comparatively recent origin, has always been a disunited and conflicting minority, and is comparatively restricted in the extent of country over which it has been spread?

Thus, gentlemen, your correspondent has been most unfortunate in his selection of a *nom du guerre*, by assuming a ridiculous contradiction. But the consequences might prove worse than he anticipated; for, in those cases, there is frequently more than a laugh to be endured: a name has frequently done mischief to him by whom it has been unluckily borne. We are informed in the *Mercurius Rusticus*, No. 16, p. 196, that the Mayor of Colchester, in the year 1643, banished one of the townsmen who was generally looked upon as a good Puritan, yet was he treated as a *Malignant* and a *Cavalier* for rejoicing in the name of PARSONS! his worship, the mayor, very wisely deciding that whatever the man himself might be, *the name was ominous*. I could give many like instances, but I doubt me, good gentlemen, this one will at the present suffice.

I shall next proceed to examine some of the good qualities of our friend with the incompatible and ominous name; and am, gentlemen,

Your obedient, humble servant,

B. C.

Charleston, S. C., June 1, 1829.

LETTER II.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

In other men we faults can spy,
And blame the mote that dims their eye;
Each little speck and blemish find;
To our own stronger errors blind.
* * * * *
Ere you remark another's sin,
Bid thy own conscience look within;
Control thy more voracious bill,
Nor for a breakfast nations kill.

GAY, fab. xxxviii.

GENTLEMEN:—I have requested the Editors of the United States Catholic Miscellany to print in their paper the five essays of your correspondent with the contradictory name; so that their readers, at least, might have both sides of the case fully before them. This is probably the more necessary, as you are aware of the great efforts that are made by their clergy to keep the *papists* in total ignorance of what Protestants urge against their errors and corruptions. I should suppose that it is because of the extensive knowledge possessed by Protestants of Catholic doctrines and practices, that it is generally thought proper, even in this country, to avoid publishing the replies of Catholics in your newspapers. Be that as it may, at all events I have insured for the *papists* the full benefit of the five precious essays, which I intend to examine. And I have numbered the paragraphs for reference.

The gentleman or lady, for which the writer saith not, with the contradictory name, sets out with a promise to give something regarding Roman Catholic *doctrines* and PRETENSIONS. Of doctrines we have something; but what *Roman Catholic pretensions* means, the writer vouchsafes not to say. He, for I must suppose the *more worthy gender* as old grammarians most ungallantly write, informs us, that to him religious controversy is *distasteful*, yet he gives it to others in abundance; probably because it was so unpleasant to himself. Will it not be poetical justice to treat him plentifully with what he so generously bestows? Whether such shall be the effect in the present case, a little consideration will decide. He does not wish to involve you in controversy with Roman Catholics. But how he could insure you against this result, when he prevailed on you to publish a series of controversial attacks upon Roman Catholic doctrines, might be intelligible to himself, but to no one else. It seems, however, that in two or three lines below, the mystery is solved, for he is

In school divipity as able
As he that hight irrefragable.

"The statements which I shall offer, and the authorities in their favour, will scarcely admit of dispute. If disputed, I, at least, shall leave them to the defence they will have *obviously* carried with them."

Thus, his authorities and statements being *obviously true*, and not admitting any dispute, must be irrefragable, and no one can be sufficiently rash to undertake controversy with him upon the subject.

To his essay No. 2, published in your Messenger for March, is the following note at p. 73:

"I quote as before, although it was forgotten to say so, a work recently published, which a few weeks since fell accidentally in my way, and which thus states the '*misrepresentations*' which Protestants had published of the religion of the Roman Catholics."

The quotations are from my letters to Bishop Bowen. The object of the essays appears to be, first to show that I wrote what was *not true*, in asserting that the Catechism

of which I complained was a misrepresentation of our tenets; and next, to try and prove in several instances *that our tenets are erroneous.*

He says in his introductory paragraph,

"I shall confine myself to that only which is necessary to substantiate the claim of Protestants to be acquitted of the reproach of *palpable and wilful misrepresentation* of the religion of Roman Catholics."

In the next paragraph, after quoting the first four propositions which in my first letter I ranged under head of *misrepresentations*, he adds,—

"The imputation of these things is rejected as *unfounded*, as well as *malicious*."

In the penultimate paragraph of this same article, No. 1, is the following passage. We are said to

"Reject the imputation of rendering undue honour to the undeniably worthy object of our fervent *meditation* as a *false and malignant misrepresentation* of our religious conduct."

In the first paragraph of the essay No. 2, in the Messenger for March, p. 72, the writer states,—

"Having shown that Protestants are not guilty of the *perverse and groundless misrepresentation* of the religion of Roman Catholics with which they have been *boldly charged*."

In the Messenger for April, essay No. 3, the writer states respecting Protestants, p. 109:

"Roman Catholics must admit, that they do not *wilfully misrepresent* them in saying that they worship bread and wine in the Eucharist."

Again in the last paragraph of the same essay, in p. 112, we read,—

"As my object is not so much to show that Protestants are faultlessly right in their doctrines and phrases, as that they are not *so shockingly wrong* as they are said to be *in their representation* of the religion of the Roman Catholics," &c.

In the essay No. 4, contained in the Messenger for May, we read in the first paragraph, p. 143:

"Let not Protestants, however, be reproached with *wilful misrepresentation*, when they point out to each other the faults of the Roman Catholic Church, as especially and conspicuously, and scandalously great."

In the fifth essay, in the Messenger for June, p. 167, we read,—

"There is an admirably sensitive and conscientious regard for truth in not permitting so defective a statement to be considered in any other light than that of *wilful, wicked misrepresentation!* * * * Protestants shamefully *misrepresent* matters."

The first point to which I will draw your attention, gentlemen, is the true state of the question between your correspondent and myself. I wrote a series of letters in which I asserted that the doctrine of the Roman Catholic Church was misrepresented in a little Catechism. I made my complaint to the proper officer, stating that my religion was misrepresented by the compilers and publishers of that Catechism. Your correspondent charges me for reproaching Protestants with what I stated as applicable only to the compilers of this book and its publishers. I complain of this charge, for I did not assume as a fact what I knew to be untrue, viz., that the great body of Protestants were identified with the compilers and publishers: I had and still have the testimony of many of the most respectable Protestant Episcopalians of the South, and of several highly respectable members of other Protestant Churches, to show that not only they, but the larger number of their friends and acquaintances of the same churches disapproved and disavowed the book. I believe then it is clear that the *Protestant Catholic!!* has been himself guilty of misrepresenting me when he exhibited me as charging Bishop Bowen with offending and insulting Roman Catholics; and again when he exhibits me as accusing the Protestant body of being guilty of the faults of the compilers and publishers of the Catechism.

Now, good gentlemen, I acknowledge that a misrepresentation must of its own nature be *groundless*, and I acknowledge that sometimes it will be *palpable:* although I am not aware of having used either of those expressions regarding the statements of the Catechism, still I should not complain of your correspondent for imputing them to me; though he, of all other writers that ever gave their productions to a printer, has least claim to be allowed any latitude of expression: and he was altogether unjustifiable in extending in the least degree the meaning of my expressions. A man who complains of another, should not commit the fault which he censures. Mark how he has treated me.

In the second essay, (Messenger for March, p. 73,) is the following passage.

"It has been called a misrepresentation of the religion of Roman Catholics, to say that 'they worship the images, or pictures of the Virgin Mary, and other saints; that they violate the second of God's commandments, (as relating to image and idol worship) without scruple; that sensible, notwithstanding, that their practice is contrary to said second commandment they have, in several of their Catechisms, left out the second commandment, and split the tenth into two; that Roman Catholics in excusing themselves

from idolatry in their image worship, say no more for their exculpation, than the heathens said for themselves, and that, therefore, Catholics are equally idolatrous as the heathens are, or were.'

"Here the impression which generally obtains among Protestants on this subject, is stated more strongly than it needs be; and as if to give it the character of the utmost possible offence against charity, other language than their own is added to that, which they, correctly enough, in general, are represented to have used. It may be true, that some Protestants, in an intemperate zeal of dissent from Popery, have considered Roman Catholics equally as *idolatrous as the heathens either are or were.*"

In this passage he imputes to me the addition of other language than that which is correctly used by Protestants, but he cannot deny that I use the expressions found in the Catechism. In my letter I made distinct reference to the following question and answer of the little work.

"Q. Do they not declare, that they do not direct their worship to the images themselves, but pray to Christ and his saints, through the images?

"A. That indeed is said by some of them, but it is no more than the heathens said for themselves, and cannot excuse them from the sin of idolatry: for the word of God is express, 'Thou shalt not make to thyself any graven image. Thou shalt not bow down to them. Neither shalt thou set thee up any image, which the Lord thy God hateth.'" (Deut. xvi. 22.)

The conclusion, "Therefore Roman Catholics are equally idolatrous as the heathens are or were," was clearly my own inference, which I believed to be contained in the premises and inevitably to flow from them; it was distinctly marked as such; and yet this writer complains of me for having *added* those expressions. Why then did he add to my expressions, the words *groundless* and *palpable?* Why did he add the word *false*, which generally implies an intention to deceive, and which intention I did not impute? Why did he add the word *wilful*, which I never insinuated? Why did he add the word *shameful*, which I did not use? Why did he add the word *shocking?* Why the word *wicked?* Why did he add *perverse?* Why did he assert that I charged *malicious misrepresentation?* Why had he the hardihood to assert that I charged *malignant misrepresentation?* Is either of those phrases or any word than can convey a similar meaning to be found in my production, such as it is? Yet this is the champion of truth who is to correct my aberrations! who is to vindicate the compilers of the little book from misrepresentation!

"Why seest thou the mote that is in thy brother's eye: and the beam that is in thy own eye thou seest not." (Matt. vii. 3.)

Now, gentlemen, you must yourselves be fully aware that I never *boldly charged Protestants* with being guilty of *perverse and groundless misrepresentations* of the religion of Roman Catholics: and therefore the writer who makes the assertions states that which is not the fact.

But I now arraign him upon a more weighty charge. In his first essay, he lays the ground of our criminality in giving to creatures the worship due to God alone, upon one assumption among others, viz., that we call upon the Saints to *be merciful to us*, in the same manner as we call upon God the Father, God the Son, God the Holy Ghost, &c. His words are these, in the sixth paragraph of the essay:

"Here, after the invocation of God the Father, God the Son, God the Holy Ghost, the Holy Trinity, prayer is offered to Angels and Saints, to *pray for* those thus praying to them, to *intercede for them*, and *be merciful to them.*"

In the preceding paragraph he attempts to show the truth of the assumption by quoting the Litany of the Saints from the Roman Missal: the latter part of the paragraph as given by him is thus:

"St. Mary Magdalen, St. Agatha, St. Lucy, St. Agnes, St. Catharine, St. Anastasia, St. Bridget, all ye Holy Virgins and Widows—Pray for us. All ye men and women, Saints of God, make intercession for us. *Be merciful unto us.*" (pp. 263–4 *of the Missal.*)

The whole of these words it is true are found in the Missal in the place referred to; and yet the assertion which he makes is not true. A Roman Catholic will immediately perceive what credit is due to such a writer, but as some members of other communions might read this letter, it is necessary for me to enable them to form a just estimate of the value of this writer's testimony.

The book from which he quotes has the Litanies arranged in the following order: it commences with an invocation to God "for mercy."

"Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us.

"God the Father of Heaven! Have mercy on us.

"God the Son, Redeemer of the world! Have mercy on us.

"God the Holy Ghost! Have mercy on us.

"Holy Trinity, One God! Have mercy on us."

Then follows the invocation of the Saints, in which the address is altogether different; as they are only addressed as co-worshippers of God with us, and asked to "Pray for us," or intercede for us.

"Holy Mary,
Holy Mother of God,
&c., &c.,
St. Catharine,
St. Anastasia,
St. Bridget, } Pray for us.

"All ye men and women, saints of God, make intercession for us."

This closes the invocation of the saints, in which they certainly are called upon to pray for us, and to make intercession for us. After which, in a distinct clause, follows another invocation in the following words:

"Be merciful unto us. *Spare us, O Lord!*
Be merciful unto us. *Graciously hear us, O Lord!*
From all evil,
From all sin,
From thy wrath,
&c., &c.,
Through the mystery of thy holy Incarnation,
Through thy coming,
&c., &c., } *O Lord! deliver us.*
We sinners, *Do beseech thee to hear us.*
That thou spare us,
That thou vouchsafe to govern and preserve thy holy Church,
&c., &c., &c.,
That thou vouchsafe to confirm and preserve us in thy holy service,
&c., &c., &c." } *We beseech thee to hear us.*

It is here manifest, that all those latter invocations are addressed to our Lord Jesus Christ, and not to angels or saints. It is manifest that the phrase, *Be merciful to us*, which he applies to the saints, is by Catholics addressed to their only Lord and Saviour and Redeemer Jesus Christ, to whom the subsequent addresses also are made.

The misrepresentation of the fact, of which your correspondent is here guilty, is one which no honourable man could stoop to commit; it is one, respecting which no conscientious man could deliberate: nothing could prompt to its perpetration but a consciousness of a desperate cause, and a determined obstinacy to hold to that cause, right or wrong. I do not accuse the writer with the contradictory name, of this depraved disposition; but I can give him no alternative but gross inadvertence, to which he is welcome as a protection if he feels that he deserves it. Here then in the very outset is the man who denies that our tenets have been misrepresented in the little book, detected himself in such a misrepresentation as must be under any circumstances characterized as groundless, palpable, and false; for aught that I know, where the writer had the whole Litany before him, and cut a line into two portions, so as to add the first half to that with which it had no connexion, and to suppress the latter half, it would deserve the other epithets which he appears so anxious to introduce. He is welcome to them if he thinks proper. Good gentlemen, I believe this witness is now fairly disposed of. His incompetency is manifest. A writer who garbles a document in the manner which he has done, would not be admitted in any court of justice in the universe. But your correspondent is by no means singular in this; he has only done that which has been usually performed by those of his class and party.

Of what value then is that part of his conclusion which in the following passage is predicated on this assumed fact, if such predication was therein intended.

"Then must the honour due to Christ be impaired by *any* Christian worship that supplicates blessing or mercy through any mediation or intercession, either besides, or to the exclusion of his. That they who use such worship as that of which I have adduced the several specimens selected, give to the creatures the worship due to God alone, will not at first view, admit of question; nor is it easy, even on a closer consideration of the matter, to separate the reproach of *direct idolatry* from prayer addressed in the same Litany to God, and the many canonized saints, arbitrarily determined to be capable of hearing and answering prayer; and as arbitrarily pronounced to be the blessed attendants of the divine presence."

Then it is not a fact that Roman Catholics ask the saints or angels to "*have mercy on them*," in the same manner that they ask God to have mercy on them, nor at all in the Litany; and hence, so far as this expression goes, I feel the question to be concluded.

Before I enter upon the other divisions of the subject, I shall briefly notice the assertion of the writer in paragraph 9, "the many canonized saints arbitrarily pronounced to be blessed attendants of the Divine presence." As I know not what is the precise meaning attached to the phrase *the many canonized saints*, I shall for the moment suppose it to be restricted to those enumerated in the quotation from the Litany, and upon the application of the principle I will here use, I shall be ready to take up the whole Roman Calendar should your correspondent prefer it.

I shall only suppose that the writer is a *Protestant Episcopalian*, which is an intelligible and appropriate name of a very respectable class of Americans; and next suppose that he believes and will admit, that the Liturgy of his Church contains nothing

censurable and implies nothing erroneous. The writer counts up the names of three angels, and fifty-one saints upon our Litany. Amongst the changes effected by the American Church in the revision of the English Liturgy was the omission of several saints' days; still a number of those days are observed, and the collects are retained. Nineteen of our fifty-one saints, are specially named: and a festival is celebrated for *All Saints;* one of the angels is specially designated, and *all the angels* are joined with him.

I should hope that I do not misrepresent the fact when I state my impression, that although the American Church thought proper to curtail the number of saints' days to be observed as festivals, she does not condemn the English Protestant Church, from which she sprung, for retaining a greater number of those days; and hence I may fairly assume, that she does not think it criminal in the Archbishop of Canterbury to believe that an individual named on his calendar is a canonized saint, even though he should be omitted upon the American calendar. Now the English Protestant calendar contains those nineteen names of saints which are found upon that of the American Church, and seventeen others of those invoked in the above Litany: so that we have thirty-six of our number pronounced by the English Church to be attendants of the Divine presence: and she has also the names of forty other saints not in the above Litany, nor on the calendar of the American Church, amongst whom is *King Charles the Martyr*, who was beheaded by order of the Reformers of the Church and State of Great Britain. Besides this, the Church of England has the festival of *All Saints*, and the festival of the *Holy Innocents*, in like manner as our Episcopal brethren in this Union celebrate them, as also the festival of *St. Michael and all Angels*. One of the many inconsistencies then of the English Protestant Church is, that although she gives us between seventy and eighty saints in her calendar, yet in the *admonition to the reader, in Præces Privatæ*, printed by authority in 1573, it is stated, *not that we repute them all for saints or holy men:* and yet they are all classed together as saints without informing us which is so reputed and which is not so reputed. Now, I would ask who classed these persons in this manner? Who declared that any one of them was a saint? Has the American Church power to do so? Has the English Church power to do so? And if so, why will not the Roman Catholic Church have at least equal power? Why then does the writer, with the contradictory name, complain of the Roman Catholic Church as *arbitrary* in pronouncing upon what she conceives to be sufficient evidence, that those whom she calls saints are blessed attendants upon the Divine presence, whilst he acquits his own churches? Or if he condemns us, why not condemn them? The principle is the same whether the number be great or small. It certainly is no very enviable state, for the English and American Churches to find themselves pressed on one side by the charge of assuming to declare some who are saints, and with those titles of their churches, those festivals in their Liturgy and those names upon their calendar, to be found proclaiming that they know not whether they are saints or not: and still further, should they admit that a few whom they designate are known to be inhabitants of heaven, to be perplexed in the effort to confine to that few the application of a principle which might be fairly extended to several others. This is a result of their deviation from principle. The Presbyterians and Baptists are released from this difficulty by boldly rejecting the principle at once, they have at least no self-contradiction on this point, nor are they compelled as Protestant Episcopalians are, to make an *arbitrary* distinction. The Catholics do not act arbitrarily, but upon principle; they have a rule by which they are led, and they acknowledge as saints all to whom the rule applies. There is nothing arbitrary in this. The Protestant may, if he will, assert that Catholics have no sufficient rule by which to ascertain that any particular individual has been admitted to the divine presence; but then the asserter himself must, if he will be consistent, not assume for his society a prerogative which he will deny to a pre-existing, a Catholic, and an Apostolic Church. This and several other assaults upon popery, by champions of the Protestant Episcopal Church, always remind me of a story told somewhere by, I believe Sir R. L'Estrange, of a *Lutheran*, who declared that all *Martinists* were rank heretics, and erroneous in most of their tenets, as well as schismatical in their origin, when upon examination it was discovered that the *Martinists* were followers of Martin Luther and most steadily adhered to what they had received as his doctrine.

Having thus exhibited the character of your correspondent, I shall proceed, gentlemen, to examine his production more particularly under the heads of what are our tenets, and what is his theology.

I remain, gentlemen,
Your obedient humble servant,
B. C.

Charleston, S. C., June 8, 1829.

LETTER III.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

Ye seraphs, who God's throne encircling still,
With holy zeal your golden censers fill;
Ye flaming ministers, to distant lands
Who bear, obsequious, his divine commands;
Ye cherubs, who compose the sacred choir,
Attuning to the voice th' angelic lyre!
Or ye, fair natives of the heavenly plain,
Who once were mortal—now a happier train!
Who spend in peaceful love your joyful hours,
In blissful meads, and amaranthine bowers,
Oh, lend one spark of your celestial fire,
And deign my glowing bosom to inspire,
And aid the Muse's inexperienced wing,
While Goodness, theme divine, she soars to sing.
BOYSE.

GENTLEMEN:—I now proceed to show that your correspondent "Protestant Catholic" is not only inconsistent with the tenets of your church, but that he has altogether failed in sustaining his first charge against me.

He stated that Roman Catholics called upon the angels and saints in the same way that they did upon God, to *be merciful to them*, and this ground has been removed, because of the untruth of the statement. His next averment is that Roman Catholics "pray to angels and saints to save them by their merits." And here he assumes two grounds for their condemnation: first, that it is idolatry to pray to the blessed spirits, next, that we dishonour Christ when we ask to be saved by the merits of such beings. I shall take each topic separately.

In paragraph 10, he lays down his principle: "And what is prayer offered to a creature, whether visible or invisible, if not idolatry?" If by *prayer* be meant the homage which is due only to God, by which we ask of him as the sole fountain of grace and mercy, that which he alone can effectually bestow, I answer distinctly, to offer such prayer to any creature would be idolatry. But it is untrue that Roman Catholics do offer any such homage to any creature, and until your correspondent shall have proved that they do, he will not have laid any ground for the application of his principle: my assertion is that he has not shown, and cannot show that such prayer is so offered.

But the word *prayer*, frequently signifies a "request," "an intreaty made by one creature to another, for such aid as that creature can bestow," and in this sense I submit that prayer might be lawfully made by a human being, not only to his fellow-man, but to any other creature that can aid him.—To make application for such aid to one who could not hear, or who hearing, could not help, might be folly; but it would not be idolatry. If prayer of this latter kind be offered to angels and saints, I assert it is not idolatry.

To say that no distinction can be made by the suppliant who addresses a principal from whom alone the favour must come, and an intercessor who might join in the supplication to that principal, is to contradict not only common sense, but daily experience, and the very paragraph itself affords full evidence that the Roman Catholics do act upon this distinction.

"But Roman Catholics, do not, they say, commit idolatry in praying to saints; for they offer them only an inferior worship, and not that which is due to God—they only invoke them, and ask their help in obtaining the benefits which God alone can confer."

The admission here made, renders it unnecessary for me to adduce any farther evidence for the fact that the Roman Catholics do make the distinction.—The word *prayer* is then susceptible of two meanings, which are totally unlike: and Roman Catholics *do not pray* to angels and saints in the first sense of the word: to state or to insinuate that they do is to misrepresent them. Your correspondent makes this statement by a miserable quibble upon the ambiguity of the word, *prayer*, and by an unbecoming equivocation attempts to show against their own declaration, that Roman Catholics do pray to the created spirits in the same way that they offer their prayers to God.

"Surely the *ora pro nobis*, with a view to the benefits *which God alone can confer*, addressed to an invisible being, and in the same office of devotion in which God is directly supplicated, is, to all intents and purposes, prayer; and what is prayer offered to a creature, whether visible or invisible, if not idolatry."

When we ask another to "pray for us," we avow by the phrase that the person so called upon by us must address himself to another, who can grant what it is not in the power of this intercessor to bestow. Hence, when in the same office of devotion we say "Lord, have mercy on us." "Christ, have mercy on us." "Holy Mary, Pray for us." So far from placing Christ and Mary upon an equal footing, we distinctly profess that mercy is derived only from him, and that she can do no more than obtain from him *by her prayer*, to bestow the mercy upon us. Thus if prayer to the only source of mercy, be worship of adoration; it is evident that by our prayer to the blessed Virgin, we intreat of Mary to adore our Lord Jesus Christ. Your correspondent cannot then assert that we pray to any angel or saint, in the same manner as we do to God, until he shall have discovered us asking God to pray for us to the angels and saints: asking God

thus to adore the blessed spirits. Have we then not been misrepresented by him?

But in paragraph 20, he is still less excusable. By a mistranslation and a false suggestion he endeavours to distort the meaning of a prayer in the Mass, to show that we place Jesus Christ and the saints upon the same footing. In paragraph 5, he quotes from the translation of the Missal, printed in New York in 1822. He refers to the same edition in paragraph 7. I am to suppose naturally, that he refers to the same book in his quotation in paragraph 20. In that place he gives the following as the prayer on which he builds his argument.

"Receive, O Holy Trinity, this oblation, which we make *to the memory* of the Passion," &c.

The original Latin is placed in one column and the translation in another upon the same page 281 of the edition referred to, and is the following.

"Suscipe Sancta Trinitas hanc oblationem quam tibi offerimus *ob memoriam* Passionis," &c.

The translation, which he quotes as in authorized use, paragraph 5, gives us the following in page 281:—

"Receive, O Holy Trinity, this oblation which we make to thee *in memory* of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever a virgin, of blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints; that it may be available to their honour, and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. *Amen.*"

His object was to persuade his readers that Jesus Christ and the saints were considered co-equal intercessors, and therefore after the mistranslation, he who complained so much of my having made an addition, paragraph 23, now interpolates in the prayer the phrase (Jesus, &c.) between the words *they* which he marks in italics, and the words "vouchsafe to intercede:" when such was by no means the meaning of the prayer. I do not think it very unreasonable to suppose that when this critic undertook to help out his own construction by introducing his own words, he looked at the explanation given in the Missal itself for the purpose of knowing whether he was fairly representing the doctrine which he undertook to explain. If he did not, he was negligent. If he did, he was dishonest, for he found the following.

"The celebrant then comes to the middle part of the altar, and bowing down, says the next prayer, *Receive, O Holy Trinity*, &c. This prayer, in its present form, is probably a cause of difficulty to some persons who do not examine with sufficient care, nor reflect upon what they too hastily condemn. They object that by this prayer, the church professes to offer the sacrifice equally to the blessed Trinity and to the saints. This is not the fact, nor is such the meaning of the prayer. It consists of three distinct parts. The first requesting the oblation to be received in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. This is distinct, and the plain meaning of the request is evidently conformable to the institution.* *Do this for a commemoration of me.* The second part, requesting the oblation to be received *in honour* of the blessed Virgin, and other saints—that it may be available *to their honour* and to our salvation. This latter clause, 'our salvation,' creates no difficulty. The question is now what is meant by offering the sacrifice *in honour of the Saints?* First, then, the word honour in the first part of the prayer, is clearly not an exact, though it be a literal translation of the original prayer—for it should be rather translated *on the festival* of the blessed Virgin, &c. Le Brun remarks† that the words found in the oldest copies are *in honore*, and not *in honorem*, and states also, that the words *ad honorem* found immediately after, strengthens the proof of this reading being correct, for the persons who framed the prayer would otherwise have fallen into a glaring and inexplicable tautology. *In honore* evidently ought to be translated *on the festival* or *at the time we honour.* Thus it would appear as well from the critical examination, as from various facts which that author adduces, that this is the true meaning of this first phrase. But *ad honorem*, that it may be available to their honour, i. e., the saints, is distinct, we must then see its meaning.

"St. Augustine writes, 'So that although we raise altars to the memory of the martyrs, we do not build any to them. For which of our prelates at any time celebrating at the altar in any of the places of the saints, has said, "We offer unto thee, Peter, or Paul, or Cyprian?" But that which is offered, is offered to God, who has crowned the martyrs, at those places where is celebrated their memory whom he has crowned.' And again, in another place, 'Nor do we give to those martyrs temples, priests and sacrifices: because, not they, but their God is our God.'‡ Thus no sacrifice was offered to the saints, though places were consecrated to their memory, where their virtues were honoured, and altars raised at which this honour was paid. Not by sacrifice to them, but by sacrifice to God; to their God and ours, to him who enabled them by his grace to triumph over sin, and to obtain glory—the honour we pay to them redounds to him, who in them has crowned his own graces; and when we pray that this sacrifice may be received by the Godhead, it is to the Holy Trinity it is offered, not the saints; it is offered in commemoration of Christ, on the festival of the saints, perhaps in places consecrated to God in their memory, and we pray it may be available to *their honour;* we do not offer it to them that

* Luke xxii. v. 19.
† Explic. lit. hist. and dog. part iii. art. ix.
‡ See App., note A.

they may receive it—this would be idolatry. But it is offered to God to their honour; and so far from this being derogatory to the honour of Christ, or against his institutions, it is calculated to promote his honour, and in conformity with his institutions; for when we honour the saints, we only pay to God the homage of our praise for their perfections, we praise his work in them, and their glory redounds to Him who created them and sanctified them: and surely it was to procure them honour, and glory, and salvation, that he sacrificed himself on Calvary, and we only repeat the offering for the purpose of commemorating and fulfilling his institutions. Nay, he distinctly declares,* *For them do I sanctify myself, that they also may be sanctified in truth*, and its consequence, honoured in glory.

"Thus the sacrifice is offered to the Trinity, but not to the saints: and, though they are honoured, that respect redounds to the greater glory of the Lord.

"The third part of the prayer is a request, that those saints whose memory we celebrate on earth, may intercede for us in heaven. Here, then, we distinctly point out how far they can assist us, 'by intercession,' to be again subordinate to that of the Redeemer, and only available through his merits; for the prayer concludes by the words, which clearly prove those merits to be the foundation on which we rest all our hope, by those words: 'Through the same Christ our Lord. Amen.'

"But why, it is said, need we ask to have our sacrifice received, if that sacrifice be Christ, who must necessarily be acceptable? Because we are not necessarily acceptable, and the object is to apply to us the benefit of this offering, by granting to us those dispositions which will qualify us to profit by that which in itself is excellent.

"This prayer was originally said only on the festivals of saints, and special mention then was made of that saint, whose festival was celebrated: but, during the latter seven hundred or eight hundred years, the special name has been omitted, and the general form used as now. Many of the ancient Missals style it the prayer of St. Ambrose: we, however, have no better evidence to attribute its formation to him."—(MISSAL, *Explic.* lvii.)

Thus no part of our office, no tenet, no practice of ours, will for a moment countenance the notion that we pray to the created spirits, in the same manner that we do to God: and every attempt to impute this to us, is a misrepresentation; and your correspondent has garbled, changed, added, I may properly say, interpolated and equivocated, in his vain efforts to attain this object. Roman Catholics have at least so much common sense as to know, that God is the Creator of angels and saints, and that these blessed spirits are not their own creators: Catholics know that Jesus Christ is the only Redeemer, and to the Creator, and Redeemer, and Sanctifier only, do they look for mercy at its source.

Having stated the doctrine of Roman Catholics to be, (paragraph 10,) as regards *prayer* to the angels and saints, "only to invoke them, and ask their help, in obtaining benefits which God alone can confer," the writer with the contradictory name, represented truly the second kind of prayer above described, and which Catholics hold it lawful to use towards any of our fellow-creatures, who can hear and help us. Yet this same correspondent of yours, unqualifiedly calls such invocation and demand of help, *idolatry*. We now agree in the facts; and our difference is upon principle. Let us see a specimen of his theology, and of its necessary consequences. He lays down the principle, that "prayer offered to a creature, whether visible or invisible, is idolatry." To *invoke*, means no more than to call upon, and generally for a favour; to invoke and ask help, means that the person is called upon to grant that help, as a matter of courtesy or favour, not as claimed of right: and this is prayer; by his own statement, such prayer can be offered to visible, equally as to invisible creatures; and your correspondent informs us that it is equally idolatry, in one case, as in the other. I agree perfectly with him in the principle, though I widely differ from him in my results. He would assert that, in each case, it would be idolatry: I say it is not so in either. He admits as a fact, that "Protestants ask the prayers of the faithful, or those they consider so on earth, *in the body*, that God will comfort them in sorrow, sustain them in trial, and save them from danger." Thus they entreat the faithful in the body, they invoke them: they ask their help, by the *ora pro nobis*, "pray for us," with a view to benefits *which God alone can confer;* and thus Protestants, according to this theologian, are guilty of idolatry. No, no, for the persons whom they invoke, are *in the body*:—upon earth. I answer, "they are visible." If they were disembodied spirits, and not upon earth, they would, it is true, be invisible to us, but not the less really in existence: and, whether visible or invisible, the contradictory writer took good care to make his principle embrace both.

It is very true, that another question will fairly offer itself, respecting the wisdom of addressing ourselves to intercessors invisible to us, who have departed from the body: but the questions of idolatry and inutility are very different. To invoke and pray, in our second meaning of prayer, to an angel or a saint, is then no more idolatry, than to invoke and ask the aid of a creature upon earth; and if Catholics are guilty of this crime, by invoking those spirits, Protestants are equally guilty, by in-

* John xvii. 19.

voking each other. So far, the two cases resemble each other in principle. But here the similarity ceases. He, with apparent triumph, asks whether the cases resemble each other? I say that, in principle, to this extent, they do. Before I take up the point of difference, it might not be amiss for me to remind you of one who certainly besought earnestly the prayers of persons, who, though visible, and on earth, and in the body, yet were to him as perfectly invisible at the time, as any of those blessed spirits, whom I presume you will admit he occasionally saw.

"30. Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

"31. That I may be delivered from them that do not believe in Judea; and that my service which I *have* for Jerusalem, may be accepted of the saints;

"32. That I may come among you with joy by the will of God, and may with you be refreshed." (St. Paul, Ep. to Rom., chap. xv.)

The allegation upon which the charge of idolatry was founded, being, that Roman Catholics prayed to angels and saints, in such a manner as to commit this crime, I apprehend that I should have sufficiently vindicated my denial of the charge, by what I have written; but your correspondent has chosen to go much farther, and it perhaps will be as well to follow him.

We have seen that it would not be idolatry to invoke, or call upon one of the faithful in the body, to unite with us in prayer to God. It remains to examine, whether the mere circumstance of making a similar request of an invisible or spiritual creature, would thereby become idolatry. I will at once say, it would not: because, to constitute that crime, we must give to *some creature*, visible or invisible, corporeal or spiritual, the homage due to God alone: the mere circumstance of invisibility, or spirituality, will not change the principle. The jet of the crime consists, in giving to a creature, what belongs only to the Creator. Now, we never worship God by asking him to join us in prayer, by asking him "to pray for us," by asking him "to make intercession for us." Hence, to address a fellow-creature in this manner, is not to treat it as we treat God, but in a way in which no rational or religious being would act towards the Creator. To address to God such prayers as those which we address to angels and saints, would be to derogate from his honour, and to blaspheme. When, therefore, we thus address the blessed spirits, we do not pay to them the homage which we pay to God.

The other differences alluded to in the tenth paragraph, are: first, a doubt as to whether the being whom we ask to pray for us, is in heaven. Suppose he is not: then the worst will be, that our labour will be just as much lost, as would be that of a good Protestant who should write to a friend in a distant place to pray for him, and the friend dies before the letter arrives. We believe, however, upon grounds which satisfy ourselves, that we can know, in some instances, that God has admitted particular individuals to his presence, and we address ourselves only to them: but, if even here we should, being deluded, ask the prayers of one who is a reprobate, we are in no worse plight, than probably are many of our Protestant friends themselves, who have often been imposed upon by hypocrites, whose prayers they have besought, under the impression of their being virtuous; but surely this mistake is not idolatry.

Your correspondent next states a new difference to be, that we know not that those blessed spirits are accessible, and we can surely have access to the faithful in the body on earth. This I call begging the question: for we assert that there is equally certain access to those blessed spirits. Yet, still were there no access to them, it would only be folly, not idolatry, to ask their prayers.

In the same tenth paragraph, which indeed contains the chief part of his argument, he asserts another difference between the blessed in heaven and the faithful in the body to be, that we know not that the former can pray for us, or help us; whilst we do know that the latter can. This also is assuming what we deny; and such ignorance, if it even existed on our part, would not constitute idolatry.

Upon those grounds, I then state: that idolatry being the giving to any creature the worship due only to God, in order to prove us guilty thereof, in praying to angels and saints, it must be shown that we pray to them in such a way as is due only to God. But we do not pray to them in that manner, but only in that manner in which Protestants pray to just men on earth, in the body; and as this is not on their part idolatry, so neither is our conduct idolatrous. In another place, I shall show that it is neither foolish nor irreligious.

We now come to another point. "Catholics ask salvation through the merits of the angels and saints." No attempt having been made to produce any evidence whatever to sustain the charge of our asking *salvation* ("to save them") through the merits of the angels, and the proposition being conjunc-

tive, I might, upon this single ground, claim to have the whole assertion rejected as not proved. I shall, however, not use this advantage. I shall merely say that we deny, and our impugner has not attempted to show that denial to be unfounded, that we do pray to the angels to save us by their merits. The only proof adduced is a prayer to the guardian angel, paragraph 4, in which not one syllable of or regarding *merits* is to be found. I do not, of course, admit the unfounded assertions and repetitions of your correspondent to be proofs.

In paragraph 7, he adduces the documents regarding the merits of the saints; after four prayers, in which mention is made of their *merits* and one of intercession only, the writer concludes, in paragraph 8: "*It is then a fact*, that Roman Catholics do pray to angels and saints to save them by their merits." So far as the angels are concerned, it is obviously *not a fact*. Now, to understand the question properly, we must be clear as to the meaning of the terms used; we should have no quarrel merely about words. Doctrines, and not expressions, form the subject of our inquiry.

I shall first state what I conceive is meant by the expression "save them." I am under the impression that, amongst Protestants, it means, to bring a person from a state of sin, whereby he is exposed to eternal punishment, to a state of justification wherein he becomes entitled to heaven, that is, "save them from hell," which is the place of punishment for sin. The word *merits*, I believe, is at present, by the great bulk of Protestants in this Union, considered as implying a claim of pure and strict justice on the part of the meritorious, which gives them a complete right to demand an equivalent from the person against whom they have this claim. Thus, the impression conveyed to the Protestant mind by the expression, "A Catholic believes that he can be saved by the merits of the saints," is, that we believe the saints have some demand of strict justice upon God, by reason of some service they have done him, independently of any claim of his upon them: and by virtue of which demand, they can, in strict right, save sinners from hell and bring them to heaven. Now, Roman Catholics consider it a heresy to make any such assertion. They condemn the Pelagians as erring from the faith, for asserting that a man can, by the proper use of his own faculties, merit heaven for himself, which is much less than is implied in the above assertion. Hence it is a misrepresentation of Catholic doctrine to assert, that it teaches that we can be so saved either by our own merits, or by the merits of angels and saints. It is also, of course, a misrepresentation to assert, that we pray to saints in this sense, or in any other like this, to save us by their merits.

Thus, the Catholic doctrine, as laid down in the sixth session of the Council of Trent, on the 13th of January, 1547, is—

"That man cannot, by his own works, which are done either according to the teaching of human nature or of the law, without divine grace through Jesus Christ, be justified before God.—*Canon I.*

"That divine grace is not given through Jesus Christ, merely that a man might with more ease live justly, and merit eternal life; as if he might be able to do so in any manner by free will, without grace; but yet hardly, and with difficulty.—*Canon II.*

"That a man cannot, without the preventing inspiration of the Holy Ghost and his help, believe, hope, love or repent as he ought, so that the grace of justification should be conferred upon him.—*Canon III.*

"That men are not justified without the justice of Christ, by which he merited for us."—*Canon X.*

In the decree concerning original sin, passed on the 17th of June, 1546, in the third paragraph, it is distinctly stated as Catholic doctrine, that this sin cannot be removed by the strength of human nature, nor by any other remedy "but by the merit of the only mediator, our Lord Jesus Christ, who reconciled us to God, in his blood."

Thus, the only mode by which we can be saved from sin, be justified before God, live justly, believe, hope, love, and repent as we ought, so that the grace of justification should be conferred upon us, and, of course, eternal life procured, is through the divine grace of Jesus Christ, our only reconciling mediator, by and through whose merits only this can be obtained. I could multiply evidences of this being the doctrine of the Roman Catholic Church, and cite the various texts of Scripture, passages from the fathers, and decisions of previous Councils to which the Council of Trent refers, for the purpose of showing that this was always the doctrine of the Church: but it is unnecessary, for I presume it will be conceded that the Canons of this Council itself will be admitted as sufficient evidence of the fact that such is our doctrine.

How, then, are we to reconcile the collects of the Missal, in which we pray to the saints to save us by their merits, with this doctrine? Does not the Missal contradict the Council? By no means. The reconciliation is easy between the prayers and the decrees. The meaning of the passage,

"save us by his merits," if applied to Jesus Christ in the sense in which those words are understood by Protestants, as above explained, will give the exact meaning of the Council. Now, when Roman Catholics apply the word *merit* to a creature as regards God, it could not, without a contradiction to their doctrine, have this same meaning: and they declare that such is not the meaning which they attach to the expression; but they explain it in altogether a different sense. Now, every good writer upon logic, as well as every honest man, will tell us that, when we inquire as to a man's belief, we must take his own meaning of his own words, in order to understand what, in fact, he does believe; but if we force upon his words a sense which he disclaims, we do not correctly exhibit his belief, but our own imputation. I shall, in my next letter, explain what we understand by the merits of the saints: it is enough for my present purpose to state, that we do not, in our prayers or other formularies or documents, by any means give to it the meaning which is forced upon us by our opponents.

Now, no one of the prayers "asks salvation" through the merits of the saints. Let us examine them.

"Graciously receive, O Lord, we beseech thee, our offerings, and grant, by the merits of blessed Anastasia the martyr, that they may avail to our salvation. Thro'."

The prayer is addressed to God, and the grace is asked from him, the only fountain of mercy: that grace is, that the offerings (instituted by Jesus Christ) may avail us to salvation, by the merits of a holy martyr. The previous collect, p. 25, asked that "we may be sensible of the effects of *her prayers* to thee in our behalf;" and this was asked "through" the only way in which her prayer could avail or be received, "Jesus Christ our Lord, who liveth and reigneth with thee in Unity of the Holy Ghost, world without end. Amen." Those merits are, in our sense of the word, no more than what eminent Protestant writers, as I shall show, mean by a state of righteousness; and the way in which we believe her merits would be regarded, is found in the meaning which Protestants attach to this text, as read in your version, James v. 16. "The effectual fervent prayer of a righteous man availeth much." We believe, that a person who, through the merits of Jesus Christ, is justified, and continues to serve God by the practice of virtue, is thereby meritorious before God through his mercy and the merits of the Saviour; and we believe that the Almighty, in regard to this secondary and derived merit, which is [of] a very different kind from that of our Saviour, will more kindly and graciously hear the prayer and grant the request of this *righteous* person, than the prayer of a sinner, or of a reprobate person. Yet, still, to show whence this merit, such as it is, derives its value, the prayer always concludes with the statement of its foundation "Thro.'" "our Lord Jesus Christ, who liveth and reigneth with thee in the Unity of the Holy Ghost, world without end. Amen." Catholics are so well accustomed to hear these forms of the conclusion, that, generally, only the word "Thro." is printed, for the sake of abbreviation.

Thus, Catholics do not pray to St. Anastasia to be saved by her merits, in the sense in which Protestants understand the phrase; nor do they pray at all "to be saved" by her merits. But they pray to be saved by the institutions of our Lord Jesus Christ; and they ask of God, through the effectual fervent prayer of the righteous or meritorious martyr, that those institutions of Jesus Christ might be made of avail to them, by his bestowing upon them his grace, and creating in them those dispositions without which even the merits and institutions of our only Saviour and Redeemer and Mediator Christ Jesus will not save us. Hence, to represent Catholics as asking to be saved by the merits of the saints, is doing them a gross injustice, and stating that which is not the fact.

In the collect of St. Scholastica and others, your very generous and honourable correspondent stops, as usual, so as to garble the prayer. I give in *italics* what he omitted.

"O God, who to recommend to us innocence of life, wast pleased to let the soul of thy blessed Virgin Scholastica ascend to heaven in the shape of a dove: grant by her merits *and prayers, that we may lead innocent lives here, and ascend to eternal joys hereafter. Thro'.*"

"O God, who didst grant thy servant John, being inflamed with the fire of thy love, to walk without hurt through the midst of flames, and by him institute a new order in thy church: grant by his merits, *that the fire of thy charity may cure our diseased souls, and obtain for us eternal remedies. Thro'.*"

"O God, who wast pleased to send blessed Patrick, thy bishop and confessor, to preach thy glory to the Gentiles: grant, that by his merits and intercession *we may, through thy grace, be enabled to keep thy commandments. Thro'.*"

These prayers are all addressed to God, calling upon him to save us by his mercy; and the meaning of *the merits* is the same as that above, in the collect of St. Anastasia.

I must return to this topic in my next.

I remain, gentlemen,
Your obedient, humble servant,
B. C.

Charleston, S. C., June 15, 1829.

LETTER IV.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

Give them a pilot to their wandering fleet,
Bold in his art, and tutored in deceit;
Whose hand adventurous shall their helm misguide
To hostile shores, or whelm them in the tide.
LUSIAD, Book I. Transl.

GENTLEMEN:—In my last letter I stated that the great difficulty as to a proper understanding of the question here at issue between your correspondent with the contradictory name, and me, existed in the equivocal nature of the word *merit*. No Roman Catholic expects to be saved either by his own merits or by the merits of any angel or of any saint; neither does he ask either of them or of God "to be saved by their merits," but only by the merits of Jesus Christ. The prayers to which reference has been made, do ask, indeed, of God, that he, having regard to the merits of the saints, *would be* more kind and merciful to us, and grant to us an increase of that grace, which is altogether derived from the merits and satisfaction of our Redeemer. But we do not give the same meaning to the phrase *merits of Christ*, that we do to *merits of the blessed Virgin Mary*, or of any other saint. And my present object is to exhibit the different senses in which this word *merit* is used.

I shall send to the editors of the Miscellany a translation of such of the doctrinal chapters of the Council of Trent, as may be necessary to exhibit our belief regarding the manner in which justification is obtained by the sinner. This will show to whom we look for salvation, because when we become justified, we are saved from hell, unless we should relapse into sin; and it will be seen that this justification is derived solely and exclusively from the merits of Christ, and in no way from the merits of angels or saints.

Let us now proceed to state our doctrine regarding merit. Merit is a claim to a recompense, by reason of some work which is worthy thereof. This claim is of several kinds. I shall notice only two. The first is that between equals, where one has done for another a work which this latter needs or accepts; the agent was free and independent, under no real or implied obligation to him whom he served, but the service was done upon the express or implied condition of obtaining a just recompense. In this case the agent has fully and justly merited, and the recompense cannot, without palpable injustice, be refused. Even though there should have been no covenant, yet if the service was necessary, and could not then be done by any other agent, there would exist a just ground of claim.

No created being can stand in such a relation as this to God, because all our works are due to him, by reason of our creation and conservation; we have nothing to bestow upon him which he cannot justly claim by several previous titles. Thus, neither are we independent, nor are we exempt from his just claims. Hence, though the works of creatures could in their own nature be of sufficient value to make atonement for our fallen race, men and angels united could not offer anything which was truly their own, and free from the claim of the Creator. Thus, the united efforts of angels and saints could not, by their merits, save one sinner. But the works of the incarnate Son of God, being free from claim, and his person independent, so too were his acts; they were also, by reason of his infinite perfections, of infinite value; and by them we are freely and fully saved from ruin, and justified, when through the divine mercy we are made partakers thereof.

When a man is thus justified by the application of Christ's merits to his soul, we say that he may thereafter, for the first time, become meritorious by observing the law of God; but the nature of his merits will differ essentially from that of the Saviour's merits. In the first place, the righteous or justified man is acceptable only by reason of the merits of the Son of God: hence his are not independent merits. Next, he cannot of strict justice claim any recompense, but what is freely promised by God; thus his claim is founded upon the merits of Christ, and the covenant by which the Creator freely bound himself to give a reward to those works, and not upon any intrinsic natural value of his own deeds. Thus it is clear, that when we say persons in a state of sanctity or justification have merit for their good works, we always understand that those works are raised to this grade of excellence through the free mercy of God, and by the free merits of Christ, and that they create no demand upon God, farther than in virtue of his own voluntary covenant. That the Almighty could claim them by several previous titles, but having mercifully waived those claims, he has promised us that he would give to us a recompense or reward for deeds, to perform which he even now aids us by the grace of Jesus Christ, without which we could not do those works as we ought; and that when he thus rewards the saints, he by this recompense crowns his own gifts in them. This is the only merit which Catholics believe the saints can have in his sight.

We believe that all men obtain sufficient grace, and have free will. We know that God promises a recompense to those who, using that freedom as they ought, co-operate with his grace. We also know that he threatens punishment to those who, abusing that freedom, and rejecting this grace, do wickedly. We therefore say that the first persons, through the grace of Jesus Christ, *merit* heaven, and that the second, by their criminality, *merit* hell. The first possess what we call *merit*, properly speaking,—the latter what we call *demerit*. Hence may be clearly seen what we mean by the merits of the saints, and that it is a very different sort from that of the Saviour. I deem it unnecessary to enter into proof of the positions which I have here taken, as my object is rather to exhibit what our doctrine truly is, than to defend it,—to show that we have been misrepresented, rather than to show that we believe as Christ taught.

In order that a man might be capable of merit of even this description, it is required by our tenets that the person shall have been already saved from hell, and justified by the merits of Christ Jesus.—Amongst a variety of scriptural reasons for this assertion, perhaps one would suffice at present.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

"I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (John xv. 4, 5.)

To this text, amongst others, the Council of Trent refers in its doctrinal chapter regarding merit, which I here insert. The branch (man) really brings forth the fruit of merit, but only because the branch itself derives its sap, or the virtue, from Jesus Christ, the vine, through which stock alone this virtue can be drawn from the root of merciful atonement. The sinner who is not justified, whose works are not influenced by grace, is not grafted on this vine-stock; he can do nothing. Hence the council teaches in the same chapter:

Chap. xvi. Session vi.

"Upon this ground, therefore, whether they shall perpetually have preserved that grace which they received, or recovered that which they lost, the words of the Apostle are to be placed before justified men [a]. Abound in every good work, knowing that your labour is not in vain in the Lord [b]: for God is not unjust that he should forget your work, and the love which you have shown in his name. And, [c] Do not lose your confidence, which hath a great reward. And therefore, to those doing well [d] unto the end, and hoping in God, eternal life is to be proposed, it being as well, that grace mercifully promised through Christ Jesus [e] to the children of God; as also, the reward to be faithfully given as a recompense [f], by reason of the promise of God himself, to their good works and merits. For this is that crown of justice [g] which the Apostle said was laid up for him, to be given to him by the just judge, after his fight and course; and not only to him, but also to all that love his coming; for since he, Christ Jesus himself, as a head into the members, and as a vine [h] into the branches, continually infuses virtue into those justified, (which virtue always precedes their good works, and accompanies and follows them, and without which they could on no account be agreeable to God and meritorious;) it is to be believed that nothing more is needful for those justified, but that they might be considered, indeed, by those works which are done in God, to have fully satisfied the divine law according to the state of this life; and have truly merited (if indeed [i] they shall have departed in grace) to obtain eternal life also in its proper time, since Christ himself says [k], If any one shall drink of the water which I will give him, he shall not thirst for ever; but it shall become in him a fountain of water springing up to eternal life. So neither [l] is our own proper justice established as our own, proper from ourselves, nor is the justice of God overlooked or rejected: for that righteousness which is called ours, because we are justified by its inhering in us, is that same righteousness of God, because it is poured into us by God, through the merit of Christ. Nor is that either to be omitted, that although in the sacred letters so much is attributed to good works, that even Christ himself promises [m] that whosoever will give a drink of cold water to one of those least ones will not lose his reward: and the Apostle testifies [n] that what in the present is but for a moment and light of our tribulation, worketh in us above degree exceedingly on high, an eternal weight of glory: far be it from us, however, that a Christian man should so confide [o] or glory in himself, and not in the Lord whose goodness towards men is so great, that he wishes those things which are his gifts to be their merits. And because [p] we all offend him, in many things, so each one of us ought to have severity and judgment before his eyes, as he has mercy and goodness; nor ought any one judge himself [q] even though he should not be conscious to himself of anything: for all the life of man is to be examined not only by human judgment, but by that of God [r]: who will bring to light the hidden things of darkness and will make manifest the counsels of the hearts; and then shall every man have praise from God: who as it is written will render to every man according to his works."

NOTE.—The following references show the parts of Scripture, according to the Vulgate, which contain the doctrine above laid down.

[a] 1 Cor. xv.; [b] Heb. vi.; [c] Heb. x.; [d] Matt. x. and xxiv.; [e] Ps. cii.; [f] Rom. v.; [g] 1 Tim. iv.; [h] John, xv., [i] Apocal. xiv.; [k] John, iv.; [l] Rom. x.; [m] Matt. x., Mark, ix. &c.; [n] 1 Cor. iv.; [o] 1 Cor. i., 2 Cor. x. &c.; [p] James, iii.; [q] 1 Cor. iv.; [r] 1 Cor. iv.; [s] Matt. xvi., Rom. ii. &c.

What we call the merits of justified persons, then evidently rest upon the merits

of Christ, as their foundation: first, because their justification can be had only through his merits; and secondly, because no man can do meritorious works until after he is thus justified, and the merit of those works is derived from that of the Saviour, as the fruit of the branch is derived only from that virtue or sap which has been drawn from the trunk of the vine. The saints are those persons who are justified by the merits of Christ, and dying in the state of grace, are now in heaven, partakers of his redemption. As we would expect aid, and ask it through the prayers of a justified person on earth, we also expect it from their prayers, now that they are in heaven: and as to hope for efficacy from the prayers of a just man upon earth, because of his being meritorious or righteous in the sight of God would not be asking that man to save us by his merits, so confidence that God will have favourable regard to the merits or righteousness of these heavenly supplicants, is not asking those saints to save us by their merits; and the merits of these saints, who have no virtue or power or merit but what has been obtained from the mercy of God through the original and independent merits of Jesus Christ, are of a nature far different from, and infinitely below the merits of our Redeemer.

In the twenty-fourth session, the council published a decree concerning the invocation of saints, in which it desires the faithful to be taught, according to the usage received from the earliest days of the Church.

"That the saints reigning with Christ do offer their prayers to God for man: that it is good and useful to invoke them by way of supplication: that it is good and useful to have recourse to their prayers, help, and aid, for the purpose of obtaining benefits from God, through his son Jesus Christ our Lord, who is our only Redeemer and Saviour."

The decree charges the bishops farther, to use their utmost diligence and best exertions to prevent any abuse or superstition or other impropriety in this practice. It is clear, therefore, that Roman Catholics, though they do pray to the saints to aid them by their prayers to God, and do ask for their help to obtain benefits from God through the merits of Jesus Christ their only Saviour and Redeemer, do not pray to the saints to save them by their merits.

In the twenty-second session, chap. iii., the council teaches—

"That although the church hath been sometimes accustomed to celebrate some masses to the honour and memory of the saints, yet she does not teach that sacrifice ought to be offered to them, but to God only, who hath crowned them, whence the priest is not used to say, I offer sacrifice to thee, Peter, or Paul; but giving thanks to God for their victories, he implores their patronage; that they whose memory we celebrate on earth, may intercede for us in heaven."

If you, gentlemen, will compare these testimonies of our doctrine, drawn from our highest and [most] undeniable authority, with the production of your extraordinary correspondent, bearing the curious name, you must at once perceive how grossly he has misrepresented our tenets, and you cannot avoid seeing the dishonest garbling and misconstruction of our prayers, of which he has been guilty in his paragraph No. 20. I could adduce much more evidence, but where is the necessity?

I now state that it is a misrepresentation of our doctrine and practice to state, as your "Protestant Catholic" correspondent does, first, That we pray to angels to save us by their merits; and, secondly, That we pray to saints to save us by their merits, so as to make those saints mediators with Christ or in his stead; and, thirdly, That we give to creatures the worship due to God alone; and, fourthly, That we are thus guilty of idolatry.

But since the chief topic which is relied upon as the basis for charging us with error, is our assertion that a man who is justified by Christ upon repentance can afterwards do anything for which he may have merit, I shall adduce the testimony of an eminent prelate of the English Protestant Church, in support of the correctness of our doctrine on this head. I could produce several, but I shall confine myself to one, and he was no great admirer of Roman Catholics, as two or three extracts from his writings will show.

"The wonder is not that the professed members of the *Church of Rome* unite their hearts and hands, and leave no methods, whether of deceit or violence, unattempted for the service of that cause, which in all their lowest fortunes, they never suffer to be removed out of their sight; that *they* put on all forms of complaisance and dissimulation; of civility and good humour, even to heretics themselves, to inveigle them into their own ruin; that they flatter, and promise, and swear everything that is good and kind to their fellow-labourers, and at the same time enter into all the resolutions of destruction and desolation, whenever an opportunity of power shall come. This is nothing but what is worthy of themselves, and of that *church* to the slavery of which they have devoted themselves. It is no more than what they openly and publicly profess; if Protestants will but open their eyes and see it. It is their religion and their conscience: it is inculcated upon them as the great condition of their acceptance with God, that no good nature of their own; no obligations from others; no ties of oaths, and solemn assurances; no regard to truth, justice, or honour; are to restrain them from anything, let it be of what sort soever; that

is for the security or temporal advancement of their church."

Such, gentlemen, is the calumny published *in a sermon!* by that great friend of civil and religious liberty!!! the Right Reverend father in God, BENJAMIN HOADLEY, D.D., successively Bishop of Bangor, Hereford, Salisbury, and Winchester. Yea, of a truth, he loved not Popery! The above is taken from a sermon preached at St. PETER'S POOR, November 5th, (*Cecil's holiday,*) 1715, from the text, *And for this cause, God shall send them a strong delusion, that they shall believe a lie*, (2 Thess. ii. 11,) entitled, "The present Delusion of many Protestants considered."—pp. 623, &c., vol. iii. of his works, edit. London, MDCCLXXIII. I shall give but one other extract from the same sermon, though I could give a great number from the various parts of the works of this *liberal and enlightened prelate*, as he is styled in contradistinction to several of his fellows who were indeed more virulent, and compared with whom, he might be called liberal and benevolent.

"But in the *Romish Church*, it is firmly settled upon never altered principles; it is an esblished *article* of religion; equally believed, and owned, and inculcated in their adversity and low estate, as in the height of their power. It stands unrepealed upon record, and it is confirmed by experience, that *they* are most likely not to fail of the honours of saintship, and the applauses of that *church*, who act the most uniformly, and the most steadily upon that foundation. Every weapon they use is sanctified; every instance of fraud and perfidiousness; every degree of violence and fury, is consecrated. It is not only allowed, but first recommended, and afterwards rewarded."

No wonder that persons who derive their notions of Roman Catholics and of their religion from such sources as this, should be tempted to thank God that they are not like the worse than publicans described by *these holy men!* We cannot be astonished than in an old British colony, looking to Britain for her literature and her religion, and whose children were taught, for British political reasons, to despise a church which she had always theretofore persecuted, much of *such information* as that above should be instilled into the mind! Nor can we expect that in one generation it could be obliterated! Thus, gentlemen, though your curious correspondent has fallen into extravagant mistakes, I am far from attributing his misrepresentations to any personal malevolence. I would merely suggest, for the consideration of some of those who appear desirous to charge us with those characteristics, the light in which all well-informed men at present view what this *liberal* father in God wrote about a century ago. In less than half that time, our successors will scarcely believe that at the present day Americans would be found capable of exhibiting themselves as our assailants do.

But it is time to leave this digression and to see what this prelate of the Protestant Church teaches, regarding the merits of Christian men's works. In his Sermon XII., *Of relying upon the merits of Christ for salvation*, p. 570, vol. iii., he gives as the doctrine of the English Protestant Church,—

"That there can be no pardon, nor salvation, demanded or hoped for, but by such as forsake their sins, and obey the moral laws of the Gospel: and in other words that the sufferings of Christ have actually procured these conditions to be granted by Almighty God; so that those sinners who have forsaken their sins and entered upon a new course of action, may obtain justification from the guilt of their former sins, and eternal happiness in the kingdom of heaven."

After having at some length sustained this position, which requires the co-operation of man with God's grace, he proceeds to combat an error which he thus describes:

"It is manifest that there have been, especially in these latter ages, and still are, (in a very vicious generation of men,) multitudes of Christians, who are not content with this, that God should pardon the sins which they have forsaken for the sake of the merits of Christ: but profess to believe that he will pardon all the sins which they can possibly continue in, till death overtakes them; if so be, they can but have time to declare their trust in Christ's merits to this purpose; or, in the usual promises of God made to Christians for the sake of his son Jesus Christ. They seem to think that Christ's merit excuseth them from attempting to have any merit in themselves; nay, that it would derogate from, and disparage his merits, if they should pretend to have anything in themselves so much as agreeable to the will of God; that it would be a piece of unpardonable presumption in them, to pretend to imitate the moral perfections of God, though they are called upon *to be holy, as He is holy*."

Thus, according to Bishop Hoadley, the Protestant Church of England does not teach that it is a derogation from the merits of Christ, for a man who has repented and been justified through those merits, to strive by the co-operation with God's grace to have the merit of being holy; by endeavouring to imitate the moral perfections of God, though imperfectly and at a great distance. But in his next sermon (XIII. 576), *Mistakes about man's inability, and God's grace considered*, he is more explicit. He undertakes to examine and confute *pernicious mistakes*. "The mistakes at which I now particularly point, are such as are founded upon a very fatal notion of the weakness and inability of men; and of the part which Almighty God is to act in the business of reformation,

and holiness." Commenting on his text, *Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God*, (2 Cor. iii. 5,) he writes:

"St. Paul himself builds no such doctrine upon that great and strong notion which he had of his own insufficiency: and of the sufficiency of God. This *insufficiency*, I have shown, already had reference to the work of his *Apostleship*; and to his successful performance of it, &c. * * * He doth not presently infer, that nothing was to be done by himself, considered as distinct from his great patron. But in this very *Epistle*, he represents himself and the other *Apostles as workers together with God* (chap. vi. 1); and often speaks of his indefatigable endeavours to answer the ends of his office. And if he *were a worker together with God*, he certainly had a part of his own distinct from that of *Almighty God*, in this great affair. And consequently, as he had God Almighty's *sufficiency* to support him, and make up his deficiencies; so he had likewise some strength and ability of his own for his own part. And as God was the architect, the chief builder, director, and encourager of the whole, so likewise was the *Apostle*, a *worker*, under and *together with* him."

In his Sermon XIV., he answers an objection that it would be stripping God of his honour and glory to attribute to man *any share* in his amendment, reformation, and salvation.

In his Sermon XIX., p. 827, *The best Christians unprofitable servants*, he misrepresents the doctrine of Roman Catholics, by stating it to be that which it is not. But we shall see what he lays down as the doctrine of the English Protestant Church. He explains the text Luke xviii. 10, *So likewise when ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do*, to mean, "Where you have done your duty to God, and performed the services He has commanded, you cannot claim the happiness, as a reward due in *justice* to your services, which God will in *mercy* give you." Such too is our explanation, as has been seen above.

When in the course of the sermon he proceeds to examine what is meant by the word unprofitable, he justly observes,—

"We must not imagine that our Lord declares, or insinuates that the best Christians, and such as have exercised themselves in all the *good works* of his *holy religion*, ought to acknowledge themselves to have done nothing in what is called the service of God, or for the good of mankind; or of any significancy for their own salvation; or that anything like this is the *meaning* of the words *unprofitable* servants. Far be such thoughts from us, concerning him, who in another *parable* represents himself or his *Father* as speaking to every Christian of this sort, *Well done, good and faithful servant; enter into the joy of thy Lord*." (Matt. xxv. 20, 23.)

He then proceeds to show that he is not the *unprofitable servant* mentioned in verse 30 of the same chapter, who is *wicked* and *slothful*, and punished. But he is unprofitable, because he cannot increase the happiness of God; because of his many lesser faults and failings; because of the *imperfections of his best actions*. Again, because the capacity being derived from God, they are unprofitable in themselves and their own *merits*, and what good they do as Christians is derived from God's mercy and the grace of Christ. In all this he does not contradict our doctrine. But we now approach to a new point in which he still farther upholds us.

"I will now add an *observation* or *two*, not foreign to what I have been saying; and so conclude.

"1. The subject we have been treating may naturally lead us to a *question* which has been sometimes asked by those who, I fear, are much more willing to know what is *not* their strict duty, than to practise what they know to be so: and that is, whether any *Christian* can do more than he is commanded, or, than it is his *strict duty*, to do?

"To this, I think, it may be answered, that no Christian can possibly do more, in the great points of moral *duty*, rightly understood, which are the *good works* required in the *Gospel*, than he is strictly obliged to do; because *these points* are always indispensably necessary, and the obligation to duties never released or abated: But that, in other points, and these not displeasing to God, which may be said to belong to his religious *service*, as circumstances of it, a *Christian* may do more than what is strictly enjoined, as absolutely necessary to his salvation.

"This may be the better understood from what *St. Paul* says of *himself*; viz., that he chose to preach the Gospel to the *Corinthians* without any *charge* to them, in order to have a greater influence in the exercise of his *office* amongst them; and that this was *more* than he was strictly obliged to do. For it is plain that he (as well as all others) was obliged to do whatever he apprehended to be most for the honour of God, and the interest of his Gospel. And yet it is also as plain, from his own words, that, had he taken a maintenance of them, he could have justified himself before God; and had ground for *boasting*, that he did not. He expressly distinguishes between his strict obligation to preach the *Gospel*, and the *circumstance* of preaching it without charge to them. *Wo to me if I preach not the Gospel*. This is my indispensable *duty*. But whether I shall take a *maintenance* for doing this or *not*, this is left free for me, and I have chosen *not* to do it: this is the ground of my boasting. (1 Cor. ix. 16, 19.)

"I might mention also what is written of the first believers, that those amongst them who had possessions, sold them, and laid the price at the feet of the *Apostles*, to be distributed, in common, to all who wanted. It is evident, of these persons, that they were strictly obliged to the *duty* of charity to their *brethren* in want: and yet, it is also plain that this particular *be-*

haviour of those who voluntarily and honestly performed the *service*, in so extraordinary a manner, was *more* than was *commanded* them by their great *Master*. Nay, it is declared by St. *Peter*, (Acts v. 4,) that it was not their *strict* duty, but a matter left to their own choice. From whence it appears, that, in *this*, they did *more* than it was their strict *duty* to do."

It is true that after this passage he lashes most soundly what he is pleased to call the *Romish Doctrine*, but the doctrine which he lashes, is not, and never was that of our Church. I will then state that according to an eminent bishop of the English Protestant Church, it is not incompatible with her doctrine, to hold, and the Scripture teaches, that men justified through the mercy of God, the merits of Christ, and sincere repentance, can work with God by the grace of Christ, and thus do good works, which have, through God's mercy and covenant, a claim for reward, and are meritorious: and that they not only can do what they are commanded, and is their strict duty as absolutely necessary to their salvation, but can also in addition to this, do more than what they are so commanded, more than is their strict duty to insure salvation, and yet in all this do not derogate from the merits of Christ. Now if the persons whom we look upon to be saints have done this, as Bishop Hoadley says one of them (St. Paul) undoubtedly did, one of two consequences must ensue; Bishop Hoadley misrepresents the doctrines of the Church of England, or no person in her communion can object to our doctrine on those points.

In my next I shall apply what I have been hitherto collecting and explaining.

I remain, gentlemen,

Your obedient humble servant,

B. C.

Charleston, S. C., June 22, 1829.

LETTER V.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

But, mortals! know, 'tis still our greatest pride
To blaze those virtues, which the good would hide.
Rise, Muses, rise! add to your tuneful breath,
These must not sleep in darkness and in death.
She said: in air the trembling music floats,
And on the winds triumphant swell the notes;
So soft, tho' high, so loud, and yet so clear,
Ev'n list'ning angels lean from heaven to hear:
To furthest shores th' ambrosial spirit flies,
Sweet to the world, and grateful to the skies.

POPE, *Temple of Fame.*

GENTLEMEN:—I have now exhibited to you, reasons which justify my asserting that Roman Catholics do not pray to angels to be saved by their merits; that they do not pray to angels in the same manner that they pray to God the creator of angels; but in the manner, upon the same principle and for the same purpose that good Protestants beseech their fellow-worshippers on earth, to pray to God for them, and help them by their intercession; and therefore Roman Catholics do not give to those creatures the worship which is due to God alone, nor are they as regards angels guilty of either direct or indirect idolatry. And further, that when Roman Catholics look upon Christ as their mediator, they consider his mediation to be more than a mere intercession; they look upon it to be a full and perfect atonement in which he by his own unclaimable and infinite merits and bitter sufferings made abundant satisfaction for their sins, for which no created merits or power could satisfy: that they do not consider that angels could or did become atoning mediators for man; and hence that although angels might, and can, and do, intercede or pray for us, they are not mediators of satisfaction or atonement, either with Christ or in his stead. Hence that asking the intercession of angels is not dishonouring the mediation of Christ.

All that I have written of angels is equally applicable to saints, but that in regard to the latter, we pray to God that he would regard their merits as intercessors. Upon this, however, no difficulty can exist in any honest mind that calmly and dispassionately views without prejudice what we mean by the word *merit* as applied to the saints, who have been human beings, justified through Christ, and were subsequently removed to glory in heaven. It is evidently but an appeal to God, to act upon his own well-known and clearly revealed principles, that he would yield mercy upon the entreaty of those his righteous servants, through the merits of our Lord Jesus Christ our only atoning and redeeming mediator. It is then clear that we are misrepresented by those who say, that we pray to saints to save us by their merits: for we ask to be saved only through the merits of Christ, through whom alone salvation comes, and we therefore acknowledge with St. Peter,* that there is no other name, save that of Jesus, given under heaven whereby we may be saved. We are misrepresented by those who say that we make the saints mediators with Christ, or in his stead; because we profess and testify, that though they are intercessors who pray for us, they are not mediators by whom we are redeemed; and we proclaim with St. Paul,† that as there is but one God,

* Acts iv. 12. † 1 Tim. ii. 5, 6.

there is but one mediator between God and man; the man Christ Jesus, who gave himself a ransom for all. We are far from saying that any saint gave himself as a ransom for us; though in virtue of the ransom paid by Christ Jesus for this saint, and the fidelity of that ransomed saint to divine grace, his intercession might prevail much, and if so, he is acceptable through Christ, and therefore, instead of dishonouring Christ, we honour him by showing the powerful effects of his atonement and ransom in this creature who was once a frail mortal. Hence, to charge us with idolatry in this, is to charge that the honour, which we give to those saints, is the honour due to Christ. Surely, we do not deny to Christ the glory of being the ransom, and the only ransom for our sins, yet we deny this glory to the saints and angels. We do not say that the merits of Christ are valuable, only in as much as they are derived from the superior merits of saints; yet we say the merits of saints are only valuable as drawn from the underived, original, and superior merits of Christ Jesus. Gentlemen,—I ask in sober sadness,—is it possible that you can find any human being who with this fair view of our tenets before him, will say that the worship which we pay to our Saviour the incarnate God, is only that same which we pay to the blessed spirits? Yet such is the assertion of your extraordinary correspondent!! But how wretched is his attempt in paragraph 8.

"*It is then a fact*, that 'the Roman Catholics do pray to angels and saints, to save them by their merits,' making those angels and saints mediators with Christ, or in his stead. It is not unreasonable or unfair, to presume the saint to be even substituted as mediator for Christ, where, as is sometimes the case, the collect does not name Christ, or contain or end with any reference to him in the character of intercessor."

Let him produce the collect which omits to exhibit Christ as *mediator*. There might be several where he is not exhibited as an intercessor. Upon an assertion which he makes without evidence, and *against evidence*, he builds his conclusion "it is not unreasonable or unfair, TO PRESUME, the saint to be even *substituted* as mediator *for* Christ." Indeed, indeed he has been TOO PRESUMPTUOUS, and too unreasonable, and altogether dishonest and unfair.

His ninth paragraph confounds two distinct things, mediation and intercession, and by this sophistry he endeavours to force a conclusion against the lawfulness of any other intercession, save that of Christ, upon the principle that St. Paul, in 1 Tim. ii. 5, asserted that there is but one mediator. But whoever will look to the text will find that the word used by St. Paul *does not mean intercessor*, but *mediator of ransom*. This is what logicians call "a syllogism with four terms," one of the worst and most deceitful attempts to mislead.

Another attempt is made in the same paragraph to combine for one conclusion two texts which relate to things not of the same kind; that from the gospel of St. John exhibits the Saviour, telling his disciples to pray to the Father in his name, or by his merits, for hitherto they had not prayed in this manner, (John xv. 24,) and they also were accustomed rather to request of him to ask on their behalf, (John xv. 26,) and now he desired that they might pray themselves, to the Father, yet in his name. Thus the passages here merely regard prayer. The text from Acts iv. 12, it will be seen, by no means teaches that we ought not to ask of others to intercede for us, or to pray with us, but merely and exclusively shows that this Jesus who was crucified, was the Messias, in whom all should believe, and through whom only salvation was to be obtained. Let us see the argument which the two texts will obviously make. "Jesus Christ tells the Apostles to pray in his name." "St. Peter tells us that there is only the name of Jesus in which salvation can be had." My inference from these two propositions will not go beyond this: "therefore, it is useful to pray in the name of Christ; and it is unprofitable, or perhaps, unlawful, to seek salvation through any other name." In fact it is but repeating the propositions of the texts in other words,—and the substance will be no more than what has been repeated, "Christ is our only saviour." But it says not "our only intercessor." Should we confine intercession to our Saviour, every person who asks any other to pray for him, dishonours Christ. This, gentlemen, would produce bad times for the clergy, whose intercession is so frequently besought.

We next come to his statements regarding the blessed Virgin,—and here the poor gentleman is really to be pitied, for he is in pain, (paragraph 11,) and the contemplation of the proof which he has at hand to fix upon us the crime of *downright idolatry*, is so trying to his nerves that he only adduces a little, but that "little will suffice." Let us see his proofs. They are drawn from three sources. The first is the "Laity's Directory, for 1822, New York, W. H. Creagh, Publisher." Suppose this book contained blasphemy, is the Roman Catholic Church chargeable therewith? A church is accountable for her liturgy, and therefore it was fair and lawful to charge us as a body,

with the prayers and passages of the Missal; a church is justly chargeable with the declarations of doctrine which her prelates publish in her name, or as expositions of her tenets, provided those publications are generally known and received and not contradicted: and therefore the Catechisms and other such expositions put forth by our bishops are justly quoted for or against us. But it is quite a novelty in religious disquisition to quote an obscure, unauthorized, ephemeral compilation, printed merely for his own gain, by a man who, if he had any religion, was a member of the Church of England; in order to prove that Roman Catholics hold tenets which cannot be deduced from their works of authority. The name of a very respectable priest in New York appears on its title-page, as if the book was revised and corrected by him: but even high as is the station of that esteemed priest, still the church is not accountable for his publications. The work itself is, 1st, a calendar, 2d, a sermon, 3d, practical instructions for the Sundays, feasts, &c., of the year, and 4th, an account of the Catholic churches and other institutions of the United States. The following notice with which it opens will show that it was not sent forth either by authority or as perfect.

"NOTICE.—The Laity's Directory is published this year *for the first time* in the United States of America. It is intended to accompany the Missal, with a view to facilitate the use of the same. Considerable pains have accordingly been taken to render it correct, as well in the Calendar, as in the general information it contains. The errors, it is hoped, are not many: such however as may exist of the kind, the spirit that reigns throughout this little work will suffice to show and to satisfy the Catholic public they have not been intentional."

The Directory was never republished.—Yet here is a writer who has before him, according to his own account, the authorized works, and still proceeds to build up his charge against the Catholic Church, upon a mere evanescent, unauthorized calendar!! I object to the principle of admitting such documents as evidence in a case of this description. Yet I shall now take up his facts, from this document, which your correspondent garbles, as usual.

His object is to show that this pamphlet calls upon Catholics to commit *downright idolatry*, in their worship of the blessed Virgin. I forget if I ever yet saw a Protestant's definition of *idolatry*. I shall therefore set down the Catholic definition. *Giving to any creature the worship due only to God.* Now to prove that this document calls for idolatry, it must be shown that it calls for *that worship that is due only to God, to be given to Mary.* If the book calls for any such worship I shall condemn the Directory, but not the Church. It does not call for any such. The garbled extract is found in paragraph 11. It states that Mary *is invoked*, even in the Mass: this I have before disposed of. Next, that the Church has instituted *almost as many feasts in her honour, as she celebrates in honour of her divine Son.* If the word *honour* has the same meaning in each place, I say the doctrine is not that of the Church:—but the writer of the Directory has not given that meaning to the passage, for in the very second line he drew the distinction: and by the suppression of that portion of the document, an unfair exhibition is given of the remainder. The words of the writer are far more strong in regard to the devotion towards Mary, than are those of any strict and close explanation of doctrine by a competent tribunal: and though I cannot find in the phrases anything which is against the doctrine of the Church, yet they are much better suited to the expression of private, individual devotion, than to doctrinal explanation; they are unnecessarily and hyperbolically strong, though not, strictly speaking, inaccurate.

The following is the whole paragraph; the words are printed as in the original.

"ON THE FEASTS OF THE BLESSED VIRGIN.

"All the Festivals of the Blessed Virgin should be dear to Christians; because after God, Mary is the most worthy object of their devotion. In all ages, the faithful have honoured and invoked the Blessed Virgin; and thus has that prophecy been accomplished, which is found in her celebrated canticle, where she says, that *from henceforth all generations shall call me blessed.* (Luke i. 48.) The Catholic Church invokes Mary in every part of the divine office, and more especially in the oblation of the holy sacrifice of the Mass. Besides, she has instituted almost as many Feasts in her honour, as she celebrates in honour of her divine Son. It is the duty of every Christian to join in this devotion of the Church, and celebrate worthily all these Feasts. We shall set down something on each one of them in particular."

In this there is nothing to lead to the conclusion that Mary is to receive such worship as is due only to Christ, but a statement that her memory and virtues are honoured on *almost as many festivals*, as are specially celebrated in honour of the Birth, Manifestation, Circumcision, Transfiguration, Crucifixion, Resurrection, Holy Name and Ascension of our blessed Lord Jesus. As yet then, we have neither upright nor *downright idolatry.*

The next proof is in paragraph 12, which is a garbled extract from the following:

ON THE NATIVITY OF THE BLESSED VIRGIN.

"The birth of the Blessed Virgin is celebrated in the same sentiments as her Conception: the Church makes use of the same office for both Feasts: and in fact, it is the same grace in Mary which sanctified her Conception and Nativity. Mary was born for great purposes: never did any creature render so much glory to God; never did one procure so much good to mankind: by giving us a Redeemer, she gave us everything. We must beg her in this Feast to preserve in us, by her prayers, what she has obtained for us from heaven."

The charge is that we pay to her the same worship we pay to Christ, as God. We say that she obtained from heaven, for us, something. What was that something? —The Redeemer: that she gave him to us. The question is, Did she obtain him by her merits?—If the book says "yes," I condemn it: for the Catholic Church tells me that she did not. But she did in fact, obtain him from heaven, by the mercy of heaven to us, for Mary had no claim to be selected amongst all the other daughters of men: and the compiler of the Calendar himself distinctly holds the same doctrine; for, mentioning the fact, he writes.

ON THE ANNUNCIATION.

"The Annunciation is both a Feast of Jesus Christ and the Blessed Virgin; because it was on this day that the Word was made flesh, and Mary became the mother of God. This was the greatest of all days, the object of the sighs of the patriarchs and prophets: the day on which the only Son of God united himself to our nature in the unity of person. This miracle, the greatest the Almighty ever wrought, was operated in the womb of Mary, as in the most worthy temple of the Divine Majesty.

"From the very earliest ages, this Feast has always been regarded as of great obligation; and every faithful Christian should accordingly expand his heart in sentiments of love and gratitude, in the contemplation of so inestimable a benefit; the Church would even wish that the thought of this mystery would never escape our memory: and with this view she exhorts the faithful to recite the *Angelus* thrice every day, and puts them in mind of it, by the sound of the bell.

"This same day was also the most glorious to Mary; for by becoming the mother of God, she was elevated far above every creature, and became worthy of the respect both of angels and of men: thus we find the angel Gabriel accosted her with respect, and was the first to proclaim her Blessed. Let us repeat, with all possible devotion, the beautiful prayer which begins with this salutation; and let us never cease soliciting the protection of the mother of God."

We ask her to preserve in us, "by her omnipotence." No.—God forbid,—"by her prayers," the prayers which she addresses to her God, and our God, what Heaven has bestowed upon us, not through her merits, but through his mercy: the graces of that Redeemer whom she gave us, by his vouchsafing to be born of her. But your garbler ought not to have concealed the fact, that this very article and the preceding referred to that on "her conception," and thereby it was more fully explained. The article is the following:

ON THE CONCEPTION OF THE BLESSED VIRGIN.

"The conception of the Blessed Virgin is celebrated in memory of the inestimable privilege granted her, in being conceived in original justice, and in being exempted from all sin; the Son of God would not permit her in whose womb he was himself to be conceived, and who was to bear him nine months, to be for a single instant contaminated with the stain of sin: at the same time he gave her existence, he infused grace into her soul: and thereby he has been far more perfectly her Saviour, than if in order to deliver her from sin, he had waited until she was sullied with it. The Church in this Feast congratulates with Mary on this inestimable privilege, which is peculiar to her, and which renders her so similar to her divine Son. In this feast we should ask, through the intercession of the immaculate Virgin, for perfect purity of soul and body."

In this, it is true, she is said to have been rendered in some manner *similar* to her divine Son. But in Mary it was a privilege conferred by her Son, before his incarnation, by which *he infused grace into her soul*, became *her Saviour*, and making her free from sin, made her like to him in *holiness derived from him*. This is far from giving to her the worship due only to him.

The next proof in paragraph 13, is, that in the article on the annunciation, we are told in the last two lines, not to cease soliciting the protection of the mother of God,—evidently by asking her to pray for us:—for the petition is the following, "Holy Mary, Mother of God! pray for us, sinners, now, and at the hour of our death, Amen."

I cannot see how the 14th paragraph can establish the guilt of idolatry against any person, for the averment is, that the writer says Jesus Christ made use of Mary as an instrument through whom he might distribute his graces. I believe that Jesus Christ distributed graces through the instrumentality of St. Paul. I do not therefore adore St. Paul, as I adore our Saviour. Is the difficulty in the phrase, *avail himself of his holy mother?*—If the writer meant to say that Christ could not do it without her, I condemn him, and so will the Catholic Church. Here is, therefore, no idolatry.

The next proof is in paragraph 15. Is it idolatry to call persons the *faithful servants of Mary?* If by *faithful servant* it is meant to insinuate that the same service is due to

her as is due to God, I condemn the phrase, and so would the Catholic Church. But, dear gentlemen, I trust you will not imagine I intend *to adore you*, because I have the honour, so frequently to subscribe myself *your obedient, humble servant.*—No, no, you may feel quite convinced that B. C. does not look upon you as invested with the qualities of the Deity. Hence to say they are the faithful *servants of Mary*, is not idolatry, neither is it adoring her, to say that she offered the sacrifice of her homage, her resignation, her sufferings, and her feelings, together with that of her beloved Son, to the eternal Father, at the foot of the cross of Jesus. It would afford me, callous wretch that I am! more consolation to unite in spirit with *Holy Mary*, in that moment of affliction, than to possess all the misapplied subtlety, which her ingenious and immitigable opponents have ever exhibited in their extraordinarily persevering efforts to strip her of that glory which her Son conferred upon her, under the pretext of saving all their homage for himself. The glow of fanaticism, and the fervour of superstition are indeed bad; but either is preferable to the cold heart which would not feel sympathy with the afflicted mother of the suffering Redeemer; and to feel and to express this sympathy is idolatry!—Bless the genius of your philosophical correspondent!

When to assert that God bestows a crown of glory upon one who has fought the good fight, will be lawfully marked as idolatry, we must, however reluctantly, acknowledge St. Paul to be an idolater, or at all events that they who believe in the fact declared in his second epistle to Timothy, iv. 8, are idolaters. I, for one, do not think they are made so by that belief; neither is it idolatry to assert that honour is due to those whom God *highly favours*, (Prot. version, Luke i. 28,) provided this homage of honour be not what is due only to God; neither is it idolatry for each of us to love the mother of Jesus, and to address her by that endearing appellation which Christ himself desired his beloved disciple to use towards his afflicted, and venerable, and HOLY MOTHER. (John xix. 26, 27.)

Thus, I have unnecessarily undertaken to show, that in this private, ephemeral, and unauthorized publication, which is anything but a public document, there is not a single expression savouring of idolatry, though the examination has indeed made me feel serious pain, indevout as I am, at the callous, irreverent, and tortuous fallacy of your inexorable and inconsistent correspondent.

But he has other proofs of the *downright idolatry*, paragraph 17. And, gentlemen, this is no private compilation.—Yea, it is from the very *Missal*, she is called *Holy!!!* Now there can be no question of the *downright idolatry!!!*—Then the Holy Ghost inspired Zachary with an idolatrous sentiment when he declared that it was part of God's oath that the descendants of Abraham, of whom Mary was one, should serve him in *holiness*. (Luke i. 75.) St. Paul leads us to most idolatrous notions, when he tells the Ephesians, (iv. 24,) *to put on the new man, which after God is created in righteousness and* TRUE HOLINESS. Equally wrong was it for this Apostle to pray for the Thessalonians, (1, iii. 13,) that the Lord *may establish* their *hearts unblamable in* HOLINESS, *before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.* And what is the word *saint*, but the more literal and ancient translation of SANCTUS, *holy?* Did not God himself command the Israelites, (Exod. xxii. 31,) *And ye shall be* HOLY MEN *unto me?* Did you read of the *holy angels?* (Mark viii. 38.) But why waste time and ink and paper, on such folly as this? Again the Missal styles her *Mother of God.* Good gentlemen! are my eyes deceived? Will Protestant Episcopalians leave us no choice between idolatry and Nestorianism? Are you prepared for the result?—And she is asked *to intercede for us.* Nothing more certain: that fact is fully admitted. This is therefore downright idolatry! By no means: quite the contrary; it is an acknowledgment and declaration that she must pray to a greater being than herself; to her God, who is also our God!

The passage from the Christian's Guide goes no farther, and is not idolatry.

In paragraph 19, the good man's zeal outsteps his premises.—"Now such language of *adoration.*" Softly, good sir. We have examined every syllable of it, and not one syllable was the language of adoration. Adoration is the worship due to God. This is what we call misrepresentation, "and prayer." Yes, in the lesser sense, "invoking her, asking her aid," by her prayers to God for us, as you ask your friends in the body to pray for you, but not prayer of adoration, such as we address to God, who alone is the fountain and source of mercy. Thus we do say that Holy Mary, the mother of God, ever glorious virgin, is but a creature, and ought not to receive the homage due to the Creator alone: and we do not pay it to her, and thus we do not commit downright idolatry, though your "Protestant Catholic" has been guilty of various sad misrepresentations, and has most unmercifully outraged logic.

Roman Catholics condemn as heretics the Collyridians mentioned by St. Epiphanius,

who were cut off from our communion, because of their paying an idolatrous homage to the blessed Virgin. This fact speaks sufficiently strong, to show that we neither practise nor approve the crime which your correspondent would fasten upon us.

The nineteenth paragraph states that our doctrine cannot be true, without giving to the blessed Virgin (I may add, each of the saints,) "the divine attributes of omniscience and omnipresence." I can, upon a variety of grounds, cut short any disquisition, by a denial of such a consequence. The first ground I shall take, is that founded upon the indisputable distinction between the extent of this globe and the immensity of space. A being whose view would reach to a great extent, is not therefore said to see through *all space;* and our globe, from which Christian people send forth their prayers, is but a speck in the midst of creation. It is great in relation to us; but how small is it in relation to him whose eye pervades the boundless recesses of that space, through so small a portion of which the first rays of our sun have as yet travelled? These big words, *omniscience* and *omnipresence*, are thoughtlessly and incautiously used. God alone is omniscient and omnipresent; but as man is raised above the brute in knowledge, and as man excels man in science, so angelic natures exceed ours; neither can we comprehend, much less fix the boundary which God has placed to their powers of intuition. Spiritual beings as they are, we know that it is not with the eye they see, nor with the ear they hear; we know not how they move, if motion they have; nor how, if at all, they correspond to space. We live in a material world: we know that it differs from the world of spirits, in which angels and saints exist; and besides the blunder of extending our conclusions to *all extent*, from our premises, which only took *considerable extent*, shall we be guilty of the attempt to argue upon principles of analogy, regarding things where no foundation for analogy exists? Shall we argue from our imperfect experience in this material world, in which we live, and of which we know so little, to a spiritual world, of which we have no experience, and concerning which so little is known? This is not only illogical, but presumptuous. The nature of the saints reigning together with Christ in heaven, is at present altogether spiritual, and even when their bodies will arise in the resurrection; even then, the attributes of those bodies shall be like to those of the blessed spirits, the angelic substances. This is the testimony of Christ.

"And Jesus answering, said to them: Do ye not therefore err, not understanding the Scriptures, nor the power of God?

"For when they shall rise again from the dead, they shall neither marry, nor be given in marriage; but are as the angels in heaven.

"And as concerning the dead, that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob?

"He is not the God of the dead, but of the living. You therefore do greatly err." (Mark xii. 24, 25, 26, 27.)

An extended view is not omnipresence, neither is extensive knowledge omniscience; extended views and knowledge are required, by our doctrine, in these spirits, but omnipresence and omniscience are not. I do not here advert to the scriptural facts which exhibit full evidence of the existence of what our tenets necessarily suppose: but I thus at once show that the assumed conclusions in this nineteenth paragraph are perfectly unfounded.

Not only is there a total want of correct reasoning, but there is in the assumption a principle which will of course overthrow many of the scriptural doctrines of your own church; for you believe that the angels in heaven do know and rejoice at the conversion of sinners, who may at the same instant repent in various parts of our circumscribed globe. (Luke xv. 7, 10.) You also do believe that the devil, who is neither omniscient nor omnipresent, tempts people in all parts of the world, at the same time that he is their accuser before the throne of God. (Revel. xii. 9, 10; Ephes. iv. 27; vi. 11; 1 Tim. iii. 6, 7; 2 Tim. ii. 26; James iv. 7, &c.) As I am at present merely on the defensive, I consider it unnecessary for me to adduce those texts and reasons that would establish the facts upon which our doctrine rests. I shall therefore content myself with showing, as I trust I have done, that the gentleman with the curious name has altogether failed in his efforts to maintain his positions; that he has treated our documents with manifest dishonesty, and altogether misrepresented our tenets, in his first essay, wherein he undertook to adduce sufficient evidence to prove that I asserted what was not true, when I stated it to be a misrepresentation to charge us with "praying to angels and saints to save us by their merits," "making those angels and saints mediators with Christ, or in his stead; thus dishonouring Christ, the only mediator," and "giving to creatures the worship due to God alone," and "thus being guilty of downright idolatry."

I shall proceed to consider his second es-

say in my next, and remain, gentlemen, without any intention of adoring you,

Your obedient, humble servant,

B. C.

Charleston, S. C., June 29, 1829.

LETTER VI.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

A most compendious way, and civil
At once to cheat the world, the devil,
And heaven, and hell, yourselves, and those
On whom you vainly think t' impose.
Why then (quoth he) may hell surprise.
That trick, (said she) will not pass twice:
I've learned how far I'm to believe
Your pinning oaths upon your sleeve.
But there's a better way of clearing
What you would prove, than downright swearing.

BUTLER, *Hudibras*. Part iii. c. 1.

GENTLEMEN:—There is no subject upon which greater injustice has been done to us than on the worship of images. There are serious differences in matters of fact, and there is a great difference in principle upon this subject between several Protestants and the Roman Catholic Church; I say several Protestants, because I do not find the Protestants, as a body, of the same opinion regarding the principle; nor do I find them, by any means, unanimous as to the statement of facts. The chief object is, therefore, to understand what our present opponent looks upon to be erroneous. At first view it would appear to be easily solved, by saying that he looked upon idolatry to be erroneous. But this answer leaves us as completely as ever at a loss; for, perhaps, we are not agreed as to the meaning of the word itself, nor are our opponents agreed amongst themselves upon this point. For instance, some of them will say that, to pay any respect whatever to an image, is idolatry; whilst others state, that, if the image be considered only as a memorial, by means of which the mind is brought to worship the Creator, whom it represents, it is not idolatry; for it is God, and not the image, that is worshipped. A third class will assert, that, to make anything as a likeness or image of the Creator, is, in itself, highly criminal, and is idolatry. These are some, but not all the varieties of opinion amongst Protestants.

Again, they differ in their statement of facts; for, whilst some of them admit that we do not adore images, others assert that we do adore them. And again, whilst we meet with some who admit that there might and do exist various degrees of religious homage, which may be all designated by the name of worship, and the highest of which (adoration) is that which is due to God alone—we meet with many who undertake to say, that all religious homage is adoration, and that there cannot be any gradations of worship; that, in fact, worship is an indivisible point, in which there cannot be higher and lower.

From this view, it will be pretty clear, that the subject has been rendered more difficult, confused, and intricate than might at first seem. But as I have to deal with an individual, I consider it to be my duty to endeavour, first, to ascertain how far he agrees with me in principle, and in fact; and not to make him accountable for the opinions of other Protestants.

In the first place, I believe he admits as a fact, that the worship which the Roman Catholic Church permits to be paid to images is not [of] the same sort as that which she states is due only to God. My ground for this assertion is the following passage in his second essay (for March), paragraph 23:

"Christians under the denomination of Roman Catholics, like other Christians, worship the one true God of the Scriptures. But their Church has authorized a use of images in their places of worship, that would make a certain kind of worship paid to them consistent with the purer and exclusive homage which Jehovah demands for himself."

Thus, he admits that there are degrees of worship, the PURER AND EXCLUSIVE HOMAGE OF JEHOVAH, and a *certain kind of worship paid to images*. The former is called by Roman Catholics *adoration*, and is given exclusively to the one true God of the Scriptures; the other is *not adoration*, but a certain kind of different worship paid to images. I shall always, upon this subject, use the word *adoration* in the meaning which is here affixed by me to it; such, also, is the meaning in which it is understood by all Roman Catholics using the English language. In a preceding part of the same paragraph, he has the following expression of his opinion:

"It may be true, that some Protestants, in an intemperate zeal of dissent from Popery, have considered Roman Catholics equally as *idolatrous as the heathens either are or were*. I believe, however, that a wide distinction is generally considered due in favour of Christian worshippers of the one only God, however incumbered their worship may be with erroneous appendages, from those, who, with no knowledge or belief of the one Jehovah, may worship infinitely various fictitious deities, in idols, in which they may be supposed to reside."

From this I infer that he does not consider Roman Catholics to be polytheists,

since they are worshippers of the "one only God," "the one true God of the Scriptures," whom they worship with "the purer and exclusive homage" of adoration; this they pay to God alone, and they have no other God but him; though your correspondent considers their worship to be "encumbered with erroneous appendages," such as "a certain kind of worship paid to images." In this passage he also draws "a wide distinction between" "those Christian" Roman Catholic "worshippers of the one only God," and the persons who, "with no knowledge or belief of the ONE JEHOVAH, may worship" "*fictitious deities*, in idols, in which they may be supposed to reside." These we may safely call idolaters. In a subsequent passage of the paragraph he again states, that there is an "important" "difference" between the Roman Catholics who pay adoration to the one true God of the Scriptures, and the idolater who "either honoured his idols with a worship terminating in them, or through them worshipped *the unknown God*."

"Voltaire, it is true, thought the heathens were no more idolaters than Roman Catholics. I would not, however, take his authority as good, against the industrious author of the essay, in the Review. There is a difference, and we should admit that it is important. The *poor Indian* either honoured his idols with a worship terminating in them, or, through them, worshipped *the unknown God*."

The author of the essay, he had previously adverted to in this passage—

"The author of an article in the fourth number of the 'Southern Review' has, with needless elaborateness of detail, given the *literary and political community*, for whom that work is intended, reasons to believe, that the idolatry of the aborigines of America is a very different thing from the Roman Catholic reverence or adoration of images."

From this passage, it would appear that the author of that article* in the Review stated that Roman Catholics paid "ADORATION" to images. I have very carefully perused the article, and can distinctly aver that the author says no such thing. It is a little unpleasant to be obliged to exhibit those peccadilloes, and is, moreover, somewhat troublesome to me, since it puts it out of my power to rely on the assertion of your correspondent. However, I am not, perhaps, warranted in using this language; for if, by *adoration*, he means [a] "certain kind of worship, quite different from that which is given exclusively to Jehovah, the only true God of the Scriptures," it is not impossible but the author of that essay did admit that Roman Catholics paid such adoration to images, though he never used the expression either in phrase or in substance: or, perhaps, some other curiously baptized correspondent will *prove the point* against him in your number for August. The article has, I believe, been rather unsparingly commented upon, because of the following passage:

"Another passage in the letter exhibits to us the grounds upon which we are fully warranted in calling their (the Indians') worship idolatrous. Idolatry is the giving to any created being the worship of adoration which is due to God alone. The person who acknowledged the existence of only one God, and paid to him adoration under any name by which he might be designated, would not be an idolater, because the object of his adoration was the supreme and only God. The person who believed the divinity to reside in a statue or image, and therefore made that statue or image the object of his adoration, would be an idolater; but if he viewed that image as it really was, not divine, nor partaking of the divinity, nor having any inherent sanctity, but a mere memorial by which his attention was awakened, his imagination fixed, and his religious feeling excited, and that in its presence he adored the eternal and spiritual God, and him alone—clearly he was not an idolater: for though, by occasion of the creature, he was brought to the adoration of the Creator, he adored God, and him alone. Thus he who, filled with the piety which nature excites, raises himself from the contemplation of a flower, or the consideration of the solar system, to the adoration of Him who gave to the one its delicate tints, and to the other its admirable order and wondrous harmony, is not the adorer of nature, but of nature's God. He who pays the homage of adoration to created beings, however intelligent and superior they may be, whether they be holy or wicked, gives to the creature that which is due to the Creator alone, and is thus an idolater: thus, the worshippers of Mars, of Juno, of Ceres, and the other deities of Greece and Rome, gave to created beings the homage of adoration, and were idolaters; and though they should never have represented by statues or painting those objects of their homage, the crime would have been fully committed; the adoration of those demons, by occasion and in presence of the image, was still the undue worship of creatures, and they who were so far besotted as to adore the statue itself, were, if possible, more criminal. The adhering to this idolatry so far as to withdraw its votaries from the adoration of the only and true God, would have been the consummation of this apostacy; and such was the state of the Indians of whom we treat. The Manitou is not considered as an intercessor with God, as a fellow-worshipper with man of the Deity, but is the object of adoration, the lord of life and of death."

The article was considered by several with whom I spoke, to have been obnoxious, for an additional reason: because there was a general impression that it came from the pen of a writer who is supposed to believe, that the kindness of his fel-

* [See "Essay on the Religion of the N. Am. Indians," in Part. IV.]

low-citizens has more than compensated for the hostility of unappeasable opponents. But, so far as I can observe, there is not throughout the whole article a single averment respecting Roman Catholic *adoration* of images, or Roman Catholic veneration of images, unless it be contained in the above paragraph, which another *religious* writer has proclaimed to be destructive of Christianity.

How far it is "needlessly elaborate," touches not the present question; but, it appears to me, only to do what your correspondent, and all other writers of his description, have been grossly deficient in omitting, to give some distinct notion of what is meant by the word *idolatry*, previously to charging millions of accountable beings with the practice of "abominable idolatry, of all other vices most detested of God, and most damnable to man."—(*Homil.*)

In the same twenty-third paragraph, your correspondent, after giving pretty correctly the passage from the creed of the Roman Catholic Church, set forth by Pope Pius IV., in fulfilment of the order of the Council of Trent, favours his readers with a piece of Latin, which he calls "the words of the decree of the Council of Trent," but which is a garbled imitation, instead of being "the words of the decree." Although some of the printed words are nonsense, and there is a transposition of a point, which would make the original appear to place the worship of Christ and the saints upon an equal footing: yet the translation which he gives, is better in keeping with the spirit of the decree; though still, in that translation, the point is not introduced, and the distinction between the adoration of Christ, and the veneration of the saints, is not so strongly marked as it is in the original. Upon this, however, I shall not rest an argument. God forbid I should be driven to the wretched shift of endeavouring to sustain a calumny upon, perhaps, a printer's mistake. From all this, he states:

"Now, the honour and veneration of the images of Christ, &c., thus provided for by the highest authority of the Roman Catholic Church, as indispensably obligatory, we know to be held and taught in that church, to be not such as is due to God.

"The second Council of Nice, A. D. 786, which is referred to by the Council of Trent, on this subject, did assert the direct worship of images; declaring, at the same time, that it should not be Latria, which is due only to God, but merely an honorary adoration."

Hence, we have the writer's testimony, or admission, for the following points:

First. That Roman Catholics pay to the one only God of the Scriptures, a purer worship than they pay to any other being.

Second. That the worship which they pay to this God, is a kind which is given exclusively to him, and which we call adoration, to distinguish it from any other.

Third. That they admit a certain kind of worship to be paid to images, which is very different from that which they give exclusively to God, and which they assert is consistent with giving that purer and exclusive worship of adoration to God alone.

Fourth. That there are different and distinct degrees of religious worship.

Fifth. That however erroneous Roman Catholics may be, in their appendages of the worship of one only God, of which the worship of images is one, there is a wide distinction to be taken between them and those who worship fictitious deities, in idols in which they may be supposed to reside.

Sixth. That Roman Catholics are not polytheists, for they believe in the existence of only one God, to whom, exclusively, they pay adoration.

Seventh. That there exists an important difference between Roman Catholics, who pay to images a certain kind of worship, and idolaters, who give to their idols a worship terminating in those idols.

Eighth. As also between Roman Catholics and those idolaters, who through their idols worshipped the unknown God.

Ninth. That Roman Catholics do not believe any divinity to reside in their images.

Tenth. That they do not believe any power to reside in the images.

Eleventh. That the honour which is shown to the images of Christ, is referred to the original, so that through the image Christ is adored by Catholics.

Twelfth. That through the images of the saints, Roman Catholics venerate the saints whose similitude the images bear, so that the honour shown to the image, is referred to the original.

Upon these twelve points, the author of the essay and I appear to be perfectly agreed: but I must correct a mistake of his, in the passage just quoted last above, where he asserts that this honour and veneration of the images, &c., is "indispensably obligatory." Such is not the fact, nor is such a provision made. A person might be, during all his life, a member of the Roman Catholic Church, and never be obliged to pay either honour or veneration to any image: but he would cease to be a member of the church, by deliberately denying that it was lawful to pay *due* honour and

veneration to either the images of Christ, or of the saints. Should he assert that they ought to be adored, in the sense in which I use the word, he would also cease to belong to the church, for he would thus assert idolatry, or that *undue* honour should be given to them. Every Catholic is bound to believe the true doctrine; but every Catholic is not "indispensably obliged" to practise every religious duty which he may lawfully practise, if he pleases. Your correspondent is very liable to mistakes.

I remarked before, upon the garbled extract which was given to us by the writer, as "the words of the decree of the Council of Trent, enacted at its twenty-fifth session," upon this subject. In a note to paragraph 23, he is pleased to state, that, for those decrees, Father Paul's history is his authority; he is, moreover, pleased to assert, that neither Mr. Charles Butler, nor B. C., can make good their insinuations against the correctness of that history: and especially asserts, that "it cannot be shown that Father Paul has not correctly reported the decrees passed by this Council." He states that, several years ago, he did himself look over them in Pallavicini's work; and "believes that, *in this respect*, there is no MATERIAL difference." He then insinuates, that Pallavicini might be biassed to the Catholic side, and then confirms the whole by adducing, in support of the correctness of Father Paul, *an attested copy of the original acts of the Council*, preserved in the library of Cambridge University, in England.

Now, the question is not, by any means, as to whether either of those writers, Father Paul, or Pallavicini, gave a correct history of the proceedings, debates, and, if it pleases you, the intrigues at the Council; the question is a far more simple one, and much more easily decided: whether the extract given by your correspondent, contains "the words of the decree?" A decree is a public document, every word of which should be given, when quoted, as "the words;" and then the suppression of any portion of "the words," is the most unpardonable dishonesty. When I saw your "Protestant Catholic's" note, before I read the decree, my suspicions were excited, and I began to consider why such stress was laid upon proving, what no person would be disposed to call in question, that the public document was correctly given. I next observed, that even your curiously named friend manifested extreme caution in asserting that the documents were reported in the same words in both historians, for he would only vouch upon a distant recollection of several years, and to there being, *in this respect*, no MATERIAL difference. But, why should there be any difference, if they were both honest? They had only to copy the *words* of a public document. Then, as if the writer was fully aware that a difference would be discovered, he prepares his readers to distrust Pallavicini, and next he proceeds to strengthen Father Paul. It was now too manifest to me, that your correspondent was aware of a difference in the document, as given by each of the historians. Was it, here honest in him to quote as unquestioned, a doubtful document?

It is one of the best principles of evidence that no secondary testimony shall be admitted when primary testimony can be had; and it is also a practical maxim that secondary testimony, even when admitted, shall not weigh as much as that which is primary. Both those historians are secondary witnesses. An attempt is next made by him, it is true, to give us primary testimony, but at second hand; *an attested copy* through *Dr. Marsh*. The attested copy might be correct and Dr. Marsh might have misquoted; this I state, not to insinuate that he did, but to illustrate my positions; therefore, this statement of your correspondent gives us no primary testimony. The *attested copy* would be testimony of this description, not in its strictest, but in its usual and practical meaning. What is an attested copy? One testified to be correct, by a public officer who is solemnly bound, and trustworthy, and having the means of ascertaining its correctness fully in his power Let us apply this to the Cambridge copy. Upon the very face of the case it is difficult to believe it to be what your correspondent says. Because at the very time of the session of the Council, the laws of England prohibited under the most severe penalties, any intercourse with the only officers of the See of Rome who could give the attestation: and the See of Rome had excommunicated the persons who were the officers of the University authorized to receive and to preserve the copy. To suppose the fact, then, we must first suppose the officers on both sides to have disobeyed and violated the laws of their respective governments. Even at this day, though Catholics are emancipated, an officer of the University of Cambridge could not legally receive any official document from an officer of the See of Rome.

But, gentlemen, authenticated copies of the public acts and decrees of the Council of Trent are by no means scarce, and two of them, of different editions, now lie before me, one of which I shall leave at the Miscellany Office, during a week from the publication of this letter, so that any person

who thinks proper may satisfy himself of the correctness of the quoted decree.

I shall not then give Pallavicini against Father Paul; but I shall give primary evidence, by giving from an authenticated copy of the acts of the Council, "the very words of the decree," taken from an edition printed at Trent in 1745, with the regular testimonies and licenses, and moreover found to agree, upon comparison, with the various quotations and transcripts in all public documents and standard works which regarded the same topics, printed in several Catholic countries, and with various other authenticated printed copies of the acts of the Council published in other places.

Extract from the Decree of the Council of Trent, concerning the invocation, and veneration and relics of Saints, and concerning sacred images, passed in the 25th Session, celebrated on the 3d and 4th days of December, 1563.

"Imagines *porro* Christi, *Deiparæ* Virginis, *et aliorum* sanctorum, in templis *præsertim habendas, et* retinendas, eisque debitum honorem, *et veneration*em impertiendam, non quod *credatur* inesse *aliqua* in eis Divinitas, vel virtus, *propter quam sint colendæ; vel quod ab eis sit aliquid petendum, vel quod fiducia in imaginibus sit figenda: veluti olim fiebat a Gentibus, quæ in idolis spem suam collocabant;* sed quoniam honos, qui eis exhibetur refertur ad prototypa, *quæ illæ representant*: ita ut per imagines, *quas osculamur, et coram quibus caput aperimus et procumbimus* Christum adoramus, et Sanctos, quorum *illæ* similitudinem gerunt, veneremur, *id quod Conciliorum, præsertim vero secundæ Nicenæ Synodi decretis contra imaginum oppugnatores est sancitum.*"

TRANSLATION.

"*Moreover*, that the images of Christ, of the Virgin *Mother of God* and of *other* saints are to be *kept* and retained *especially* in the churches, and that due honour *and veneration* is to be given to them, not that *it is to be believed that* there is in them any divinity or power; *on account of which they are to be worshipped: or that any trust is to be placed in images, as was formerly done by the Gentiles who placed their hopes in idols;* but because the honour which is shown to them is referred to the originals *which they represent:* so that through the images, *which we kiss, and in presence of which we uncover our heads and kneel down*, we might adore Christ, and might venerate the saints, whose likeness they bear, *that which has been sanctioned by the decrees of councils, but especially of the second Council of Nice against the opposers of images.*"

In this extract I have marked in *Italic letters* the parts omitted by this man, who with such effrontery declared that "it cannot be shown that Father Paul has not correctly reported the decrees passed by this Council!!!" Be it remembered, that the object of this writer was to show, that there was no misrepresentation in charging Roman Catholics with adoring images, in like manner as the pagans did; and that in several Protestant writers, the overt acts, of kissing, uncovering the head, and kneeling, are relied upon as evidence of the intention of adoration. Then look at the parts omitted, and say if this was not flagrant, unjustifiable garbling.

There is, however, great difference between even Father Paul and your correspondent. The former did not undertake nor profess to give "the words of the decree;" he had more prudence than to expose himself to the necessary result. This writer could not then have stated with truth that he took the "words of the decree" from the historian, who did not profess to give them. Father Paul wrote in Italian, and his work was translated into English by Sir Nathaniel Brent. I have not seen an Italian copy, but I presume the English to be correct, as both the original and the translation were procured to be made and printed by the English government. The translation gives no Latin words of the decrees, which were written in Latin. I suppose, therefore, the Italian original gave none: where then did your correspondent get the Latin which he gives? It is evidently taken from the Latin of the original decree, for the words, so far as they are given, are the same; yet Father Paul does not give this Latin; therefore it was not copied from him: neither is the English that of his translators, which is the following:—

"Concerning images, that those of Christ, of the Virgin, and of saints, ought to be kept in the churches, and to have due honour given them; not that there is any divinity or virtue in them, but because the honour redoundeth to the thing represented, Christ and the saints being worshipped by the images, whose similitude they bear; as has been defined by the Councils, especially in the second of *Nice*." (Edit. London MDCLXXVI. p. 751.)

Where then did your correspondent get either his Latin or his English? For it is pretty clear he got [them] neither from Father Paul, nor from Sir Nathaniel Brent. Perhaps Dr. Marsh helped him from the *attested copy of the original acts*, out of which in the process of time, the moths had eaten a few words. But it is for your veracious correspondent to say why he fathered the "words of the decree" upon Father Paul, who was too cunning to lay himself open to such exposure. Perhaps you can make another *point* of this.

I am, gentlemen,
Your obedient, humble servant,
B. C.

Charleston, S. C., June 6, 1839.

LETTER VII.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

Tum vero ardemus scitari, et quærere causas,
Ignari scelerum tantorum, artisque Pelasgæ.
Prosequitur pavitans, et ficto pectore fatur.
VIRGIL, Æneid II.

Now blind to Grecian frauds, we burn to know
With fond desire the causes of his wo;
Who thus, still trembling as he stood, and pale
Pursued the moving melancholy tale.
PITT's translation.

GENTLEMEN:—It is an extremely unpleasant task to come in contact with a writer like "Protestant Catholic," not so much because of his amusing name, but because of his multiplied errors. Leaving him to settle his differences with Father Paul, in the best way that he can, I now must confront him with St. Thomas.

He tells us in the same paragraph, 23, concerning this holy Doctor,—

"Thomas Aquinas, who wrote several centuries after the second Nicene Council, asserted for the images of Christ, &c., placed in the churches, the direct worship of Latria; alleging that the same acts and degrees of worship, which were due to the original, were also due to the image; on the ground, that to worship the image with any other act than that by which the original was worshipped, was to worship it on its own account, which is idolatry."

They who are acquainted with the works of the angelic Doctor of the schools, will find this subject treated in his *Summa Theologiæ*, part iii. quæst xxv., article 3. *Utrum imago Christi sit adoranda, adoratione latriæ.* I shall leave this work at the Miscellany Office, during a week from the day of publication of this letter, and it will be seen by any person who chooses to refer to the article, that the above extract contains five distinct untruths; for in the first place, Thomas Aquinas does not assert for the images the *direct* worship of Latria; in the next place, he does not give the ground here alleged, but others of a description by no means like it; nor does he state that it would be idolatry to worship the image with any other act than that with which the original was worshipped; nor does he assert that it would be idolatry to worship it on its own account; nor has he any passage which warrants the &c. after the word *Christ.*

The ground upon which St. Thomas founded his proposition, is a philosophical, not a theological topic, and upon a principle laid down by Aristotle in the second chapter of his book "On Memory and Recollection;" which is in substance, that the image brings to the mind what it was formed to represent, and, that the mental acts regard not the materials which produce the recollection and excite the feelings, but the original object to which those recollections and feelings are directed: and St. Thomas, applying this principle to the images of Christ, says, that since the memory and devotion have Christ, and not the image for their object, the worship of adoration which is due to the Saviour might be indirectly paid to those objects.

Your notable correspondent then makes an attempt to place Cardinal Bellarmine in contradiction to Thomas Aquinas, and for that purpose makes the following statement.

"On the other hand, 'Ita ut ipsæ terminent venerationem ut in se considerantur et non solum ut vicem gerunt exemplaris,' the language of Bellarmine,* places this matter in a different, but still a very perplexing light. His object is to vindicate the Church from the reproach of worshipping images with the worship given to God. He assigns them, therefore, an inferior worship, which might be all their own. The difficulty is not thus removed."

In this reference he has very carefully quoted the Latin, and pointed out the place: the chapter, indeed, contains all the words that he quoted, but it contains others besides, which he does not give, and which he ought to have given, but which I shall take leave to supply.

Two authors writing upon the same subject and viewing it in the same manner, contradict each other, when one asserts exactly what the other denies. Cardinal Bellarmine treats of the same subject as does St. Thomas. But in chap. xxi. of book ii., On images, &c., the Cardinal considers them without their being so completely overlooked, as that the mind of the observer is altogether occupied with the original which they represent. In part iii., q. 25, art. 3, St. Thomas considers them, the mind being altogether occupied with the originals, whose recollection they excite. They do not both here view the subject in the same manner; they do not in fact examine the same question. But in chapter xxiii. of the same second book, the Cardinal takes exactly the same question of which St. Thomas treats. If your correspondent were animated by a spirit of justice and candour, he would have found in this chapter the ground of comparison, and had he made it, he would have discovered agreement and not contradiction. Mark what Bellarmine writes in this chapter xxiii. After laying down his proposition, he gives the following as his first reason.

"Ac primum, quod imago possit coli impro-

* Bellarm. De Imag. 1. 2, c. 21.

priè eo cultu, quo ipsum exemplar, probatur; nam aliquando imago accipitur pro ipso exemplari, et ea, quæ fierent circa ipsum exemplar si adesset præsens, fiunt circa imaginem, *mente tamen defixa in exemplari.* Sic concionatores alloquuntur imaginem crucifixi, eique dicunt tu nos redemisti, tu nos Patri reconciliasti; ista enim non dicuntur imagini, nec ut lignum est, nec ut imago est, sed ut accipitur loco exemplaris, id est, dicuntur ipsi Christo, cujus tamen imago vicem gerit, quemadmodum etiam in die Parasceves cum crucifixus paulatim detegitur, et ostenditur, et adorandus proponitur, illa omnia per imaginem, ipsi Christo vero exhiberi intelliguntur, tunc autem propriè nullus honor defertur imagini, sed soli exemplari; tamen impropriè dici potest ipsa etiam imago honorari."

"And first, it is proved, that an image might be worshipped, not on its own account, with the same homage as the original, for sometimes, the image is looked upon as in place of the original itself; and the same things which would be done regarding that original, if it were present, are done regarding the image, *the mind being, however, fixed firmly upon the original.* Thus preachers address the image of him crucified, and say to it, 'Thou hast redeemed us, thou hast reconciled us to thy Father,' for these things are not said to the image, either as it is a piece of wood, or an image, but as it is looked upon as being in place of the original, that is, they are said to Christ himself, whose place, however, that image holds; as also on Good Friday, when the crucifix is gradually uncovered, and exhibited for adoration; all those things are understood to be exhibited to Christ through the image: then indeed on its own account, no honour is paid to the image, but to the original only; but yet, though not on its own account, it might be said that the image is honoured."

He next proceeds to show that the mind is also frequently drawn through the image to the original, so that this latter only is viewed, not indeed as in the place of the first, but represented by it, and as if clothed with the image: in such a case the image is adored; *per accidens tamen, quia ipsa nec est suppositum quod adoratur, nec ratio adorationis, sed quiddam adjunctum,* "indirectly, because it is not the object which is adored, nor the cause of adoration, but it is something joined to what is adored:" he gives as an example: when a king clothed with his robes receives homage, the royal dignity is the cause of the respect, the person of the monarch is directly respected, and the robes are indirectly (per accidens) honoured, because they are so joined to him, that it is in them his person is seen. So that the adoration of Christ, through the image, is by some called an indirect adoration of the image itself, just as the homage paid to the wearer of the robes, is said to be an indirect homage of the robes themselves.

So far from contradicting St. Thomas, the Cardinal in this very chapter in the paragraph next but one after this latter explanation, mentions the opinion of this angelic writer, and after examining his statements, shows that this very explanation agrees with the position laid down in his work: and in chapter xxv., after stating the opinion of St. Thomas and other writers, as explained by Gabriel, he adds, *quod si ita est, omnes convenimus,* "but if this be so, we all agree."

Thus all our writers agree that when the mind is carried through the image to the original, the homage which is paid is directed exclusively to that original, and by no means whatever to the statue or image from which the mind received its impression and direction. The various modes of expression in different authors, must be construed by the general character of their age, and style, and education; there will frequently be found a difference of phrase, but not a difference of sentiment. Thus the Council of Trent viewing the subject in the same light agrees with both of those writers, when it states that "through the images" "we adore Christ, and venerate the saints whose likeness they bear."

But images might be considered in another light, viz., as they are memorials of their prototypes or originals. In this view they are more than their materials, but less than their originals: as the statue of General Washington, at Raleigh, is more than a mere block of marble, more than a mere work of art; but, certainly far less than the father of our country. No American, with well regulated feelings, would treat the Apollo Belvidere with equal attachment as he would this production of Canova, though as a work of art, the Apollo is more excellent. Place them side by side, and the citizen who looks with mere admiration at the one, will feel something like affection for the other. It was not a mere regard for the image as a work of art, but that regard blended with respect and love for the memory of the great original, that urged the legislature of North Carolina in 1821 to pass the following statute.

"Chap. 1088.

"An act making it an indictable offence to injure or deface the Statue of General Washington.

"*Be it enacted, &c.*, That if any person or persons hereinafter shall knowingly spit upon, or in any way stain or designedly injure, or in any manner deface the Statue of General Washington, erected by the General Assembly of this State, he, she, or they shall be guilty of an indictable offence, and, upon conviction, shall be fined and imprisoned at the discretion of the court before whom the trial may be had."—*Taylor's Revisal.* p. 18.

Thus family pictures and images, are memorials which naturally create a claim

upon the affections, even viewed in themselves and without actual recollection of their originals. Cardinal Bellarmine in chap. xxi. of Book ii., views the images in this light, and says that as such, they do deserve from us properly and on their own account, as memorials of Christ, &c., a proper veneration: but not adoration, or *latria*. His proposition is in the following words; I print in Roman letters the parts omitted by your correspondent.

"Imagines Christi, et sanctorum venerandæ sunt non solum per accidens, vel improprié, sed etiam per se propriè, *ita ut ipsæ terminent venerationem, ut in se considerantur, et non solum ut vicem gerunt exemplaris.*"

"The images of Christ and of the saints are to be venerated not only indirectly, or improperly speaking, but properly on their own account: *so as that the veneration terminates in them, considered as what they really are, and not only as they hold the place of the originals.*"

In this light also, as the Cardinal remarks, they were viewed by the second Council of Nice when it forbid them to be worshipped with *latria* or adoration; but stated that they ought to be venerated with the same respect which is paid to the book of the gospels, to the holy vessels, such as the chalice, the pix, &c. Such as was paid to the ark of the covenant with the images of cherubim, &c., in the old law. Yet still, in the same chapter, Bellarmine remarks, that the veneration paid to the image is because of the sanctity of the original, so that though respect be directly given to the representation, its cause is found in what is represented. If you will take the trouble of looking into St. Thomas 2nda 2æ. quæst. xciv. art. ii., you will find that he takes a wide distinction between the image of Christ and those of the saints; and keeping this distinction in mind, turn over to 3tia. quest. xxv. art. iii., for the image of Christ, and art. v., for the principle respecting the images of the saints, by analogy from the answers regarding their relics,—you will find how completely he agrees with Bellarmine, and with the second Council of Nice, which was held 540 years before his birth, and with the Council of Trent, which was assembled about 260 years after his death.

I shall now state our doctrine, which your correspondent has endeavoured to perplex. 1. Christ ought to be adored, because he is God. 2. The saints are not to be adored, for they are not Gods. 3. But as the holy friends of God, they deserve from us the homage of our religious respect, honour, and esteem. 4. An image of Christ, or of a saint has no inherent sanctity, yet viewed as a memorial of Christ or of the saint, it, on that account, derives from its connexion with the original which it represents, an intrinsic value which makes it venerable and respectable; yet it is not when viewed in that light to receive the same homage, that the original deserves. 5. But it frequently happens that in contemplating the image, the mind is carried altogether to the original, and the homage due to Christ or to the saint is then paid directly to our Redeemer, or to his friend, but through the image, which is thus said indirectly to receive the homage due to the original. Such is the doctrine of the two councils and the two writers whom "Protestant Catholic" has misrepresented. It is very easy for a man to create confusion, and then to complain of its existence. Such has been the unbecoming conduct of the writer who complains of [a] "perplexing light" produced by his own shiftings.

But I have not yet cleared away all his misrepresentations, in this second essay. In paragraph 24, he confines himself to "the images *or pictures* of the Virgin *Mary*, and other Saints." And this he inserts within crotchets, as if it were a quotation. From what does he quote it? The creed of Pope Pius has, even upon his own showing, in paragraph 23, "the images *of Christ* of the *Mother of God, ever* Virgin, and *of the* other saints." I have marked in italics in each phrase, the words omitted in the other. Could it be from what he calls "the words of the decree?" I shall exhibit his crotcheted sentence and what he says he copied from Father Paul, "the images or *pictures* of the Virgin Mary and *other* saints"—"the images of *Christ*, the Virgin Mary and *the* saints." Father Paul omitted the word *other* before saints, that he might leave room thus to exhibit us as believing that the blessed Virgin was not one of that class: when it suited your curious correspondent's purpose in giving "the words of the decree" he omits it, I should suppose for the same object: but now, in paragraph 24, he seeks another object to attain which that word *other* is introduced, and the word *Christ* is omitted. I shall now state facts, and I think I need scarcely make an inference to exhibit the dishonesty of intention.

In paragraph 23, the writer states that "Thomas Aquinas asserted for the images of Christ, *&c.*, placed in churches the direct worship of Latria," the *&c.*, placed after the word *Christ* evidently conveys an idea of some adjunct, and the reader naturally asks what that adjunct is. And as naturally concludes it must be what followed the word *Christ* in the two former passages which is, "of the Virgin Mary and the saints," so that without printing the proposition at full

length, the *&c.* leads him to believe that Thomas Aquinas asserted the direct worship of Latria for the images not only of Christ, but also of the Virgin and of the other saints. With this fact before the reader, it now becomes necessary to inform him, that so far from making this assertion, St. Thomas of Aquin distinctly excludes the images of the saints from that worship which he asserts for the images of Christ!! There was a great clamour raised in England, in 1640, about the insidious nature of an *&c.*, which the convocation introduced in their sixth canon, at the end of a clause in an oath tendered to the clergy; of which the poet Cleveland writes:

"I cannot half untruss
Et cœtera, it is so abominous."

In paragraph 24, omitting all mention of the images of *Christ*, he merely mentions what his *&c.* unwarrantably introduced, together with what he now introduces for the first time, *pictures*, and he asserts that to "the images or pictures of the Virgin Mary, and other saints," "we are required to give in our churches" "due honour and veneration," and the religious honour due to them is by some of our own writers considered to be Latria, "honor sive cultus soli Deo exhibendus," "*the worship or honour due to God alone.*" Not one of our writers ever was guilty of such blasphemous nonsense. And yet, I have little doubt but that the person who had the hardihood, &c. . . . . to publish this, is looked upon as a holy and zealous man!!! The miserable little compilation, which gave rise to this discussion, was innocence itself when compared with a production like this. Mark the gross folly which is imputed to us! We are made to say that *Latria*, "adoration" is due *only* to God, and in the same breath to say that it is due *also* to the image of a saint!! I feel degraded at being brought to examine such a libel upon common sense, as well as upon common religion, and common honesty. I address you as gentlemen; Editors of the Gospel Messenger, do you not blush at having permitted this to soil your pages?

His next assertion is, that others of our writers state, that this religious honour due to "the images or pictures of the Virgin Mary, and other saints" is dulia, or *the honour, or worship, or service, which is paid to man by reason of some dignity, holiness, virtue or goodness:* or, as the words of Aquinas thus literally rendered, define it, "honor, vel cultus, vel servitus quæ exhibetur homini, ratione alicujus dignitatis, sanctitatis, virtutis, vel bonitatis."

Who those other writers are, he does not state. Yet I shall not therefore say he has invented it. I have no hesitation in admitting that what he describes as *dulia*, is such homage as we believe might be lawfully paid to the saints; and that, if not the image itself, but the saint *through the image*, be considered, this assertion of his might be admitted; and in this sense some of our writers do allow it can be used. I shall also state, that I cannot find in the Sum of St. Thomas, which I have carefully examined, that definition of *dulia* which he exhibits as "the words of Aquinas, thus literally rendered define it." Yet I admit it to be sufficiently correct. As his edition of Thomas Aquinas differs so widely from those to which I have recourse, I shall describe these latter. One is a thick folio, 1 vol., Parisiis, MDCXXXIX., and the other 18 volumes, 12mo, Patavii, MDCCLX.

In paragraph 25, he appears to stand upon more solid ground. He had hitherto been only constructing gradually what he now rests upon with confidence. "In this ADORATION, then, this due honour and veneration given to the images of the virgin mother of God, and the saints," in their churches, do Roman Catholics "violate the second of God's commandments?" Here is then a bold, unqualified assertion openly made of what has been distinctly contradicted by all our writers, that we *adore* the images of the Virgin Mary and other saints. Upon what ground does he make it? His first assertion was correct, that we believe "that images of *Christ*, of the mother of God, ever virgin, and of other saints, were to receive due honour and veneration." He stated, and truly, that this was founded upon a decree of the Council of Trent; that decree laid down that they were *not to be worshipped, because of a belief that there was any divinity in them, nor was any trust to be placed in them, as the Gentiles placed trust in their idols*, but *Christ was to be adored through the image: the honour shown the image was to be referred to Christ, the original, who was really, truly, and properly adored*, because he is God: the honour shown to the images of the blessed Virgin and other saints was to be referred to their originals, the saints, *who were venerated*, not adored. Here, then, the Council gave us two classes and two acts: Christ to be adored, and the Virgin and other saints to be venerated. The first dishonesty was in making three classes, instead of those two. Father Paul omitted the word *other*, by which the Virgin and other saints were shown to belong to one class, and gives us only the words, "the images of Christ, of the Virgin, and of saints," so as to destroy the classification of the Council. The next dishonesty was also that of Father Paul, in omitting the two

verbs used by the Council—*adore*, which referred to Christ, and the verb *venerate*, relating to the saints, and by substituting a generic verb, which embraces adore and venerate, viz., *worship;* and thus, by this trick, was the distinction of the Council destroyed. Your correspondent is next guilty of misrepresenting the words of St. Thomas of Aquin, who states that, through the image of Christ, "adoration" or *latria* might be paid to Christ himself, who is God; and distinguished his image from that of the saints, to whom no adoration was due, nor was any due to their images. It would be too glaring a forgery to insert "the words" which his work did not contain; but the adding of an *&c.*, under the special circumstances of the case, answered the same purpose, and was unwarrantably recurred to. The effect of this trick was to go a step farther than Father Paul did, who merely exhibited the Council teaching that all those images were to be worshipped; but your correspondent, undertaking to show the meaning of the verb *worship*, exhibits St. Thomas teaching that they are to be adored with Latria, or the adoration due to God alone. The next piece of dishonesty consists in omitting the word *Christ* in the conclusion, which was the only word with which *adoration* was conjoined in the premises, and keeping *adoration*, and making it now agree with *pictures*, which were not in any part of the premises, and *images of the saints*, with which it was not connected by any true assertion in the premises, but to which it was unfairly connected by the studied equivocation of substituting the generic verb *worship* by Father Paul, and the dishonest attempt of showing from St. Thomas, that worship meant "adoration," *latria*. This process reminds me of a French distich, which I recollect somewhat imperfectly; and a better Eastern scholar, perhaps, can supply the old Arabic word, which has totally escaped my memory, but for which I give a substitute, *almacra*, which is not very unlike the true one.—The poet is criticising a Spanish writer, who derived the Spanish word *Caballo*, "a horse," from the Arabic one for the same animal.

"*Caballo* vient d'*Almacra*, sans doute,
Mais il y a etè bien changè dans sa route."

"*Caballo* is derived from *Almacra*. without doubt,
But it has been strangely metamorphosed on its route."

As Sancho would say, "the mother that bore it, would not know it." Indeed, gentlemen, we can scarcely ever recognise our own doctrines in your dresses. Your writers might be very good poets, but with both our hands we vote against their claim to be admitted as historians.

I shall now try your curious correspondent by a few of his own assertions, *versus* a few of his own assertions; and leave to you and himself to determine which is the true Sosio.

"Now the honour and veneration of the images of Christ, &c., thus provided for by the highest authority of the Roman Catholic Church, as indispensably obligatory, WE KNOW *to be held and taught in that church to be* NOT SUCH AS IS DUE TO GOD."—(Paragraph 23, p. 74, March.)

"They are required to give them (the images or pictures of the Virgin Mary, and other saints) in their churches, 'due honour and veneration;' and the religious honour due to them is considered by some of their own writers to be Latria 'honor sive cultus soli Deo exhibendus,' *the worship or honour to be given to God alone.*"—(Paragraph 24, p. 75, March.)

"The second was treated as a continuation of *its* subject prohibiting the worship of *image* gods; and as images were NOT worshipped as gods by the church."—(Paragraph 25, p. 76, March.)

"*Venite adoremus* is the express language of the Roman Missal: Come, let us adore. *Thou shalt not adore nor serve them*, is the language of their translation of Scripture. Roman Catholics will say they are not served; will they say that they are not adored? The language of the passage, as quoted by themselves, adore *nor* serve, not adore *and* serve."—(Note to paragraph 25, p. 76.)

Now, good gentlemen, if our writers, to the knowledge of this man, required for those images the honour to be given to God alone, how could he know that our church held and taught that it was *not* honour such as is due God?

To this I may add another paragraph.

"The second Council of Nice, A. D. 786, which is referred to by the Council of Trent on this subject, did assert the direct worship of images; declaring, at the same time, that it should not be Latria, which is due only to God, but merely an honorary adoration."—(Paragraph 23, p. 74, March.)

In my last letter I enumerated twelve propositions upon which he and I appeared to be fully agreed, and I showed in his essay the grounds for my assertion that he taught those propositions. Allow me, therefore, to use them as his assertions, and to continue the contrast.

"First. That Roman Catholics pay to the one only God of the Scriptures a purer worship than they pay to any other being."

"Second. That the worship which they pay to this God is a kind which is given exclusively to him, and which we call adoration, to distinguish it from any other."

"Christians under the denomination of Roman Catholics, like other Christians, worship the one true God of the Scriptures. But their Church has authorized a use of images in their places of worship, that would make a certain kind of

worship paid to them consistent with the purer and exclusive homage which Jehovah demands for himself."—(Paragraph 23, p. 73, March.)

"Do Catholics, then, thus dishonour Christ, the only mediator, and by giving to creatures the worship due to God alone, make themselves guilty of direct idolatry? To Protestants it cannot but appear that they do."—(Paragraph 9, p. 49, February.)

"That they who use such worship as that of which I have adduced the several specimens selected, give to the creatures the worship due to God alone, will not, at first view, admit of question; nor is it easy, even on a closer consideration of the matter, to separate the reproach of *direct idolatry* from prayer addressed in the same litany to God and to the many canonized saints, arbitrarily determined to be capable of hearing and answering prayer, and as arbitrarily pronounced to be the blessed attendants of the Divine presence."—(Paragraph 9, p. 50, February.)

I shall at present adduce but one or two other passages. I first give two propositions from my last letter, as containing his assertions.

"Fourth. That there are different and distinct degrees of religious worship.

"Fifth. That however erroneous Roman Catholics might be, in their appendages of the worship of one only God, of which the worship of images is one, there is a wide distinction to be taken between them and those who worship fictitious deities, in idols in which they may be supposed to reside."

"His *dulia* might be an *inferior* worship: but if it was worship at all it was idolatry."—(Paragraph 23, p. 75, March.)

"And the religious honour due to them is considered by some of their own writers to be *Latria*, the worship or honour to be given to God alone; by others *dulia*, or the honour, or worship, or service which is paid to *man* by reason of some dignity, holiness, virtue or goodness."—(Paragraph 24, p. 75, March.)

This is rather a bold stroke, where we are told that there are degrees of worship superior and inferior; and that to give any worship at all is idolatry, whether it be the worship due to God, or paid to man. The exhibition which I give here is not by way of refutation. It is merely to ask your correspondent to reconcile his own assertions, as consistency is creditable. When he has disposed of these I have a few more at his service. I merely threw them in now, to fill my sheet, as I wish to leave untouched the next subjects, in treating of which, I must show how very widely different are his notions of mythology and of theology from those of, gentlemen,

Your obedient, humble servant,

B. C.

Charleston, S. C., July 13, 1829.

LETTER VIII.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

Iris! descend and what we here ordain
Report to yon mad tyrant of the main.
Bid him from fight to his own deeps repair,
Or breathe from slaughter in the fields of air.
If he refuse, then let him timely weigh
Our elder birthright, and superior sway.

* * * * *

"What means the haughty sovereign of the skies?"
The King of Ocean thus, incensed, replies;
"Rule as he will his portioned realms on high,
No vassal god, nor of his train, am I.
Three brother deities from Saturn came,
And ancient Rhea, Earth's immortal dame:
Assign'd by lot, our triple rule we know;
Infernal Pluto sways the shades below;
O'er the wide clouds, and o'er the starry plain,
Ethereal Jove extends his high domain;
My court beneath the hoary waves I keep,
And hush the roarings of the sacred deep:
Olympus and this earth in common lie;
What claim has here the tyrant of the sky?"

POPE'S ILIAD, Book XV.

GENTLEMEN:—Since much of what follows in the essay of your correspondent, must be explained by a reference to the precepts regarding idolatry, which were given by the Almighty to the Israelites, and of course to the nature of that worship itself, probably it will save much time and trouble, and tend to give us more clear notions upon the subjects of which we treat, should we at once investigate the nature of pagan idolatry.

Your correspondent informs us, paragraph 27, That he has abundant evidence that the Council of Trent misrepresented the heathens: and refers to the Iliad, the Æneid and the Pantheon, in support of his assertion, which is contrary to that of the council. Probably we may yet discover better authority than either of those works. I shall in the first place give the statement of St. Thomas of Aquin, respecting the nature of pagan idolatry, and any person who doubts the accuracy of my translation, can, by applying at the Miscellany Office, consult the original.

"It is to be said, as was before stated, that an undue excess in the mode of divine worship is to be classed under the head of superstition. But this is principally done when divine worship is bestowed on that to which it ought not to be given: but, as we previously observed when we treated of religion, this divine worship ought to be given only to the supreme, uncreated God. And therefore, it is superstitious to bestow it upon any creature whatever. But since worship is paid to God by some sensible signs, for instance by sacrifices, exhibitions, and others of this sort: so also it used to be given to a creature represented by some sensible form or figure,

which is called an idol. Yet this divine worship was given in various ways to idols.

"Some persons indeed, by a certain wicked art, constructed a sort of images, which by the power of devils had certain effects: whence people thought that in the images themselves there was some divinity; and consequently that divine worship was due to them. And this was the opinion of Hermes Trismegistus, as Augustine says in his book viii. *Of the city of God.*

"Others did not pay the worship of the Divinity to the images themselves, but to the creatures whose images they were. And the Apostle touches each of those. (Rom. i.) *And they changed the glory of the incorruptible God, into the likeness of the image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things.* And as regards the second, he adds, *and worshipped and served the creature rather than the Creator.* The opinions of those were of three sorts. Some indeed thought that certain men whom they worshipped through their images, were gods; such as Jupiter, Mercury, and such others. But some persons thought that the whole world was one God, not by reason of its bodily substance, but, by reason of a soul which they thought was God; saying that God was nothing else but a soul governing the world by motion and reason: as man is said to be wise by reason of his soul, not by reason of his body. Whence, they thought the worship of the divinity should be paid to the whole world, and to all its parts; to the heavens, to the air, to the waters and to all other portions of this description. And to these, as Varro said, they used to refer the names and the images of their gods; and as Augustine relates in his seventh book on the city of God.

"But others, to wit, the Platonists, laid down that there was one supreme God as the cause of all things: after whom they placed, that there were certain spiritual substances created by the supreme God, which they called gods, by reason of their participation of the divinity, but we call them angels. After whom, they placed the souls of the heavenly bodies, and under those demons, who were, they said, certain airy animals, and under those they placed the souls of men, which through the merit of virtue, they believed to be assumed to the fellowship of gods or of demons; and they paid the worship of the divinity to all those, as Augustine relates in his book viii. Of the city of God.

"But they said that these two last opinions belonged to physical theology, which the philosophers considered in the world, and taught in the schools. But they said that the other, regarding the worship of men, belonged to fabulous theology, which according to the feigning of the poets was represented in the theatres. But the other opinion concerning images, they said belonged to civil theology, which was celebrated by the pontiffs in the temples. But all these belonged to the superstition of idolatry, whence Augustine says, in his second book, Of the doctrine of Christ, All this is superstitious, whatsoever has been instituted by men to make and worship idols, leading to worship, or worshipping as God, any creature, or the part of any creature."—2da 2dæ, quæst. xciv. art. 1.*

* See App. B.

The authority to which the angelic doctor of the school refers in the above extract, is principally that of St. Augustine, Bishop of Hippo, who flourished in the decline of the fourth and the commencement of the fifth ages. He lived at a time, and amongst associates that still afforded him opportunities of learning from personal observation, facts which are to us now only the subject of remote history: his father was a pagan, and so were several of his companions and friends: and previously to his becoming a Christian, Augustine himself occupied an eminent place as an erudite and respectable scholar and rhetorician. He informs us himself that his work "Of the City of God" was compiled as a reply to the pagans who endeavoured to attribute to Christianity the destruction of Rome by Alaric. This work occupied some years of his life: and in it he enters deeply into the errors of paganism, for the purpose of exhibiting not only its contrast to Christianity, but its folly and criminality. It was published in the midst of pagans, and when several eminent scholars warmly advocated the mythological practices and the ancient philosophy. I therefore rely on its statements as deserving the highest credit. It is too late now, after the lapse of several centuries, for the republic of letters to be insulted by setting up the Iliad and the Æneid, and the Pantheon as equivalent to the testimony of such a writer. They indeed give us the *fabulous theology* or mythology of the poets; but this is only one, and the least useful subdivision of the information required to enable any person correctly to judge of the true nature of the religion of the people themselves. You might just as well refer to Tasso's Jerusalem, Milton's Paradise, and the Lusiad of Camoens, to know the exact nature of the Christian doctrine. O! it is sickening to behold the intoxicated conceit of those who have been forced in childhood to sip the shallow draughts, boastingly brought by meagre empirics, from the stream of knowledge! What a contrast is exhibited in the calm, dignified, and consistent demeanour of the sages, whose lives have been spent under the shadow of those venerable oaks that surround the fountain. One views in astonishment the collection of splendid and accurate charts that have been flung aside in the spirit of overweening pride, by the hardy and courageous adventurers, who infected with the mania of indiscriminate reform, launch out as strangers, upon an ocean which has been navigated for ages. And what name shall we bestow upon those supercilious looks with which they regard

the persons who use information of facts collected by their predecessors?

St. Augustine shows in this work, that the pagans were all polytheists, if not in belief, certainly in practice: he shows that even the followers of Plato paid divine honours to created spirits, whom they called gods, and clearly shows that Cicero was a polytheist, though he condemned the extravagance and absurdity of the civil as well as of the mythological ritual. Besides this, he shows that when the pagans worshipped their gods through images, they paid divine honour to created beings, and though the adoration should not have been directed to the image itself, yet being directed to a creature, and generally that creature was a devil, or some wicked mortal, the act was highly criminal. There is another class of pagans also exhibited, which paid the divine honours to the image itself, by reason of some divinity which they believed to be residing therein as in a body after its consecration, and this divinity was either an imaginary being, a devil, or a deceased human being, which they believed to be invoked to occupy, or evoked to desert the image. Towards the close of his eighth book, he, in chapter xxvii., finely vindicates the Christian honour of the martyrs and of their remains, contrasting the veneration which is shown to them with the divine honours which pagans paid to their imaginary deities.

In order then to come to distinct and satisfactory notions of the true nature of idolatry, I had better hastily view the origin of this crime. It is clear that in the days of Noe, the family, of which he was the head, and from which the human race is derived, had an accurate knowledge of God, and of the worship which should be paid to him. It is also clear that at the period of the erection of the tower of Babel, about one hundred and twenty years later, men had but one language, but at this period, they became divided in their tongues, and formed separate nations. The most ancient records point out to us Chaldea and Egypt, as subsequently the two principal nursing-places of the human race; and the earliest exhibitions of religion, different from that derived through Noe, are manifested in those two countries. There is a large body of evidence to show that the first error which was generally admitted after the corruption of the original traditions, consisted in a belief that there existed a universal soul which animated the world. It was manifested, they thought, in the activity of fire, the fertilizing or the overwhelming power of water, the productiveness of the earth; the menace of thunder and the fury of the wind. Man forgot the Lord of nature even in the contemplation of his works. Local circumstances gave direction to the mind of the worshipper, and whilst the Chaldean adored the soul of the universe in the stars which he observed, the Egyptian saw its influence in the waters of the Nile, and in their connexions, whilst the Persian viewed the glories of the sun, and paid his homage to the element of fire. The natural alliance between the appearance of the heavenly bodies and those changes of the weather, an acquaintance with which was so necessary to an unsheltered and agricultural people, as well as the regularity of the phases and motions which those stars exhibited, added to the brilliancy of their aspect, made "the army of heaven," as they were soon called, an object of the earliest wonder and veneration for a people who found, as they believed, their most important concerns influenced by this heavenly host, of which the sun was king, and the moon was queen. It was but a step, and that easy and natural, to view each prominent light as an individual, guided by its own genius, and that genius the portion of the universal soul which animated and watched over this luminary alone. Thus the Creator was forgotten, and the created objects received the homage which was due only to him. The entire was a gross error, which is finely described in the following passage of the book of WISDOM, which, you, gentlemen, have thought proper to reject from amongst the inspired writings, but which you still admit to be read for instruction of life and manners, and which you of course believe to be at least the testimony of a respectable and well-informed witness, regarding an important and public fact, the existence of which he was then more competent, than we now can be to ascertain.

"1. But all men are vain, in whom there is not the knowledge of God; and who by these good things that are seen, could not understand him, that is, neither by attending to the works have acknowledged who was the workman:

"2. But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world:

"3. With whose beauty if they, being delighted, took them to be gods, let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things.

"4. Or if they admired their power and their effects, let them understand by them, that he that made them is mightier than they:

"5. For by the greatness of the beauty, and of the creature, the Creator of them may be seen, so as to be known thereby.

"6. But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him.

"7. For being conversant among his works, they search: and they are persuaded that the things are good which are seen.

"8. But then again they are not to be pardoned.

"9. For if they were able to know so much, as to make a judgment of the world: how did they not more easily find out the Lord thereof." (Wisdom, chap. xiii.)

Here now was a crime, 1st, because of not giving adoration to the true God; 2d, because of multiplying gods; and 3d, because of giving to a creature the homage which was due only to the Creator. This criminality existed before an image was made; Job mentions this as criminal conduct, in chap. xxxi., as regarded the sun and moon. In process of time the arts of painting and sculpture arose, and were improved: images were then made; the adorers of the several portions of creation expressed in emblematic devices representations of the object of their worship, Baal, Ashtaroth, Anubis, Isis, &c. These representations had no real prototypes, nor were the invented figures similitudes or copies of any of the objects in which the genii were supposed to dwell: but the persons who had the figure made, imagined forth those limbs and features which they thought best fitted to express the qualities of the god whom they adored.

Εἴδωλον or "idolum" is a likeness, and so is εἰκὼν "imago;" but there was an obvious distinction between an emblematic statue for which there was no real prototype, or original from which it could be copied, or to whose likeness it was made; and that statue which was the copy of an original in nature. Hence the words soon came in common usage to be differently appropriated, *idolum* to the representation of a *fictitious God, and imago* to the representation of that which had a *natural prototype*. The worshipper of the fictitious deities was criminal in those times before an image was made, and now when he paid divine honour to his imaginary god, through the idol, his crime was not thereby diminished, but if in his folly he imagined the genius of the sun, for instance, after invocation to reside in the statue of Baal, and then paid his homage to that deity as actually residing in the idol, he was at least more besotted, if not more criminal. The worship due to the deity was generally designated *latria*, and hence the worshipper of idols was called an *idolater*. In this view then, idolatry deprived the Creator of his homage, and transferred it to an imaginary being or to an idol. The author of the Book of Wisdom continues in the subsequent part of his chap. xiii., and in the commencement of his chap. xiv. down to verse 14, to describe this mode of making and of worshipping of idols.

To this was now added a new species of error, which is described in the subsequent verses. The servants of a great man began to pay divine honours to the image of his son; and the next process was paying divine honours to other statues by the wicked custom of law, and by the order of tyrants. The history of the Egyptian, the Grecian, and the Roman people will exhibit the same series of facts; as well as those described in the 22d and subsequent verses of chapter xiv., regarding the unnatural and other criminal rites which accompanied this idolatry. Thus, to take a sketch of the basis of mythology, we find that the heavens and the earth were the parents of Chronos, or Time, or Saturn the father of Jupiter the king of the gods: and when we follow up the explanations of the philosophers, we are brought back exactly to the point from which I set out. The matter of the heavens and of the earth was eternal. Time produced all other things, even the genii who preside over the various parts of the heavens, of the earth, of the air, of the waters, and of the regions below. The genii of the East became the gods of the Greek and of the Roman; their names were changed according to the variety of language; and the worship due to God alone, was given to creatures through the idols, and frequently to the idols themselves: heroes and demi-gods were next assumed into the rank of the celestial and infernal gods, and the rites of divine worship were paid alike to all. The Creator was overlooked, and idols were adored. Gentlemen, if your curious correspondent should take it into his head, from his knowledge of the Iliad, the Æneid, and the Pantheon, to call any part of this statement into question, I beg to inform you that it is not thoughtlessly hazarded; there is abundant evidence to sustain its averments, but I do not deem it now necessary to exhibit an array of testimony, which is at his service.

In this view of pagan idolatry are included, first, the omission of worshipping the true God; secondly, polytheism; thirdly, paying divine honour to created beings, or to imaginary beings; fourthly, the ceremonial of worship was, in its own nature, and in its necessary consequences, generally of the most demoralizing tendency. The created beings were animate, or inanimate; but when this worship was paid to

an inanimate idol, it was generally because of a notion that a divinity resided therein: and that this was apparently the case, and not always gratuitously or absurdly imagined by the vulgar, the various oracular answers given from shrines and idols, especially at Delphos, bear ample testimony. I acknowledge they were impositions, whether merely human, or diabolical, this is not the place to discuss; but they were such as to cause kings and senators and nations to apply for information to the shrine or idol, under the most solemn circumstances, and after the most mature deliberation. We can now form a distinct notion of pagan idolatry.

The Theogony of Hesiod, as well as the other ancient pieces of the Greeks, will confirm this view. I will not assert that there might not have existed some exceptions to the general statement; I shall not say that every man in Greece was ignorant of the nature of the Lord of the Universe; but I do state, that no evidence of their knowledge has reached our day. Socrates, if he knew the nature of God, certainly was deficient in one great point of duty, for he had sacrifice, which is the greatest act of divine worship, paid to the god Esculapius. His disciple, Plato, not only profited by the knowledge of Socrates, but is supposed to have received some communications of the true and enlightening doctrine of the Jews; and his supposed pure Theism, like the Great Spirit of our aborigines, is the idol of modern infidelity. St. Augustine had no extraordinary respect for this best production of the philosophical research of antiquity. Let us observe a mere outline of Plato's system. In his Timæus he lays down as a principle, that the soul or spirit should exist before the body which it is to animate or to govern; from this principle, also, in the 10th Book of Laws, he concludes that God must have existed before matter was arranged, for by his intelligence it was made harmonious in its movements. He exhibits to us the whole matter of the universe as animated and moved by a universal soul, without informing us whether this *Psyche* is God, or a spirit which has been created: we are informed that this universal soul has been distributed amongst the heavenly bodies and the earth; those bodies are then called "divine animals," "celestial gods," &c. Those celestial gods have produced beings who generally invisible, yet have power of manifesting themselves; they are genii, demons, and other spirits, and those lower spirits are the beings commissioned to form man and terrestrial animals, to animate them with portions of soul derived from the stars, &c. He states, that we can neither conceive nor explain the origin of the celestial gods, but that we ought to respect the accounts which we have received from our ancestors, of those beings who, they said, were their parents. Plato believed that matter was eternal; God was not its Creator, but its modeller. Yet, according to his own principle, the soul which animated matter must have previously existed, that is, existed before that which was eternal! Were I to enter into any examination, it would occupy space and time which this present object does not require. This eminent philosopher did not exhibit to us, as the object of our adoration, "the Lord of Hosts," "the Creator of the Universe," but the "celestial gods," or "the genii," &c. But when Christianity was established, and the early Christian writers assailed this idolatry, then, for the first time, the able and ingenious pagans of the Platonic school endeavoured to take shelter under the shield of Christianity itself, by adopting the doctrine of minor and relative veneration, which was ultimately referable to "God the eternal," "the supreme God," &c. Celsus was one of the first who had recourse to this stratagem; Origen gives us his statement; Julian the Apostate went farther, and, as St. Cyril informs us, had the hardihood to say that the pagans adored as their "supreme God," "the Jehovah of the Jews:" and Celsus and Julian are not without imitators. But they were the first who made the assertions, and those assertions were then new and inadmissible. And since truth must continue unchanged through all times, those assertions, though somewhat older at present, are now equally inadmissible.

I feel it to be altogether out of the question, that I should introduce full proofs of my various positions; but yet it is proper that I should, at least, allude to a few of the testimonies which are so abundant, and at hand. *Origen*, in his Homily 8, on Exodus, in expounding the meaning of the phrase "graven thing," or "graven image," which the Septuagint, long before Christianity, translated in Exodus xx. by the word εἴδωλον, gives the distinction which I previously laid down between image and idol: the first being copied from a prototype; the second being the representation of that which does not exist, and is, therefore, "a falsehood," "a lie," "a lying thing," "a deceit," &c., as it is frequently called by sacred writers. *Theodoret* gives the same distinction in Quæs. 38, upon the same passage. *Tertullian* states that εἴδωλον is a diminutive of εἶδος, "*forma*," or *appearance*, to show, by the use of the diminutive, there

was no expression of the prototype; for those diminutives were used either to denote extraordinary affection, or such imperfection as created contempt, (*lib. de idololatria.*) Hence, *Lucian* also calls the shades of the dead ειδωλα, phantasmatic delusions, unreal mockeries: thus *St. Augustine* informs us, in Psalm cxxxv., that, what the Greeks called ειδωλα, the Latins called *simulacra*, which word is derived, not from *similis*, "like," but from *simulare*, "to pretend;" whence St. Jerome, in cap. vii. Oseæ, states that *simulacrum* is opposed to God, as *falsehood* is to truth, because it represents "a false god." I omit several others that lie before me, and proceed to exhibit the same distinction from the Scriptures.

St. Paul, in Col. i. 15, styles the incarnate Son "the image of the invisible God," not ειδωλον, but εικον του θεου του αοραρου; and in Heb. i. 3, "the express image of his person," not ειδωλον, but *character:* no one would translate this by *idolum*, but every scholar would give *imago*. In Exodus xx. 4, the translators who made the Septuagint gives us ειδωλον "idolum," *an idol;* and then ομοιωμα, which is by some rendered "similitudo," *likeness*, by others "simulaerum," the meaning of which we have seen above: in Levit. xix. 4, repeating the precept, Moses tells the Israelites not to follow ειδωλοις, idols, and immediately adjoins "nor gods made by fusion," or "molten gods." In Numbers xxiii. 21, your version gives us, not the translation of the Hebrew, according to St. Jerome, nor that of the Septuagint, but that of the Samaritan, with which the Syriac and Arabic nearly correspond, but to which the Chaldaic paraphrase would appear to be opposed. If there be no distinction between idols and images, I believe it would be very hard to reconcile those various readings; but if we only admit this distinction, the reconciliation is at once effected. St. Jerome tells us that the meaning of the Hebrew is such as we translate it.

"There is no idol in Jacob; neither is there an image-god to be seen in Israel."

You translate it.

"He hath not beheld iniquity in Jacob: neither hath he seen perverseness in Israel."

Both translations agree in the next phrase.

"The Lord his God is with him," &c.

Now, according to our translation, this was a declaration that Israel could not be cursed by Balaam, because, not only there was not an *idol* to be found in their camp, nor an *image-god:* but the *Lord God of Israel* was to be found therein. The Chaldaic paraphrase strengthens this, for it makes Balaam say, "I see that there are no *servers of idols*, nor any *workers of falsehood* in Israel." Yet in fact at this very time, there were in the camp, the images of the Cherubim, over the ark, or mercy seat; but they were not idols, because they were not made to be adored or served with divine homage; neither were they "image-*gods*," although they were *images:* and the Lord God, whom Balaam declared to be present, dwelt between those very images (Exod. xxv. 22; xl. 34, 38); and they had prototypes, after the pattern of which they were made, (Exod. xxv. 9, 40; xxvi. 30, &c.) From the view already taken, as well as from an inspection of Exod. xxv. 18, &c., as also of 1 or 3 Kings vi. 23 to 36, it will be perceived that an image could lawfully be made, and not only without iniquity, but even in obedience to divine command, and therefore religiously; but an idol could never be made without iniquity: and the word which signified an idol, thus became synonymous with the *iniquity* of idolatry: the word which signified an "image-god" also signified *perverseness*, so that I do not object to your translation as wanting in literal correctness, provided the words be, as they ought to be, understood to mean, this special iniquity, and this particular perverseness,—as he who made an "image-god," is very properly said by the Chaldaic paraphrase to be "a worker of falsehood." Thus the Samaritan has the words "iniquity," and "prevarication," the Arabic "fraud," for *idol*, and "deceit," for *image-god*, and in this it agrees fully with the Syriac. If then we view "iniquity" to mean *idol*, and "perverseness" *image-god*, the translations at once are reconciled: and though there were *images* in the camp, yet there were not idols or image-gods therein. My object in making those references, which might be easily multiplied, was to show that an idol or image-god was always designated in the old Scriptures, not merely by the phrase which would signify an image, such as that of the cherub; but by a word or phrase that signified an empty or vain, or deceitful representation; or "iniquity," as idolatry is called in Osee vi. 8, "work of iniquity," and hence in the New Testament, St. Paul (1 Cor. viii. 4) writes, "we know that an idol ειδωλον, is nothing in the world," that is, "an idol is a vain, lying representation of what has not existence in the world." And again, the Apostle proceeds, "and that *there is* none other God but one. 5. For though there be these that are called gods, whether in heaven, or in earth, (as there be gods many, and lords many.) 6. But to

us there is but one God," &c. That is "idols lead to polytheism, or the worship of many gods, but we have only one God." I shall close this discussion by a reference to the meaning of the words generally used in the old Scripture, for those objects of pagan worship, and of Jewish prevarication. *Bahalim*, "masters or lords," *Elilim*, "imaginary beings," *Schedim*, or *Schoudim*, "wicked or destructive beings, or iniquitous," *Tsijjim*, or *Scharhirim*, "monsters, or ugly animals, or wild ferocious beasts." Again in our version, Psalm xcv. 5, we read,

"For all the gods of the Gentiles are devils: but the Lord made the heavens."

The contrast is here drawn between the beings who were actually worshipped if you will, "through the images," and the Creator, who was neglected by the Gentiles, or I shall take your own version of the same passage, Psalm xcvi. 5:

"For all the gods of the nations are idols: but the Lord made the heavens."

Your version confines the Pagan worship to the idols themselves; ours shows that it was carried through the idols or images, to devils; but it is plain, that take it which way you will, the Gentiles did not adore the Creator but the creatures, whether the devils or the images, matters little; it was idolatry. Our doctrine and practice then are, that divine honour is to be paid only to the one God, the Creator and supreme Lord of the heavens and the earth, to the "Lord of the heavenly host" and not to the "host of heaven."

Under ordinary circumstances, what I have written would be more than enough, but as there appears to be a disposition to force us into the ranks of idolaters, whether we will or not; and, as many very strange assertions are made respecting the belief and practice of the ancients, probably it would be as well to resume the subject in my next.

I am, gentlemen,
Your obedient, humble servant, B. C.

Charleston, S. C., June 20th, 1829.

LETTER IX.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

Forthwith from every squadron and each band
The heads and leaders thither haste where stood
Their great commander; godlike shapes and forms
Excelling human, princely dignities;
And powers that erst in heaven, sat on thrones,
Though of their names in heavenly records now
Be no memorial; blotted out and ras'd
By their rebellion from the books of life.
Nor had they yet among the sons of Eve
Got them new names; till, wandering o'er the earth,
Through God's high sufferance for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their Creator, and the invisible
Glory of him that made them to transform
Oft to the image of a brute, adorn'd
With gay religions, full of pomp and gold,
And devils to adore for deities:
Then were they known to men by various names,
And various idols through the heathen world.

MILTON'S PARADISE LOST, Book I.

GENTLEMEN:—In my last, I have exhibited an outline of the idolatrous worship of the pagans; in it, you have seen stated, that they paid no worship to the Creator of the world, the eternal and invisible God, but that they worshipped imaginary beings, under strange figures fashioned according to fancy; or they worshipped creatures, whether they believed them to reside in images or not; those creatures were in many instances devils, who sought to arrogate to themselves the homage due to the Creator, and in opposition to him. Upon the principle which I have taken as my guide, it is proper that I should satisfy my readers, that those assertions have not been gratuitously made, though I shall not enter into full evidence for their support. If I can prove that it was not "the eternal God," "the Creator" whom they adored as "their supreme God," I shall have established my first position. Your correspondent very wisely keeps clear of committing himself upon this point. Nay, he even appears to me to be fully aware of the correctness of my assertion, and to coincide with me therein, for in his essay 2, paragraph 23, he admits a wide distinction in favour of "Christian worshippers of the one only God," and "those who with no knowledge or belief of the one Jehovah" worshipped "fictitious deities," and also between them and the Indian who "through his idols" "worshipped the unknown God." Now they who neither knew nor believed anything of the one Jehovah could not worship him through an image, or without one.

The supreme god worshipped by the idolatrous Greeks and Romans was Jupiter, or Jove, who certainly was not the eternal God, because he was the son of Saturn, who was himself the son of Cœlus, &c., neither was he the "Creator," because Cœlus and Terra, or the Heavens and the Earth, which were his grandfather and grandmother, pre-existed to his father: what then

are we to think of the information of those good writers, who gravely tell us that the mythology of Greece and Rome placed Jupiter, the supreme god, in the situation of our Jehovah, or "God the Creator," and Neptune, Pluto, &c., in the situation of our saints? Verily, the good simple men need to be taught. But if they have been taught, and if they do know those facts, and if they have during some years, laboured in teaching those same facts to children, what are we to think of the religious integrity of those holy asserters? Yea,—of a truth then, is their *religious integrity* a noble phenomenon!!

But, gentlemen, your curious correspondent might easily have referred to a better author than either of those mentioned by him, if his object was to make us well acquainted with the heathen mythology. Ovid wrote expressly upon the subject.

"Ante mare et tellus, et quod tegit omnia, cælum,
Unus erat toto Naturæ vultus in orbe.
Quem dixère Chaos."

"Before the seas, and this terrestrial ball
And heaven, high canopy, that covers all,
One was the face of Nature; if a face:
Rather a rude and indigested mass:
A lifeless lump, unfashion'd and unframed,
Of jarring seeds; and justly Chaos named."

Thus Ovid gives us matter, or chaos in the first instance, before all things; he then proceeds to inform us of its subsequent distribution or arrangement.

"Sic ubi dispositam, quisquis fuit ille Deorum,
Congeriem secuit, sectamque in membra redegit."

"Thus when the God, whatever God was he,
Had formed the whole, and made the parts agree."

We have thus found his testimony in the first book of his Metamorphoses, for the pre-existence of chaos, or matter increated; and some one of the gods,—one whom they did not know, subsequently regulating the parts, of which this chaos was composed.

"Postquam, Saturno tenebrosa in Tartara misso,
Sub Jove mundus erat,"

"But when good Saturn, banish'd from above,
Was driven to Hell, the world was under Jove."

We are now brought to the exhibition of who was "the supreme god" of the Greeks and Romans. This Jove or Jupiter, clearly then was neither the god who created chaos, nor he who regulated its parts. A slight reference to the Theogony of Hesiod will perhaps not be here amiss.

"Hail, maids celestial, seed of Heaven's great king,
Hear, nor unaided let thy poet sing,
Inspire a lovely lay, harmonious nine,
My theme th' immortal gods, a race divine,
Of Earth, of Heaven which lamps of light adorn,
And of old sable Night, great parents, born," &c.

I make but such few extracts as are necessary for my purpose, but am careful not to garble, so as to misrepresent any idea of the original, or to suggest any not contained therein. I shall quote from Cooke's translation and refer to the lines.

"Chaos, of all the origin, gave birth;
First to her offspring the wide-bosomed Earth,
The seat secure of all the gods, who now
Possess Olympus ever clothed with snow:
Th' abodes of Hell from the same fountain rise,
&c. (Line 190.)
* * * * * *
And Erebus, black son, from Chaos came, 202.
Born with his sister Night, a sable dame.
Night born, the produce of her am'rous play
With Erebus, the sky, and cheerful day.
Earth, first an equal to herself in fame
Brought forth, that covers all, the starry frame,
The spacious Heaven, of gods the safe domain,
&c.
* * * * * *
At length the Ocean, with his pools profound, 214.
Whose whirling streams pursue their rapid round,
Of Heaven and Earth is born.
To these successive wily Saturn came, 223.
As sire and son in each a barbarous name.
* * * * * *
Rhea to Saturn bore, her brother god, 694.
Vesta and Ceres; Juno, golden shod,
And Pluto, hard of heart, whose wide command
Is o'er a dark and subterraneous land,
A pow'rful monarch, hence derive their birth
With Neptune, deity who shakes the earth:
Of these great Jove, the ruler of the skies
Of gods and men the sire, in council wise,
Is born; and him the universe adores,
And the earth trembles when his thunder roars.
Saturn from Earth and Heav'n adorned with stars,
Had learned the rumour of approaching wars,
Great as he was, a greater should arise
To rob him of his empire of the skies,
The mighty Jove his son," &c.

I may here safely conclude that the Pagans did not worship the true God in any manner whatsoever; not in spirit and in truth, not through the images of Jupiter, of Baal, of Beelzebub, or of any other, called the king of heaven, the supreme god, or by whatever other name he might be designated.

Whom then did they worship, through their idols? Let the few extracts which I adduce inform you, and you have only to call for others of a similar description if you need them. I here quote from your own version, unless I state otherwise.

"And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD. And they shall no more offer their sacrifices unto DEVILS, after whom they have gone a whoring," &c. (Levit. xvii. 6, 7.)

"Then he forsook God THAT MADE HIM, and lightly esteemed the rock of his salvation. They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger. They sacrificed unto DEVILS; NOT TO GOD; to gods whom they knew not; to new gods *that* came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it he abhorred *them*, because of the provoking of his sons and of his daughters." (Deut. xxxii. 15, 16, 17, 18, Protestant version.)

Catholic version of the same.

"He forsook God who made him, and departed from God his Saviour. They provoked him by strange gods, and stirred him up to anger with *their* abominations. They sacrificed to devils and not to God, to gods whom they knew not; that were newly come up, whom their fathers worshipped not. Thou hast forgotten the God that begot thee, and hast forgotten the Lord that created thee. The Lord saw and was moved to wrath, because his own sons and daughters provoked him."

Protestant version of Psalm cvi. Catholic Psalm cv.

"19. They made a calf in Horeb, and worshipped the molten image. 20. Thus they changed their glory into the similitude of an ox that eateth grass. 21. They forgot God their Saviour, which had done great things in Egypt."

Catholic version.

"They made also a calf in Horeb: and they adored the graven thing, and they changed their glory into the likeness of a calf that eateth grass," &c.

Protestant version.

"28. They joined themselves also unto Baal-peor and eat the sacrifices of the dead. 29. Thus they provoked him to anger with their inventions."

Catholic.

"They were also initiated to Beelphegor," &c.

This refers to the fact related in Numbers xxv.

Protestant version.

"1. And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. 3. And Israel joined himself unto Baal-peor," &c.

The idols that they adored were dead and the sacrifices offered them were by way of contempt called the "sacrifices of the dead," to show the vanity of idols, in contrast with "the living God," who necessarily possesses life and communicates it. The Psalmist proceeds to show who were the objects of adoration through the images of those idolaters.

Protestant version.

"35. But they were mingled among the heathen, and learned their works. 36. And they served their idols; which were a snare unto them. 37. Yea, they sacrificed their sons and daughters unto DEVILS. 38. And shed innocent blood, *even* the blood of their sons, and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. 39. Thus were they defiled with their own works, and went a whoring after their own inventions."

I shall now make a very short reference to the Pantheon, as your correspondent seems to like the book.

Sect. 4. Names of Jupiter.

"In different places, and languages, he was afterwards called Beel, Baal, Beelphegor, Beelzebub, and Belzemen."

Allow me, good gentlemen, to refer you now to a few texts of the Old and New Testaments, merely for a specimen of the evidence which is at your service.

Kings II. or IV. chap. i.

"2. And Ahaziah fell down through a lattice that was in his upper chamber in Samaria, and was sick: and he sent messengers, and he said unto them, Go, and inquire of Baalzebub, the god of Ekron, whether I shall recover of this disease. 3. But the angel of the LORD said to Elijah the Tishbite, Arise, go up and meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a god in Israel, that ye go to inquire of Baalzebub the god of Ekron?"

Matthew xii. Protestant version.

"24. But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by BEELZEBUB THE PRINCE OF DEVILS."

Luke xi.

"25. But some of them said, He casteth out devils through BEELZEBUB THE CHIEF OF THE DEVILS."

I should hope that we are no longer to be annoyed by the unlettered folly of those who assert, that in worshipping Jupiter, the heathens adored the eternal God, the Creator, where it is plain that they adored the prince of devils. Nor am I aware of the question having been ever seriously raised by any scholar as to the independent power of each deity, in the estimation of the pagans. To the reader of the Iliad the contentions of Juno and of other celestial and infernal divinities with Jupiter must be familiar. They are equally gods, as he is; he summons them to his council, and after the consultation, which is not always marked by kindness for each other, he takes the votes and ratifies the decision, often against his own private inclination.—Thus, they are not obsequious adorers, created by him, dependent upon him, and whom he might

annihilate, but they are turbulent and frequently vicious reprovers and opposers of his wishes. Towards the close of the first book of the Iliad, we find Jupiter granting a request of Thetis, to give victory to the Trojans; but warning her to depart quickly, lest his loving spouse Juno should see her, and give him all the benefit of her eloquence. And indeed, some very extraordinary greetings are exchanged between the loving pair, when the queen of gods makes the discovery, but her white-armed majesty is cheered by Vulcan with a vase of nectar. The third book opens with an exhibition of the council chamber of the deities. The fifth book shows us the gods mixed with the opposite armies in battle. Passing over the various other places which exhibit the polytheism of Homer, Virgil gives us a pretty good specimen towards the close of his third book. In every page of the Pantheon the same evidence is given. Even in the very passage which your correspondent quotes from Cicero, paragraph 27, Essay 2, that philosopher and orator writes of the *gods* in the plural. Yet strange as it may appear, the question is not only raised whether the heathens were polytheists, but, a certain grave sort of being, in this city, has asserted that they were not, in order that our fellow-citizens might be persuaded that we were idolaters!!! Is this what we are to style the refinement of our age and the progress of information? Indeed, indeed, those gentry often remind me of an order once given to a squad of recruits, "advance backward, three steps."

Daniel, chap. v.

"4. They drank wine, and praised the gods of gold, of silver, of brass, of iron, of wood, and of stone."

Acts xix.

"26. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands: 27. So that not only this our craft is in danger to be set at nought: but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

1 Cor. viii.

"5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many.")

Galat. iv.

"8. Howbeit, then, when ye knew not God, ye did service unto them which by nature are no gods."

Besides those passages, we have several others in various parts of the Holy Scriptures, which distinctly mention the polytheism of idolaters. I shall advert to a very few of the early instances. In Genesis xxxi. 30, we read of the GODS of Laban having been stolen. In chapter xxxv. 2, we find Jacob commanding the household to put away STRANGE GODS, as he was preparing by the divine command to erect an altar; and in v. 4, we find that Jacob buried *the gods* and their appendages. That the family of the patriarchs were with great difficulty preserved from the polytheism of Mesopotamia and of Egypt, is evident from the necessity which Josue found, after so long an interval, to give the solemn injunction, (Josue xxiv. 14, &c.)

"Now, therefore, fear the Lord, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord."

The choice he gives them, in the next verse, is between the gods at the other side of the flood, or the gods of the country of the Amorites, in which they were each given in the plural, gods, or to serve the true and only God, given in the singular, the LORD: in verse 20, he tells them that they must cease to serve the LORD, if they serve *strange gods:* and in 23, he tells them to put away *strange gods.* This also is shown fully in Amos v., to which St. Stephen alludes; and indeed the very words of which, this proto-martyr quotes in his speech, (Acts vii.,) where he states that God permitted their fathers "to worship the host of heaven," when they kept "the tabernacle of Moloch and the star of their god, Remphan, figures which they made to worship." I need not refer to the books of Judges, of Kings and the Prophets, which teem with evidence equally strong, as do the words of the pagans themselves; and yet some of our good, sleek, modern Christians, will say this was not polytheism!!! Jupiter was the supreme god, and the other gods were saints!!! Let them read the fifteenth book of the Iliad.

I now proceed to allude to a few facts out of many, that show the belief which the pagans had in the virtue of idols: and, though it might happen that Cicero, or a few others formed an exception, I shall easily show the general impression to have been, that there was in particular images, some virtue far beyond the mere value of their materials, or their memorial effect. In the sixth book of the Iliad, Helenus tells Hector to retire from the battle, and send his mother and the other principal matrons of Troy to the tower in which the Palladium was kept; this, you know, was an image of Minerva,

which so protected the city as to prevent the fall thereof, so long as it was safely kept. Homer gives us the words which Pope thus translates, as Hector's direction to his mother.

"You, with your matrons, go! a spotless train,
And burn rich odours in Minerva's fane:
The largest mantle your full wardrobes hold,
Most prized for art, and laboured o'er with gold,
Before the goddess' honoured knees be spread,
And twelve young heifers to the altar led.
So may the power, atoned by fervent prayer,
Our wives, our infants, and our city spare, &c.

* * * *

Soon as to Ilion's topmost tower they come,
And awful reach the high Palladian dome,
Antenor's consort, fair Theano, waits
As Pallas' priestess, and unbars the gates,
With hands uplifted and imploring eyes,
They fill the dome with supplicating cries.
The priestess then the shining veil displays,
Placed on Minerva's knees, and thus she prays:

* * * * *

So prayed the priestess in her holy fane;
So vowed the matrons, but they vowed in vain."

The subsequent history is well known. Two Greeks stole the image, and the city was then left an unprotected prey to its enemies. But, let us come to the Æneid, on the same subject.

"Interea ad templum non æquæ Palladis ibant
Crinibus Iliades passis, peplumque ferebant.
Suppliciter tristes, et tunsæ pectora palmis,
Diva solo fixos oculos aversa tenebat."
1 Æneid, 483.

"Meantime, a pensive, supplicating train
Of Trojan matrons, to Minerva's fane,
In sad procession with a robe repair,
Beat their white breasts, and rend their golden hair.
Unmoved with prayers, disdainfully she frowned,
And fix'd her eyes, relentless, on the ground."

We have another instance in the next book of the Æneid, where he is describing the desolation of the ruined city, and the carnage.

"Ædibus in mediis, nudoque sub ætheris axe 512
Ingens ara fuit, juxtaque veterrima laurus,
Incumbens aræ, atque umbra complexa Penates,
Hic Hecuba, et natæ nequicquam altaria circum,
Præcipites atra ceu tempestate columbæ,
Condensæ, et Divum amplexæ simulacra tenebant."

"Within the courts, beneath the naked sky,
An altar rose, an aged laurel by;
That o'er the hearth and household-gods displayed
A solemn gloom, a deep majestic shade:
Hither, like doves, who close embodied fly
From some dark tempest, black'ning in the sky,
The queen for refuge with her daughters ran,
Clung and embraced their images in vain."

In the beginning of this book, Sinon, in imposing upon the Trojans, must have spoken to them in a manner that was according to their mode of thinking; and he, line 171, &c., states:

"Nec dubiis ea signa dedit Tritonia monstris.
Vix positum castris simulacrum; arsère coruscæ
Luminibus flammæ arrectis, salsusque per artus
Sudor iit, terque ipsa solo (mirabile dictu)
Emicuit, parmamq; ferens hastamq, trementem."

"And many a dreadful sign
To trembling Greece proclaim'd the wrath divine.
Scarce to the camp the sacred image came,
When from her eyes she flashed a living flame;
A briny sweat bedewed her limbs around,
And thrice she sprung indignant from the ground;
Thrice was she seen with martial rage to wield
Her pond'rous spear, and shake her blazing shield."

I shall pass over various other passages of Virgil, and I now come to an extract from "The Schoolboy's Pantheon:"

"The Palladium was an image of Pallas, preserved in the castle of the city of Troy; for, while the castle and temple of Minerva were building, they say, this image fell from heaven into it, before it was covered with a roof. This raised everybody's admiration; and, when the oracle of Apollo was consulted, he answered: 'That the city should be safe, so long as that image remained within it.' Therefore, when the Grecians besieged Troy, they found that it was impossible to take the city, unless the Palladium was taken out of it. This business was left to Ulysses and Diomedes, who undertook to creep into the city through the common sewers, and bring away the fatal image. When they had performed the task, Troy was taken without difficulty. Some say it was not lawful for any person to remove the Palladium, or even to look upon it. Others add, that it was made of wood, so that it was a wonder how it could move the eyes and shake the spear. Others, on the contrary, report, that it was made of the bones of Pelops, and sold to the Trojans by the Scythians. They add, that Æneas recovered it, after it had been taken by the Greeks from Diomedes, and carried it with him into Italy, where it was laid up in the temple of Vesta, as a pledge of the stability of the Roman empire, as it had been before a token of the security of Troy; and, lastly, others write, that there were two Palladia: one of which Diomedes took, and the other Æneas carried with him."

The dedication of the statues, their consecration, &c., are so well known, as scarcely to need even reference. The evocation, or *exauguratio*, in opposition to *inauguratio*, is equally well known: by the latter the divinity was called into possession of the idol, or image, or temple: by the former he was called out, or evoked, and the object was thus desecrated. In chap. lv. of the first book of Livy, it is stated that when various other gods were turned out to make room for Jupiter at the building of the Capitol, the god Terminus would not quit. In the next chapter a delegation is sent by the

king to Delphos, for the purpose of learning from the oracle of Apollo, what no Etruscan or Roman shrine, or image, or augur could resolve. In chapter xxii. of the fifth book, to complete the destruction of Veii, a religious ceremony is performed, by which Juno, their tutelar deity, is, through her statue, invited to Rome; and it being supposed that she gave her assent by some visible sign, the image was borne along, and Camillus dedicated her temple on the Aventine hill. The *lectisternium*, which Livy mentions in chap. xiii. of the same book, consisted in bringing the images of Apollo, Latona, Diana, Hercules, Mercury, and Neptune to feast at a well-furnished table during eight days, to render them propitious; and such a ceremony was frequently used in after times. In chap. xiv. of the prophet Daniel, you only give us twelve chapters — we have the history of the quantity of provisions given every day to be consumed by the idol Bel, and the manner in which Daniel exhibited the fraud of those who eat the enormous feast, which the people believed to be necessary for the idol.

Suetonius tells us, that when Augustus lost a number of ships in a storm, he was so angry with Neptune, that he ordered his statue should not be carried in procession with those of the other gods, at the next celebration of the Circensian games. (Aug. 16.) Tacitus, at the close of his book iv. of history, gives a pretty specimen of the manner in which the people of Egypt and of Sinope regarded an idol, which of its own accord went on board the Egyptian vessel, when the people of Sinope refused their permission for its removal.

Several of those idols were said to have been sent down from heaven; and whosoever reads the eighth chapter of Ezekiel, will have abundant evidence of the prevarication of Judea. Not to revert to the idol of Beelzebub, which was consulted in Accaron, nor that of Apollo at Delphos, nor so many others, I shall exhibit a passage from the prophet Zachary, chap. x.:

"For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams."

I believe that what has been already adduced, is confirmed by your own following of Beza's translation of verse 35, chap. xix. of the Acts of the Apostles, in which Demetrius is made to say, that the statue of Diana at Ephesus was let down from Jupiter. St. Augustin, in lib. iii., *De Doct. Christ.*, c. 7, says: "I confess, they are more besotted who look upon the works of men's hands to be gods, than they who imagine the works of God to be such." Again he states two various classes. "They worship idols, either as gods, or as signs and images of gods." And Eusebius: "Hesiod thinks that there are thirty thousand gods on earth, but I see that there are many more wooden and stone creators of men." Hermes Trismegistus, as quoted by St. Augustine, lib. viii., chap. 23, *De civit. Dei*, is asked by Asclepius if he calls the statues gods, to which he answers, "Yes, the statues, Asclepius, animated with sense, and full of spirit, and foretelling what men cannot foreknow," &c., "bestowing good and evil," &c. Arnobius writes, l. 6, chap. 27, that the heathens did not adore the metal of the idol, but the divinity which came to dwell in it upon its dedication; and upon this ground the various statements of the speaking and acting of images were not so revolting to these people, as they necessarily must be to us.

I have now shown some grounds for the statement which I gave of pagan idolatry. In my next I shall examine the precepts given by the living God upon this subject.

I remain, gentlemen,
Your obedient, humble servant,
B. C.

Charleston, S. C., July 27, 1829.

LETTER X.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

Not so the mind that has been touched from heaven,
And in the school of sacred wisdom taught
To read his wonders, in whose thought the world,
Fair as it is, existed ere it was:
Not for its own sake merely, but for his
Much more who fashion'd it, he gives it praise;
Praise that, from earth resulting, as it ought,
To earth's acknowledged Sovereign, finds at once
Its only just proprietor in Him.
* * * * * *
Much conversant with heaven, she often holds
With those fair ministers of light to man,
That fill the skies nightly with silent pomp,
Sweet conference! inquires what strains were they
With which heav'n rang, when ev'ry star in haste
To gratulate the new created earth,
Sent forth a voice, and all the sons of God
Shouted for joy. COWPER.

GENTLEMEN:—Upon the present occasion, I prefer being tedious, to being indistinct. I shall, therefore, now restate summarily the criminal characteristics of pagan idolatry; they are

1. Not paying homage to God, the eternal Creator.

2. Giving divine worship to creatures.
3. Giving divine worship to devils.
4. Giving divine worship to idols.
5. Giving divine worship to imaginary beings.
6. Using unnatural, immoral, and indecent rites.

Now, gentlemen, in the Roman Catholic invocation and honouring of saints, and veneration of images, no one of those ingredients is found. Your curious correspondent acknowledges that we do pay homage to God, the eternal Creator; and I believe we may assume that we are not charged as guilty under the sixth head. Our attention is therefore confined to the intermediate four. To understand a proposition, we ought to know the meaning of its terms. There is one term common to each of those four propositions, viz., the attribute *divine worship*. And if we come to an agreement as to the meaning of this term, our whole difficulty is at an end. Now the pagans made no distinction between the worship due to any two of their superior gods, for instance, Neptune and Pluto. So far as the mental act is concerned, they gave divine worship to each; that is, the worship due to God, by praying to him as an independent and original deity, who immediately, of his own motion, and from his own sources, and by his own power, bestowed what he gave. They did not consider it necessary for Neptune to ask from Jupiter what was demanded by his votary, nor did that votary ask of Neptune to intercede, or to pray with him to Jupiter, for what was considered Neptune's own gift; nor, if it was bestowed, was the gratitude considered as due to Jupiter, but only to Neptune. To Neptune was the altar raised, to him was the priest consecrated, to him was the sacrifice offered, to him were all the acts of homage done, all terminating in him alone, without reference to any superior. This is divine worship, or the worship due to the divinity, due only to God. And this homage was paid to every one of their deities by the pagans.

In order to have accurate notions of the meaning of words, we should first have accurate notions of the things which they signify. Worship is an act of the mind; sometimes it is outwardly expressed, but the mere outward expression is not worship: the same ceremony or deed which accompanies or expresses the mental act, if performed without that mental act itself, would not be worship, but hypocrisy; so far from being true homage, it would be mockery. Thus, the source of worship, the seat of worship, must be found in the mind. The etymology of the word itself will here, as in many other cases, greatly help us to discover the exact idea which it expresses. It is a compound word,—*worth*, with the old Saxon termination, *ship*, which signified "office," "employment," or "condition;" the *worth* signified "value," "excellence," "importance:" hence *worship* is properly "a condition of excellence," and to *worship* is of course mentally to appreciate the excellence of the condition of any being, and after knowing our relation in its regard, to do those acts which that relation demands. The expression is a generic one, and regards various beings in their several degrees of excellence: hence Johnson gives its first meaning, as a verb active, "to adore," "to honour or venerate with religious rites,"—its second "to respect," "to honour," "to treat with civil deference,"—its third "to treat with amorous respect." Hence it is obvious that worship in the English language, either as a noun or as a verb active, denotes a mental act, in which one reasonable being regards the various excellencies of others, and treats them accordingly: that it means various kinds of respect to those others, as their excellence varies, and that one kind thereof is due to God for his excellence, and this is *divine worship*. And since only the eternal God has this sort of excellence, it is not lawful to give divine worship to any other being; hence the heathens, who gave it to devils, to idols, to any other creatures, or to imaginary beings, were therein highly criminal; and for so doing they are condemned by Roman Catholics. This condemnation and explanation ought, in common justice, form a good *prima facie* case, to save Roman Catholics themselves from the charge of idolatry, and strong testimony ought to be required to make them even suspected.

It is now clear that in the English language, the word *worship* is by no means restricted to express the homage due to God, unless it be accompanied by the adjunct *divine*. Let us then, for clearness' sake, call the act of *divine* worship, *adoration*. It is true that Johnson states *adoration* to be "the external homage paid to the divinity, distinct from mental reverence;" but it is lawful to differ even from the great bibliographer himself, and I humbly apprehend that neither of the examples which he adduces will bear him out; the following are the passages:

"Solemn and serviceable worship we name, for distinction sake, whatsoever belongeth to the church (or public society) of God, by way of external *adoration*."—*Hooker*.

"It is possible to suppose, that those who be-

lieve a supreme excellent Being, may yet give him no external *adoration* at all."—*Stillingfleet.*

Now in each of those instances, if Johnson is correct, Hooker and Stillingfleet were guilty of very glaring tautology, for if *adoration* be the external act, as distinct from the mental, each of those very accurate writers has given us the very curious phrase of an "external, external act," by prefixing the word *external* to adoration. I apprehend the examples would go to show that *adoration* was the mental act of reverence *to the Divinity*, which, when manifested by "solemn and serviceable worship," became external. And hence I apprehend that the true genius of the English language exhibits adoration to be that species of mental and external *worship which is due to the divinity*, in the strict and primitive meaning of the term. The word is one adopted from the Latin, "adoratio," which was appropriately used to signify the homage paid by the Pagans to their divinities by kissing the hand, or placing it on their mouth whilst they approached or saluted the idols; hence the homage of the divinity was known by the phrase *apponere manus ad ora*, or *adorare*. Hence, according to your own version, Job, in vindicating himself from idolatry, says, (xxxi. 26, 27, 28,)

"If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also *were* an iniquity *to be punished by* the judge: for I should have denied the God that is above."

I suspect you will find a slight mistake, and perhaps not accidental, in your translation of 1 Kings xix. 18, where the Lord says,—

Protestant version.

"Yet I have left *me* seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him."

Catholic version. (3 Kings xix. 18.)

"And I will leave me seven thousand men in Israel, whose knees have not bowed before Baal, and every mouth that hath not worshipped him, kissing hands."

I apprehend, gentlemen, that you would find some difficulty in showing, that the worshippers of Baal were allowed to kiss the idol, though you would find none whatever in proving that Baal was adored by their kissing of hands, as well as by kneeling, passing through fire, &c.

By adoration, then, we mean that mental act by which a reasonable creature estimates to the best of its power, the infinite excellence of the Creator, preferring him infinitely beyond all his works, humbling itself in his presence, acknowledging its dependence upon him, desiring to be united to him as the source of perfection, believing his declarations, anxious to fulfil his will, and ready to use all efforts in its execution. This divine worship is due to God alone: the manifestation of this in "solemn serviceable worship" is external adoration.

We have previously seen that worship, as a mental act, had several objects, indeed it must be of as many kinds as there were classes of reasonable beings in various conditions of worth or excellence, and yet in the manifestation of those several corresponding degrees of respect, man was confined to a very few external acts; hence frequently we find the same individual perform the very same external acts of respect to beings of very different degrees of excellence, and towards whom he stood in very different relations. I shall here adduce a few instances.

No. 1.

Abraham, respecting three angels, appearing as men.

Catholic version. (Genesis xviii. 2.)

"And as soon as he saw them, he ran to meet them from the door of his tent, and adored down to the ground."

Protestant version.

"And when he saw *them*, he ran to meet them from the tent door, and bowed himself towards the ground."

No. 2.

Lot, respecting the two angels, coming to Sodom.

Catholic version. (Genesis xix. 1.)

"And seeing them, he rose up and went to meet them: and worshipped prostrate to the ground."

Protestant version.

"And Lot seeing *them*, rose up to meet them, and bowed himself with his face towards the ground."

No. 3.

Abraham, respecting the children of Heth.

Catholic version. (Genesis xxiii. 7.)

"Abraham rose up, and bowed down to the people of the land."

Protestant version.

"And Abraham stood up and bowed himself to the people of the land."

No. 4.

Catholic version. (v. 12.)

"Abraham bowed down, before the people of the land."

Protestant version.

"And Abraham bowed down himself before the people of the land."

No. 5.

Abraham on the mountain going to sacrifice.

Catholic version. (Genesis xxii. 5.)

"And after we have worshipped will return to you."

Protestant version.

"Will go yonder and worship and come again."

No. 6.

Abraham's servant in Mesopotamia.

Catholic version. (Genesis xxiv. 26.)

"The man bowed himself down, and adored the Lord."

Protestant version.

"And the man bowed down his head and worshipped the Lord."

No. 7.

Catholic version. (v. 52.)

"Which when Abraham's servant heard, falling down to the ground, he adored the Lord."

Protestant version.

"When Abraham's servant heard their words, he worshipped the LORD *bowing himself* to the earth."

Now, in those several passages we have in the Hebrew, the self-same verb for the several acts of respect, to God, to men, and to angels; the translators who produced the Septuagint, faithfully adhere, in this instance, to the Hebrew, and give us also the same verb. Yet no person will undertake to say that the respect was the same, for in No. 5 we have the supreme or divine worship due to God, as also in No. 6 and No. 7; in No. 3 and No. 4, we have only the worship due to the children of Heth, whilst in No. 1 and No. 2 we have the worship paid to three angels by Abraham, and by Lot to two. I shall not here stop to remark upon some very curious variations in the mode of bowing down, which are to be seen upon comparing your translation with the original and some of the ancient versions. I shall content myself with stating what I believe is evident, that the external act which is described by an unchanging verb, was the same in all cases, but that the nature of the internal act varied, with the mental respect intended to be paid by him who gave the homage. When Abraham bowed down to the people of the land, it was human worship, *not divine worship*, when he or his servant bowed down to God, it was divine worship, *not human* worship, and when Abraham or Lot bowed down to the angels, it was *not divine worship, nor was it human worship*, for they bowed neither to God, nor to man.

I am quite aware of its being said that one of the angels was the second person of the Trinity, and that Abraham with this knowledge, worshipped him, and therefore this was the worship of God, not of an angel. I am just as well disposed to concede as to dispute the assertion: and will argue upon its supposed truth. In this case Abraham knew that the two who accompanied the divine person were not gods nor men, and yet the text makes no discrimination as to their mode of treatment: nor have we sufficient scriptural evidence to sustain the assertion, that one was the Son of God, but there is indeed a vague tradition to that effect. It is true that in the course of the chapter Abraham converses with the Lord; and only two angels subsequently appear to Lot; if, then, the eternal Son had sent his two angelic companions to Sodom, whilst he conversed with Abraham: in No. 2, we have only those two angels; suppose I again admit, in this place, in order to concede everything which can be demanded, that Lot mistaking them for men, paid only *human* worship; I shall have obtained all that I sought for, which is, that worship is an internal act, expressed sometimes by an external deed, that the degrees of worship vary with the gradations of that rational excellence which calls for our esteem, that frequently the same external act will express several degrees of respect, and, therefore, that the mere similarity of the outward action in any two given cases, is not sufficient evidence of the same description of homage or worship being paid in those cases. When to this consideration we add the fact, that in early languages, especially in Hebrew, there is a comparative dearth of words, we must necessarily feel, that one word will frequently express several ideas, which are to be distinguished only by circumstances. Upon all those grounds it is a natural conclusion, that the Hebrews who, by the outward act of "bowing down," manifested their respect for God, for men, and for intermediate or angelic beings, should express all those several degrees and sorts of respect by the verb "to bow down," and thus has arisen that ambiguity and equivocation, which has afforded room to obscure and to perplex what would otherwise appear simple and plain.

Then every species of worship is *not divine* worship, and it is lawful to give to human beings, by reason of their excellence, human worship, as it is lawful to give to God, because of his excellence, divine worship. The second is demanded by religion and it is hence called a species of religious worship, the first is not demanded by religion, but by the reason of civilized society, and is therefore called a species of civil worship. They might both in several instances be expressed by the same external act, which being equivocal, is explained in each case by the circumstances. It is clear then that although divine worship be due to God alone, yet inferior worship might be paid to creatures, and the criminality of the pagan consisted in paying *divine* worship to others instead of God. The manner in which it is attempted to convict Roman Catholics of idolatry, is by endeavouring to

prove that though they worship God, yet that they also give *divine* worship to creatures. It is said by our opponents, and amongst others by your curious correspondent, that every species of religious worship is divine worship, and that our acknowledgment, that we do give religious worship to creatures, is evidence that we do give them divine worship. This is as good logic as any miserable play upon a word can exhibit. Our answer is short. If all religious worship be divine worship, then we do not give them religious worship; but if there be various descriptions of religious worship, of which divine worship is the principal, then we, in giving a different description from that which is divine, do not pay divine worship, so that the whole question resolves itself into the inquiry, whether there can be a religious worship, which is not divine.

We have previously seen what is meant by *divine worship*. We are now brought to inquire what is the meaning of the word religious. *Religion*, properly speaking, means "a double or repeated bond;" it is that strict tie, by which we are bound to the service of God. Thus, Johnson defines it, "virtue as founded upon reverence of God, and expectation of future reward or punishment." The first object of religion is undoubtedly God. Hence, all proper acts done through reverence of God are religious, and if through reverence for God, other actions than those which regard him, as their immediate object, be done, it is clear that they are founded upon that reverence of him, and therefore, if they be in their own nature good, they will also be religious acts. Thus a man who sees his fellow-creature in distress, and being moved with human pity, relieves him, does an act of humanity or of human virtue, which though good, yet is not a religious act, because it has no immediate reference to God, but to man, and to human feelings: but if upon seeing this distressed person, he through reverence for God, and in accordance with his precept of mercy, bestows the necessary aid, it is then an act of religion. *Religious* is, therefore, that which is done through reverence for God. When we worship God himself, it is an act of religion, and is divine worship; but if through reverence to God, we pay worship to some excellent being nearly connected with the Almighty, it clearly is religious; but not being such as we would pay to God himself, it is not divine. I shall adduce a few instances which will illustrate my positions. We read in Josue v., in both versions, that Josue saw one whom he thought to be a man, standing opposite him with a drawn sword:

Catholic.

"13. And he went to him, and said, Art thou one of ours or of our adversaries?

"14. And he answered: No: but I am a prince of the host of the Lord; and now am I come.

"15. Josue fell on his face to the ground, and worshipping said: what saith my lord to his servant?

"16. Loose, saith he, thy shoes from thy feet; for the place whereon thou standest is holy: And Josue did as was commanded him."

Protestant.

"13. Joshua went unto him, and said unto him, *Art* thou for us or for our adversaries.

"14. And he said, nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship and said unto him, What saith my lord unto his servant?

"15. And the captain of the LORD's host said to Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

Now it is very clear that Josue did not here pay mere human or civil worship, and it is equally clear that he did not pay divine worship: for it was more than he would pay to a man, but less than he would pay to God. And what was its motive? The civil station of the angel? No! the exalted place of one so nearly connected with God, as to be captain of his host; and one of the blessed attendants before his throne, as well as his envoy to his people. Josue then viewed him as peculiarly connected with God; and through reverence for God he worshipped him: thus it is religious worship, though *not divine worship*, and even the common and inanimate place, from its connexion with God by those circumstances, became *holy*, and the reverence of taking off the shoes, though not divine worship, was religious respect, or veneration.

It was religious worship, not divine which Balaam paid to the angel, (Numbers xxii. 31.) In like manner when your version informs us, (Daniel ii. 46,) that King Nebuchodonosor "fell on his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odours to him," they paid him religious worship, as God's friend and messenger, but *not divine* worship, for the king declares that Daniel's "God is a God of gods," and the next verse informs us that the king made Daniel a great man, "a ruler over the entire provinces of Babylon," &c.

In like manner Obadiah, as he is named in your version, who was a man in high

rule, owed no civil respect to Elias, or Elijah, as you have the name, a poor humble man, and yet we read in your book, 1 Kings, our 3; xviii. 7.

"And as Obadiah was in the way, behold Elijah met him; and he knew him and fell on his face, and said, *Art* thou that my lord, Elijah?"

The respect which Abdias or Obadiah here paid to the prophet was owing to his reverence of God, to whom the prophet belonged, and with whom he was connected. And in like manner, good gentlemen, when your reverend clergy, who have no civil prerogatives, nor civil place in our state, are placed in seats of honour, and first in our processions, and receive all those attentions to their comfort, which every man knows how to prize, it is because of their *sacred* character: that is, their connexion with the Deity, whose ministers they are; hence it is the courtesy of a *religious* people, of a people who respect *religion*, or the service of God: and of course respect *its ministers;* it is all religious, it is done through reverence of God. In like manner it was neither civil nor divine, but *religious* worship which the sons of the prophets paid to Eliseus, or as you call him, Elisha, in 2 or 4 Kings ii. 15.

"And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him."

Catholic version.

"And the sons of the Prophets at Jericho, who were over against him, seeing it, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him they worshipped him, falling to the ground."

Here we have the very same Hebrew and Greek words, for the *worship*, that were used in the places before cited, as well as in Exodus xx. 5, in the commandment of forbidding "to adore strange gods," and in Exodus xxiii. 24, forbidding the worship of the gods of the Gentiles; in the same book xxiv. 1, where the Israelites are commanded to worship God, at a distance from the mountain; xxxi. 8, where they worship the calf; in xxxiii. 10, where they worship God; in xxxiv. 8, where Moses worships God; and in a vast number of other places, for various meanings of divine, religious and civil worship. I should hope, that, after those few instances and explanations, I may be permitted to assert, that, besides *divine* worship or adoration which is due to God alone, there has been exhibited by his faithful and unreproved servants, by scriptural evidence, other *religious* worship paid to his angelic and human friends, and ultimately referable to himself; and honour, as well as *civil* worship paid to people, and rulers, and others in civil offices, not specially referable to God, nor to his honour, but to the courtesies of civilized life and civil society; and all these sorts of worship were paid by the same sort of ceremony in various instances, and have been, in the Scriptures, described by the same identical verb, not only in Hebrew, but also in the Greek of the Septuagint, and generally in the Chaldaic paraphrase. Thus, there is a lesser kind of religious worship than that which is due only to God, and which, though given to creatures, is referable to God; for it is given, because of reverence for him. Thus, the Lord himself cautions the Israelites (Exodus xxiii. 20, &c.) respecting their conduct towards the angel who was to guide them, for not only was he his messenger and friend, but his "name was in him."

It is clear, then, that when we pay this minor or subordinate religious worship to creatures who are God's friends, that we do not give divine worship to creatures nor to devils; and we do not pay divine worship to idols, when we pay to images veneration similar to that which the great Josue paid to the holy place, and to that which God commanded to be paid to his sanctuary. (Levit. xix. 30.)

"Ye shall keep my Sabbaths, and reverence my sanctuary, I *am* the Lord."

In fact, we do not pay to sacred images any veneration so great, as the people of Israel paid to the ark with the images of cherubim; neither do we pay divine worship to imaginary beings.

Thus, having fully investigated the nature of pagan idolatry, and the nature of the lawful practices of the Israelites, and seen something of the genius of their language, it only remains to inquire what their peculiar situation was, and whether they were forbidden to make images.

They had come from Egypt, which was pre-eminently a land of gross idolatry, in which several of themselves had indulged, and to which they had still so strong an inclination, that we find them easily drawn into its practice, as well by their own propensity, as by the persuasions of the idolatrous women with whom they associated; and they were going to occupy a land from which a most profligately idolatrous race was to be ejected; and were to be surrounded, still, by hosts of inimical and insidious idolaters. God was desirous of preserving amongst them the knowledge of his

pure, spiritual nature, and to guard them from contamination. He showed not himself to them under any bodily shape, for he desired to impress upon their minds his pure spirituality; yet he did not forbid their making images, because he showed Moses a pattern of some which he was to make, and to place upon the ark in the sanctuary, and which he did so make and place; but they were not likenesses of God, but of his attendants and friends.

Let us now see the precept as recorded in Exodus xx:

Catholic.

"1. And the Lord spoke all these words:

"2. I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage.

"3. Thou shalt not have strange gods before me.

"4. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.

"5. Thou shalt not adore them, nor serve *them;* I am the Lord thy God, mighty, jealous."

Protestant.

"1. And God spake all these words, saying,

"2. I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"3. Thou shalt have no other gods before me.

"4. Thou shalt not make unto thee any graven image, or any likeness of *anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

"5. Thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God," &c.

Roman Catholics look upon all this to form one law or precept, in which the preamble is a declaration of the right and claim of the great legislator, which is contained in v. 2; then a general prohibition, in v. 3, of polytheism, and of abandoning his worship; then, in v. 4, is a special enumeration of the particulars in which they were most likely to be tempted, and those are specially prohibited: these specialties are of two kinds, *graven thing*, which is not, strictly speaking, an image or likeness, as having no prototype; and next *likeness* or image, distributed into three classes—objects *in the heavens*, the stars, &c.; *in the earth*, such as men, beasts, &c.; *in the waters*, such as fishes, &c. After this, follows the prohibition in v. 5, which, unless it be considered as restraining the terms of v. 4, will cause the enactment therein to prohibit what God orders, in Exodus xxv. 18, *And thou shalt make two cherubims of gold;* and would thus make God contradict himself. But this difficulty ceases as soon as we view v. 5, restraining the general expression of v. 4, for, in that case, the precept will be, "you shall not make idols nor images *for the purpose of giving them divine worship;*" and it will be admirably in keeping with v. 3, "Thou shalt not have strange gods, *or* other gods before me." Thus would every species of pagan idolatry be prohibited effectually, and the making of images, or copies of known prototypes; and the regarding them with that respect and veneration which was demanded from the people of Israel, towards the ark and its images, would be permitted; for we read in your version, 1 Samuel, or 1 Kings vi. 19, that fifty thousand and threescore and ten of the men of Bethshemesh were smitten by the Lord because they looked into the ark; and in 2 Samuel vi. 7, that the anger of the Lord was kindled against Uzzah, or Ozias, so that the Lord slew him, for merely taking hold of the ark when it was shaken by the oxen who were carrying it; as, through reverence for God, none but the priests were permitted to touch it. We do not require such veneration for our images; and yet it was not only lawful in Judea, but required by God himself; and, consequently, his precept must not be extended to forbid what he plainly requires.

One remark more upon your translation of v. 4 might not be amiss. If the original bore you out, in giving us "graven images" and "likeness," and they both mean the same thing, the original precept would have two serious legal faults; first, there would be unmeaning repetition; and next, there would be no clause prohibiting the making of those fanciful figures which had no prototypes, and which are peculiarly called *idols*, and which were the most dangerous snare to the people. But, gentlemen, the fault is not in the original, nor is it in the Pentateuch, nor is it in the Vulgate, nor in the Chaldaic. The whole merit and credit is due to persons who, after an interval of fifteen centuries, were, perhaps, specially gifted to discover what had previously escaped the observation of the world.

I shall, in my next, again pay my respects to your friend with the contradictory name, and remain, gentlemen,

Your obedient, humble servant,

B. C.

Charleston, S. C., August 3, 1829.

LETTER XI.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

And furious Albion flings his hasty dart:
'Twas feathered from a bee's transparent wing,
And its shaft ended in a hornet's sting;
But tossed in rage, it flew without a wound,
High o'er the foe, and guiltless pierced the ground.

TICKELL.

GENTLEMEN:—It is now clearly seen to be the doctrine of Roman Catholics, that divine worship is to be paid only to the eternal God: but that it is lawful to pay inferior religious worship to angels and saints, because of their intimate connexion with God, as deriving from him their sanctity and glory; and that the honour paid to them is referable to God, and like every other act of religion, is dictated by reverence for him. Civil worship is paid in civil society; that of the highest grade, to presidents, governors, kings, emperors, &c.; then to the various subordinate officers, according to their rank and the regulation of the state: the honour or dishonour given to an ambassador or public officer of any nation, is felt by his government and fellow-citizens, as given to themselves: and the disrespect or obedience shown by any citizen to a public officer of the country, is looked upon as shown to the state itself. No sophistry, no ingenuity can eradicate this feeling, which is so immediate a consequence of first principles as to be in a manner identified with them.

There is no language perfect, and it is only by gradual process each tongue approaches to perfection. There are various acts of the mind which we can feel to be very distinct, for which we have scarcely as yet, distinct, appropriate expressions: in early times, in the infancy of language, this imperfection was much greater. Hence it was, that although in Hebrew, and other old dialects, we have expressions which signify the external act of adoration, we have no word which peculiarly and exclusively expresses the internal act, and the word "bow down," is used for this and for a great variety of other acts, wherefore in these tongues it would be folly to expect distinct phrases to signify the distinct mental acts, for expressing each of which only two words "bow" and "serve" were used, one signifying a ceremony, the other signifying a state of occupation, neither designating a mental act.

We have also seen that the ceremony which, amongst the Greek pagans, was usually practised in worship, was kissing the hand to the object which was honoured: hence their word was a compound of προς, "to" and κυω "I kiss," their expression then προσκυνησις was used as the translation of the Hebrew. It might be a question whether the second part of the compound might not have been a corruption of κυπτω, "I bow down." Be that as it may, the word expressed a ceremony, and not a mental act. The Greeks used also the word λατρευω, "I serve," which some derived from λατρις, an acquired servant, others from λα which signifies excess, and τρευω "I tremble," hence this was also an external act. In process of time those two words came amongst the Greeks to signify divine worship, and were correlative to the Hebrew words; they also used the word δουλευω, "I serve," from δουλος, "a menial servant." They had no word to express the mental act.

Amongst the Latins we find the same dearth: *adoratio*, which meant "putting the hand to the mouth," and *vereor*, "I fear," "I reverence," which comes nearer to the expression of a mere mental act than any other, but it was seldom, if ever, used to signify worship, but another word not unlike it in structure, though greatly dissimilar in derivation, *veneror* was quite usual: this was supposed to be a compound of *veniam*, "favour," and *oro*, "I ask:" upon the same ground, I was greatly inclined to suspect that *adoratio*, might be a compound of *ad* "to," and *oratio*, "prayer;" but the universal and clear evidence as to the fact, of the mode of worshipping by putting the hand to the mouth, and all the old testimonies were too strong against this surmise. The verb *colo*, had various meanings; its original and primitive meaning was to "till or cultivate the ground," which was a servile occupation, and also beneficial; amongst several subsequent, accidental meanings, that of "paying court" to human beings and "worshipping the gods" were added. St. Augustin, who was an excellent grammarian informs us, that even in his day, A. D. 420, there was in Latin, no special word to signify the peculiar worship due to God alone. Hence, though there was a distinction of worship, there was not precision of language. That precision in religious language was generally the consequence of disputes arising from difference of doctrine or of opinion.

Those differences in the Christian Church, gave rise to an appropriation of words more by common usage, than by authoritative appointment; and hence, as the λατρις was a higher servant than the δουλος, his services were of a more honourable kind, and λατρεια was considered a higher worship than

δουλεια. Amongst the Latins, *colo* was a sort of generic expression, of which *adoratio* was the highest description, *veneratio* was a lesser; and thus the former words λατρεια and *adoratio* were used to express divine worship; and the latter δουλεια and *veneratio*, to express that lesser religious worship which we give to angels and saints. Thus at present we feel that the origin of worship is in the mind: the understanding must first appreciate the value of the object; the will next assents to this estimation, and determines to pay the worship, which is frequently done only by interior acts of homage, and mental devotion, such as prayer, gratitude, pure love of charity, praise, &c., which all are done in the recesses of the heart; or they may be subsequently expressed by outward acts, such as vocal prayer or ceremonial worship. In English we give the common name of *religious* worship, to all that which is paid to God, or to what is immediately connected with him. When it is paid to himself, the understanding appreciates him, alone, eternal, the source of all good, above all estimable value, with no equal; the will desires to give him the highest honour and the most perfect worship terminating in himself, as alone the best and highest. This we call *adoration*, the school term for which is *latria*.

When worship is paid to an angel or saint, the understanding views and appreciates him as a created, dependent, limited being, raised by God to some high grade of virtue and excellence, by reason of which he deserves our esteem; it also considers him as a permanent friend of God, united to him by charity, partaking in a limited degree of his holiness, protected, loved, cherished and upheld by God, and a benevolent fellow-worshipper with us, who can intercede on our behalf with that God, to whom we both pray,—whom we both adore. The will then desires to honour this friend of God, through reverence for God himself; and therefore, religiously; we call this *religious honour* or *veneration*, and if we ask the *intercession* of the being whom we thus honour, we call it *invocation:* thus, we say that "angels and saints may be honoured and invoked, and that they offer prayers to God, on our behalf;" the school term for this, is *dulia;* and as God has more highly favoured the blessed Virgin, we honour her more than we do any other saint; the term is an extension of *dulia*, and is called *hyperdulia*, or, an honour of the highest kind given to a creature.

When we make images, our object is, by their aid to impress our minds more deeply, that we may be excited better to pay the due worship to those whom they represent: we do not look upon them as possessing any virtue in themselves, nor as able to help or hear us; they are not therefore idols.

When we worship before an image of Christ, if the mind be carried away to Christ himself, the worship we pay is *latria* or adoration; we only regard the great original, of whom the image reminds us.

When we worship before the image of a saint, or representation of an angel, if the mind be carried altogether to the prototype, our worship is *dulia*, greater or lesser, as we appreciate the object, which it represents.

If we consider the image itself, as in some degree connected with the service of God, and formed to aid us, in elevating our mind to contemplate heavenly things, it acquires in our estimation, a sort of value like that of the ark with its cherubim, like that which you yourselves give to your communion cups, which you would not place upon your table for every day use, through reverence for God, in whose service they are used, and to which they are devoted, lest you might provoke him, as did the monarch of Babylon. (Daniel v. 3.) To steal them is, by you, viewed not as common theft, but *sacrilege*. We call this religious *veneration*, as we call family veneration, that respect and attachment which we feel towards our family pieces. And as we call civil veneration, that respect which is paid to the statues or images of General Washington, of William Penn, and other great benefactors of the civilized world. As through civil respect, and not for mere decoration, our Congress has placed in its Hall of Representatives, the picture of General Lafayette, the benefactor of our country; so through religious respect, for a purpose beyond that of mere decoration, we place in our churches, the pictures of holy men, and holy women; the benefactors of the Christian community, whom they edified by their virtues; whom they instructed by their examples.

I now return to your correspondent. In his 23d paragraph, he has the question:

> "Now whether it be Latria, or anything else, does not the sense of the Roman Catholic Church seem plainly to be, that religious honour should be paid to images?"

And further down the following assertion:

> "His *dulia* might be an inferior worship; but if it was worship at all, it was idolatry."

There is not a child that has learned its Catechism in our Church, which could not feel that the whole force of the sophism,

was centred in the ambiguity of the phrases, *worship* in the last, and *religious honour*, in the first. Nay, your correspondent himself admits the sufficiency of our distinction, in the following passage of paragraph 25:

"We should not hesitate to admit that there are among them many who are capable of the elevated abstraction of enlightened piety, which saves them from any necessity or danger of rendering in their hearts, any honour which is due to God, to the image of his creature. But we must be permitted to doubt whether the *multitude* of Roman Catholic worshippers are not thus subjected to a temptation of having their spiritual *conversation more on earth than in heaven.*"

Then in fact, provided we be "capable of the elevated abstraction of enlightened piety"—he says, that we commit no idolatry; for then we do not give "any honour which is due to God, to the image of his creature." If I at all understand this; he deserts his own sophism, and admits our distinction. He only fears that our ignorant *multitude* will not be so *elevatedly, abstractedly enlightened.* Upon that score, gentlemen, you may soothe his troubled soul; for our *multitude* are taught either in words or substantially, the following chapter of the Catechism, which they are made distinctly to understand.

LESSON XVIII.

First Commandment, continued.

"Q. What else is forbidden by the first commandment?

A. To give to any creature the honour due to God.

Q. Are we forbidden to honour saints?

A. No; if we honour them but as God's special friends and faithful servants, and do not give them supreme or divine honour of adoration, which belongs to God alone.

Q. How do Catholics distinguish between the honour which they give to God, and the honour which they give to the saints, as they pray to both?

A. Of God alone they beg grace and mercy; and of the saints they only ask the assistance of their prayers. (Tobias xi. 12.)

Q. Is it lawful to recommend ourselves to the angels and saints, and to ask their prayers?

A. Yes; since by doing so, we may be heard by them, and obtain their prayers in addition to our own. (Luke xv. 7.)

Q. Can the blessed spirits in heaven know when we pray to them?

A. Yes; *And there shall be joy before the angels of God, upon one sinner doing penance.* (Luke xv. 10.)

Q. Do the blessed spirits interest themselves in our behalf?

A. Yes; and have frequently done so, with great zeal and effect. (Zach. i. 10, 12.)

Q. Does it not take from the honour due to God and infringe upon the merits of Christ, to pray to angels and saints as intercessors?

A. No; it does not, as it does not take from the honour due to God to pay respect to our parents and superiors, nor infringe upon the merits of Christ to ask the prayers of our fellow-creatures upon earth, and to pray for them. (Thessal. v. 25; James v. 16.)

Q. Why do Catholics kneel before the images of Christ and his saints?

A. To honour Christ and his saints, whom these images represent. (Exod. xxv.)

Q. Is not the making of images, and the bowing down before them, forbidden by the first commandment?

A. The making of images is not forbidden by the first commandment; for God ordered Moses to make images.—(Exod. xxv.)—and the people bowed down before them in prayer in the Jewish Temple. (2 Paralip. iii.)

Q. What use of images is forbidden by the first commandment?

A. That use which idolaters made of them when they *served them as gods.*

Q. Is it proper to show any mark of respect to the crucifix, and to the pictures of Christ and his saints?

A. Yes; because they relate to Christ and his saints, being representations and memorials of them. (Acts xix. 12; Matt. ix. 21.)

Q. Why do Catholics honour the relics of the saints?

A. Because their bodies had been the temples of the Holy Ghost; and after their resurrection will be honoured and glorified for ever in heaven.

Q. May we then pray to the crucifix, or to the images or relics of the saints?

A. By no means; for they have neither life nor sense, nor power to hear or help us.

Q. Why then do we pray before the crucifix, and before the images and relics of the saints?

A. Because they enliven our devotion, by exciting pious affections and desires—and by reminding us of Christ and his saints. (Exod. xxv. 18; John iii. 14.)

Q. Is there anything else forbidden by the first commandment?

A. Yes; all attempts at dealing and communication with the devil; and inquiring after things lost, hidden, or to come by improper means.

Q. Is it also forbidden to give credit to dreams, to fortune-telling, and the like superstitions?

A. Yes; and all incantations, charms, and spells; and superstitious observations of omens; and such foolish remarks, are also very sinful."
—*Catechism of the Roman Catholic Faith.*

Now at least his holy anxiety may cease, and perhaps it might not be amiss to inform him for the greater consolation of his spirit, that the writer of this, although he has had pretty ample opportunities of mixing amongst the young and the ignorant of various Catholic nations, never yet found one of them who had not "elevated abstraction of enlightened piety" sufficient to know that the honour due to the eternal God, was not to be paid to an image; perhaps one or two illustrations would help to make it appear that he does not speculate. The first is a very painful avowal. He has more than

once had occasion to inquire, whether there was any truth in particular assertions made by persons differing from him in religion, where the names and places of abode were stated, of those who were said to be as ignorant as our *multitude* is here represented to be, and he uniformly found the *statement to be totally false*. Those occurrences are not new, nor unusual: they are like the statement made some time since by the holy men who were employed to distribute Bibles in the sixth ward, New York; that they found with one family, believed to be Irish, a Catholic Bible, in which the second commandment was omitted. The corporation of the Seminary pledged themselves to pay a sum of five hundred dollars to the Bible Society, or to any person who would produce such a Bible. The propagators of the falsehood did not accept the offer, nor retract the falsehood. The notions of our *multitude* upon this subject, are more accurate than are those of your correspondent himself, and it is by no means creditable to his modesty or good sense to make the charge which he has put forth. I shall bring his assertion to a practical test. I hereby pledge myself, that if within three months from the date of this letter, he shall point out any one of our *multitude*, black, brown, or white, that has had the opportunity of sufficient instruction, or been admitted to confirmation, or communion, who shall upon examination, be found to believe that the honour which is due exclusively to God, may be lawfully paid to any creature, living or dead; I shall, through the hands of the printer of the Miscellany, who will give my name if I fail, pay one hundred dollars to you, to be disposed of as your correspondent may please. Gentlemen, your correspondent might in his own estimation take this aristocratic assertion regarding the *multitude*, as a proof of his superior intellect; I beg to inform him, that with me at least, it always passes as a mark of quite another kind,—and the distinction which some of your writers affect to draw between our enlightened and our illiterate Catholics, is taken amongst us, by no means as a compliment: rich and poor, learned and unlearned, our doctrine is the same; we have no genteel belief, no aristocratic orthodoxy; we are all, whether emperors, kings, popes, beggars, or slaves, members of one church, holding fast the same faith; and when any man grows so fastidious as to imagine that God Almighty revealed more or less for his negro than for himself, he ceases to be a Roman Catholic. I know not a more insulting, nor a more unfounded distinction than this, which is here insinuated. Some of our poorest people are some of those best informed in the doctrines of our church, and some of our most wealthy, are some of those most ignorant of our tenets. I have known poor children not ten years of age, who have more clear notions of the nature of idolatry, and the meaning of what you call the first two commandments, than your correspondent appears to possess.

Then if the meaning of this phrase "that all Roman Catholics intentionally violate this commandment, in rendering the *due honour and veneration*, which their church requires, to the images of the Virgin Mary, &c., should not be asserted," be, that they who do not "render in their hearts any honour which is due to God (*divine worship*, I presume) to the image of his creature," do not violate the precept; I will, upon a palpable fact united to this principle, claim for the Roman Catholic Church full acquittal of its violation. That palpable fact, your correspondent so far from denying, appears to admit; it is, that persons of enlightened minds capable of that abstraction which considers God and the image distinct and distinguished, do not give to the image the honour due to God, thus do act according to the true spirit of the Church. He only fears that the *multitude* are not capable of this abstraction. If these things be so, the spirit of the church and the conduct of its enlightened members are not in violation of the precept. The only crime then of which we would be guilty, would be imprudence in placing the images before the ignorant *multitude*, with the danger of their committing idolatry. But this danger does not exist, it is all fancy; it will cost me one hundred dollars if it be anything more than a mere, unfounded surmise of your correspondent. Now, since we have our own experience against his surmise, every good logician would tell us, that we must reject his conclusion, and hence, even upon his own showing, the precept is not violated in our church.

Yet still, your correspondent will not acquit us of violating the commandment, for he concludes his paragraph 25, with the following passage.

"While, however, this may be, we may confidently ask, is not the commandment violated by Roman Catholics, as a body, by the fact of their erecting images in their churches, to which it is obligatory to render honour and veneration? And if, as a body, they conscientiously obey, in this particular, the authority of their church, must they not, as a body, violate the second commandment 'without scruple?' I see not how it can be otherwise."

Upon this, I would remark, merely for the sake of precision, that it is not *obligatory* upon Catholics to render honour or veneration to images, nor to place them in churches. It is *permitted*, not *commanded;* and it is a doctrine of the church that this permission is not contrary to the law of God, but in conformity therewith. Hence the person who would neither erect nor venerate an image, would not cease to be a Catholic; but he who should assert that the erection or veneration was unlawful, would err from the Faith. It would have saved me much trouble if your correspondent used precise terms. However, perhaps he is not to blame: for terms are the expression of ideas; and where the ideas are confused, the expression cannot be accurate.

The ground upon which he endeavours to sustain his position is, that the commandment forbids what we permit. I believe we have seen that this is, to say the least of it, a great mistake. He in the same paragraph brings to the aid of his interpretation, the following texts.

Leviticus xxvi. 1.

Catholic.

"I am the Lord your God: you shall not make to yourself any idol or graven thing, neither shall you erect pillars, nor set up any remarkable stone in your land to adore it: for I am the Lord your God."

Protestant.

"Ye shall make no idols, nor graven image, neither rear up a standing image, *neither shall ye set up any image* of stone in your land, to bow down unto it: for I am the LORD your God."

Deuteronomy iv.

Catholic.

"15. Keep therefore your souls cheerfully. You saw not any similitude in the day that the Lord God spoke to you in Horeb from the midst of fire:

"16. Lest perhaps being deceived you might make to you a graven similitude, or image of male or female."

Protestant.

"15. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spoke unto you in Horeb *out of the midst of the fire:*

"16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female."

Having previously examined the text of the original precept (Exod. xx.) and found that it did not prohibit the making images, but the making them for idolatrous purposes; and having seen, I trust clearly, that the Israelites not only innocently, but religiously held those which were made by God's command in high esteem and reverence, not for any inherent sanctity which they possessed, but because of their relation to God himself; I now proceed to examine whether the text of Leviticus does prohibit more than that of Exodus appears to do. The words printed above in italics are found in the Protestant Bible, but not printed in the quotation of your correspondent.

I believe it will be admitted that the passage in Leviticus is not a new enactment, but is a repetition of that in Exodus, with some more special enumerations. Your correspondent agrees with me in this, for he adduces those texts to explain and confirm the true meaning of Exodus. Now if construing Exodus xx. to forbid the making of an image would be a contradiction to Exodus xxv. 18, as we saw it manifestly would, no number of texts adduced to prove that Exodus xx. 4, prohibits image-making will lessen that contradiction or palliate the absurdity of such a construction. You, gentlemen, cannot do what your church declares she cannot do. Art. xx. "Neither may it [the Church] so expound one place of Scripture, that it be repugnant to another." In truth, this text of Leviticus is but an enumeration of two new particulars, which though not therein specially expressed, came under the general description in Exodus xx. 4, and the object for which they should be erected in order to come under the description of idolatry, viz. "adoration," "bowing down," is also specially expressed in Exodus xx. 5, as in Levit. xxvi. 1.

The Catholic version exhibits to me four distinct objects of specification, *idol*, and *graven thing*, which we have previously found specified and described in Exodus, in addition to which we have here, *pillar*, and *remarkable stone*, which are new specifications. I must leave to some better intellect than mine, to distinguish the specifications of your text in its imagery, and to inform us why *idol* is specially introduced, if every image for a religious purpose be an idol. That it was lawful for God's servants, both before and after this prohibition of Leviticus, to erect remarkable and consecrated stones, provided they did not erect them for the purposes of adoring them, which the heathens did, I shall show by one or two Scriptural instances, and I shall adduce an outline of evidence sufficient to show that the purposes of the heathen were idolatrous, and altogether dissimilar to our object in making images of marble or other stone, which are the only kind that might come under your designation, unless a standing image be in contradiction to the cherubim, which were kneeling figures, if our traditions be correct.

Jacob was not an idolater. I use your own version of Genesis xxviii.

"18. And Jacob rose up early in the morning, and took the stone that he had put *for* his pillow and set it up *for* a pillar, and poured oil upon the top of it. 19. And he called the name of that place Bethel: but the name of the city *was called* Luz at the first. 20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: 21. And this stone which I have set *for* a pillar, shall be God's house," &c.

God did not command an idolatrous act, yet we read Joshua iv.

"1. And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying, 2. Take you twelve men out of the people, out of every tribe a man, 3. And command them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. * * 8. (*The children of Israel brought the stones.*) 9. And Joshua set up twelve stones in the midst of Jordan in the place where the priests which bare the ark of the covenant stood: And they are there to this day. * * 20. And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal."

He then informs them of the reason, when the children should ask what mean the stones, that they should be informed,—and then for the religious purpose.

"24. That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever."

That is, this religious memorial preserved the recollection of the opening of the Jordan, and thus reminded the people of the power and might of God, as well as of his mercy, thus powerfully exciting to his worship. Probably you may think that the Scriptures were evidence enough, and that those stones "subjected the *multitude* to a temptation of having their spiritual *conversation more on earth than in heaven.*" I can only answer, that I prefer God's wise regulation, to the surmise of a man whose name is *contradiction.* I have thus shown, that neither the erection of images, nor of remarkable stones was prohibited. What then was prohibited? What the heathens did. I shall give you a few specimens.

Arnobius in his work *Contra Gentes*, lib. i., writes: "Si quando conspexeram rubricatum lapidem, et ex olivi unguine lubricatum, tanquam inesset vis presens, adulabar, affabar." "*Whenever I had seen a reddened stone, and made smooth with the ointment of olives, I used to speak to it, I used to address it soothingly, as if a power was present in it.*"

Eusebius, (Præpar. lib. i. c. 10) informs us that the old Phenicians used to call stones thus prepared for worship, *Bethules.* It would be very curious to trace the history of one of those from Phenicia to Spain, thence to Ireland, thence to Scotland, and since the conquest by Edward I., preserved even for the use of the head of the English Protestant Church, after the change in religion, for the coronation chair, with which I believe it may now be found in the tower of London. Sanchoniathon traces the origin of those stones to the God of heaven, and says several of them which lived and were animated were worshipped near Libanus. *Apuleius* describes some of the pillars [*Florenorum initio*] which received worship. *Strabo*, (book xvii.,) describes for us remarkable stones in all parts of Egypt as well as in Syria, which were objects of worship, like the Grecian heaps of Mercury. From the description of some of those in ancient authors, many of them appear to have been large aerolites, which naturally accounts for their heavenly origin. These were more common in Egypt, whence the Israelites were journeying; and in Syria whither they were going, than in any other place: and thus we can account for the special mention by Moses, of the pillars and remarkable stones, which are very different things from our marble or other stone images. Ours are set up for purposes similar to that of Jacob and of Josue, and do not come within the prohibition.

We now come to the text of Numbers, which corresponds to this of Leviticus, and it is not the least curious part of the subject to find the *standing images*, metamorphosed by your Bible into pictures.

Numbers xxxiii. 52.

Catholic.

"Destroy all the inhabitants of the land, beat down their pillars, and break in pieces their statues, and waste all their high places."

Protestant.

"Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places."

In the quotation from Deuteronomy iv., as it appears in the essay, there is undoubtedly the appearance of an absolute prohibition of making the similitude of any male or female; however, it is perhaps, only because your correspondent feared to occupy too much of your valuable space, or got tired of transcribing, or fell asleep at this particular moment. Allow me to continue the passage which in each version is only interrupted by a comma, whereas he gives us a full stop. But you know, that he and I *never quarrel about points.*

Catholic version.

"17. The similitude of any beasts, that are upon the earth, or of birds, that fly under heaven.

"18. Or of creeping things that move on the earth, or of fishes, that abide in the waters under the earth:

"19. Lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived by error, thou adore and serve them, which the Lord thy God hath created for the service of all the nations that are under heaven."

Protestant version.

"17. The likeness of any beast, that is on the earth, the likeness of any winged fowl that flieth in the air,

"18. The likeness of anything that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

"19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, *even* all the host of heaven, shouldst be driven to worship them and serve them, which the LORD thy God hath divided unto all the nations under the whole heaven."

We see that the prohibition is not absolute; and as soon as the entire passage is produced, we find it to contain no more than an enumeration of the special objects, which they were particularly cautioned not to adore; together with a substantial repetition of what he commanded in Exodus xx. 22 and 23. *You have seen that I have spoken to you from heaven. You shall not make* GODS *of silver, nor shall you make to yourself* GODS *of gold.* And lest they should imagine he had a bodily shape, he did not exhibit himself to them under any bodily appearance, but only in fire, that they might be kept better to appreciate his spiritual nature. Hence, it is the opinion of several Catholics that the Jews were prohibited by this precept from making any statue or image of the eternal and invisible God, for any purpose whatsoever. But, even granting this to be a fair consequence of the assigned reason, it will not follow, that Christians are forbidden to make a likeness of Jesus Christ, who appeared in his human nature, in his bodily shape; of angels, who appeared as men, and of whose images God himself gave a model to Moses; of the blessed Virgin who was a visible woman, and of other saints who lived and moved in their bodies; nay even of the Holy Ghost under the appearance of a dove, as you do yourselves. In fact my impression is that you have more images of the Holy Ghost and of angels in your churches in the United States than we have, and some of them so well-fed and so fat, as to testify that they were made in times of royal favour and regal munificence. And wo be to the man who would dare to go into either St. Philip's or St. Michael's to spit upon one of the shining figures, "similitudes of things in heaven above," "graven images," though you do not adore them. Neither do we. I have in vain strained my eyes through every nook of our poor churches to discover cherub or seraph or sacred dove. I must confess our angels are indeed spiritual and invisible! Is it then come to this, that our churches have changed sides? The churches of the *Romans* are bereft of image-gods, and the churches of the Protestants possess them!!! This probably is only a piece of Jesuitical policy. No. I must say, that I have known the Catholic Bishop use upon the occasion, the words of Shakspeare's Apothecary, "my poverty, but not my will consents." If he had the means, he says, that he would have the sacred images.

Are the Catholics of Charleston then not out of the pale of that church which as your correspondent says, makes it "OBLIGATORY on them to render honour and veneration to images of the Virgin and of saints?" (Paragraph 25.) No! Because there is no such obligation; the practice is useful, but neither essential nor obligatory. Have they not the images of Jesus Christ crucified? Yes; it is true they have; but this is not an image of the Virgin, nor of an angel, nor of any other saint. Do they not adore the image of Christ? No! They do not. It but reminds them of their Saviour: fixes their attention, and excites them to remember his sacrifice of atonement and to seek salvation through his merits.

In the outset of his 25th paragraph your correspondent asserts what is not the fact, when he makes *adoration* and *veneration* synonymous terms: when he changes the meaning of our expressions, he misstates our doctrines, and is thus dishonest, and in this mode of argument he has indeed few superiors.

I am still detained upon his precious second essay.

I remain, gentlemen,
Your obedient, humble servant,
B. C.

Charleston, S. C., August 10, 1829.

LETTER XII.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

For she was just, and friend to virtuous lore,
And pass'd much time in truly virtuous deed;
And in those elfins' ears would oft deplore,
The times when Truth by popish rage did bleed,
And torturous death was true devotion's meed;
And simple Faith in iron chains did mourn,
That could on wooden image place her creed;

And lawny saints in smould'ring flames did burn:
Ah! dearest Lord! forefend thilk days should e'er return.

SHENSTONE.

GENTLEMEN:—Allow me to state what I believe has been shown. 1. That Roman Catholics pay adoration or divine worship to the eternal God, the creator of the heavens and the earth, and of all things visible and invisible. 2. That they pay divine honour or adoration to him alone. 3. Of course they do not pay divine honour to devils, 4. nor to imaginary beings, 5. nor to idols, 6. nor to human beings, living or dead; 7. nor to the images of any being, nor to any creature. 8. That they do not believe there resides any divinity or divine virtue in any image whatever. 9. That the worship of *dulia* or *hyperdulia*, or honour which they give to angels and saints is not divine honour, or adoration, but that honour which one reasonable being owes to another, because of its excellence: 10. and that the excellence of the angels and saints consists in the perfection of that nature and those graces which they received from God the Creator and Redeemer, and therefore, 11. that the honour given to them is ultimately referable to God whose creatures they are. Hence, 12. the honour paid to them is not derogatory to that of the Creator or Redeemer, but 13. it is rather an enhancing of the same. I have also shown 14, that when our writers mention the *adoration* of an image, the expression is restrained to those of Jesus Christ, and that their meaning is that not the image, but the original whom the image represents, is to receive this homage: and 15, that when they use the expression of paying the worship of *dulia* or *hyperdulia* to the image of a saint, or the representation of an angel; they mean that the worship is paid to the original, through the image: yet 16, that those inanimate representations, or images, are to be treated with a degree of religious respect, which we call veneration, 17, not because of any inherent sanctity which they possess, but because of their connexion with the service of God, and through reverence for him.

I believe I have also fairly shown that almost every one of those propositions which is true of Roman Catholic worship, would be false if predicated of the worship of the heathens.

I believe I have also fairly shown that neither the text from Exodus xx. 4, nor that from Leviticus xxvi. 1, nor that from Deuteronomy iv. 15, 16, forbids what the Council of Trent declares to be lawful, and is fully expressed in our formulary.

"I most firmly assert, that the images of Christ, of the mother of God, ever Virgin, and also of other saints, may be had and retained; and that due honour and veneration is to be given to them."

That, and only that, is our defined doctrine. The Council of Trent was not called upon to decide, nor did it give a decision, upon either of those two questions. "Is it permitted to make an image of the invisible God?" "Is it permitted to make an image of a mere spiritual being, an angel for instance?" Yet still we can easily state what has been the general practice, and the general sentiment of the church upon those two questions. First, as to the practice respecting the image of the invisible God. Such images are not, I believe, made. Sometimes painters attempt a representation founded upon the description given in various parts of the sacred writings; to omit many others, I shall merely refer to Isaias vi., Ezekiel i., Daniel vii. The sentiment is, that if their intention be to represent God as really possessing that peculiar and proper appearance, it would be criminal; and to yield to such an impression would be folly; but if the painting be considered as merely emblematic or allegorical, it is not unlawful; though very unusual. As regards the second question. Images and pictures are made, which give to us the representation of the appearances which spiritual beings assumed, as described in the sacred volume; not that we believe these to be their natural and usual modes of appearance, but those assumed to affect our senses, and the sentiment is universal as to its being a lawful practice; otherwise we must condemn God for giving such a direction in Exodus xxv. 18, and Moses and Bezeleel for making them in Exodus xxxvii. 7, as also Solomon and his people, 1 or 3 Kings vi., and God himself, who in chapter ix. of the same book, accepts and approves of a temple filled with such images. Our Episcopalian friends are mightily censurable for this crime, if crime it be; and I have been filled with awe and wonder at beholding over the head of a zealous independent clergyman, whilst he was praying fervently against idolatry, a beautiful *graven image* of the dove, representing the Spirit of God, with which the staid and demure congregation of his hearers, at the time, believed the holy man to be filled.

This view of our doctrine and practice will enable any one to see what value is due to the assertion of your correspondent, paragraph 27, that respecting heathens and Roman Catholics "the *per imagines* of the Trentine decree, puts the matter, as to the

use of images, VERY MUCH ON THE SAME FOOTING, in one case as in the other." But I cannot so easily part with him even upon this score, for I should like to see the gentleman reconcile himself.

Per.

"27. The next is, that Protestants say, '*Roman Catholics exculpate themselves from the charge of idolatry, not otherwise than as the heathens did.*' The Council of Trent, it is true, will not allow the heathen to have even pretended to worship anything above their idols. It may, on the contrary, be safely asserted, that there is abundant evidence that they did—and that the *per imagines* of the Trentine decree, puts the matter, as to the use of images, very much on the same footing, in the one case as in the other. The testimony of several of the fathers might be given to this effect."

Contra.

"23. It may be true that some Protestants, in an intemperate zeal of dissent from Popery, have considered Roman Catholics equally as *idolatrous as the heathens either are or were.* I believe, however, that a wide distinction is generally considered due in favour of Christian worshippers of the one only God, however incumbered their worship may be with erroneous appendages from those who, with no knowledge or belief of the one Jehovah, may worship infinitely various fictitious deities, in idols, in which they may be supposed to reside."

* * * * * *

"Voltaire, it is true, thought the heathens were no more idolaters than Roman Catholics. I would not, however, take his authority as good, against the industrious author of the essay, in the Review. There is a difference, and we should admit that it is important. The *poor Indian* either honoured his idols with a worship terminating in them, or, through them, worshipped the *unknown God.* Christians under the denomination of Roman Catholics, like other Christians, worship the one true God of the Scriptures."

When your correspondent shall have reconciled these passages, it will probably be necessary to support his character for honesty, to explain why, in urging this argument, in his first note to paragraph 25, he made two serious faults, in alluding to the texts mentioned in a note to the Doway Bible—and makes a very serious mistake by printing "chapter iii. 8, 7," for, "chapter xxxviii. 7," which is in the American stereotype edition, instead of xxxvii. 7, which is correct, and usual; I acquit him of all intention of dishonesty in this portion, and look upon it to be your printer's error, though we will not be allowed the mistake of a comma. He then proceeds.

"The reader, it is hoped, will turn to these passages, and see if they authorize anything like the Roman Catholic use of images in their churches. *Venite adoremus* is the express language of the Roman Missal: Come let us adore. *Thou shalt not adore nor serve them*, is the language of their translation of Scripture. Roman Catholics will say they are not served; will they say that they are not adored? The language of the passage, as quoted by themselves, is, adore *nor* serve; not adore *and* serve."

The first fault is what logicians call the sophism of drawing a universal conclusion from particular premises—which denotes either a defect in the head, or one in the heart of him who uses it. The words *Venite adoremus* which he quotes are used only on one day in the year, and confined to the exhibition of one image, and can by no means whatever be applied to any other. They are used on Good Friday at uncovering the *image of Christ* crucified. Now from his construction of this paragraph, the application is made to appear general for *all images*, of "the Virgin and other saints," and his context appears to put these latter and only these forward; for the paragraph begins with "In this adoration then, this due honour and veneration given to the *images of the Virgin Mother of God and the saints*, in their churches, do Catholics violate the second of God's commandments." Now I would be fully justified by every rule of fair criticism to restrain the meaning of his note to the extent of his paragraph, and if I did, that extent would not only not reach, but would exclude the image of Christ. Upon this ground he would be more criminal either against sound reason, or plain honesty, because he applies to images of one class, the words used not by any means for them, but for a class altogether different.

His second fault was, that with the evidence before him of the meaning and intent of the church, he not only wilfully suppressed it in this essay, though he gives it after the lapse of a month in the next, but suggested the very opposite. In pp. 228, 229, of the Missal from which he quoted, the following note is appended at the very passage which he quotes.

"The intention of the Church in exposing the cross to our veneration on this day, is, that we might the more effectually raise up our hearts to HIM who expired thereon for our redemption. Whenever, therefore, we kneel or prostrate ourselves before a crucifix, it is JESUS CHRIST only whom we adore, and it is in him alone that our respects terminate."

What now are we to think of his honesty? I have printed the words as they are printed in the Missal. Even if he had not seen this note, he had in the garbled extract itself, which he says he took from Father Paul, of the decree of the Council of Trent, the distinction between the image of Christ and the images of the saints, in

the separate verb applied to each: to Christ, *adoremus;* to the saints, *veneremur;* and he had also the very preposition which condemned him of dishonesty all through, *ut* PER *imagines* CHRISTUM ADOREMUS, "*that* THROUGH *the images* WE MIGHT ADORE CHRIST," (paragraph 23,) and therefore it was, that he laboured in paragraph 27, to prove that the pagans did not adore idols, *but God* THROUGH *the idols*, that he might put them on VERY *much the same footing* with us.

Again, he charges us with suppressing "thou shalt not adore nor serve," and yet he quotes the very words from our own Bible!! This is one way of suppressing!

After having got through this task, I shall propose to him another effort at reconciling himself to himself. In paragraph 27. The heathens are very much upon the same footing with the Roman Catholics, because he says, the assertion of the Council of Trent is *not true*, that they "worshipped anything above their idols." There is, he says, abundant evidence on the contrary that they did,—they adored something above the images through the images,—they worshipped God through the images. If in this they are upon very much the same footing with Roman Catholics, these latter must therefore worship God through the images, and thus God is the object of the Catholic adoration. Yet, in paragraph 24, he labours to show that Catholics do adore images, and pictures, and in paragraph 25, he asserts that they violate the second of God's commandments in this adoration given to the images: and in the note, he triumphantly asks will Roman Catholics say that the images are not adored in their churches?

After he has reconciled his assertion that it is God we adore through the image, with his assertion that it is the image we adore—he will still have to reconcile two others, viz.: that in paragraph 23, where he says that a distinction is due in our favour over the heathen, with that in 25, where he asserts that we worship the image; from which gross idolatry he vindicates the heathen in paragraph 27, thereby preferring the heathen worship as more pure than ours.

The only topic of his second essay which I have not now disposed of, is that which he takes up in the second note to paragraph 25, and which he more specially treats of in paragraph 26. In which, his object is to show that we are not misrepresented when it is alleged "that sensible that our practice is contrary to the second commandment; we have in several of our Catechisms omitted the second, and to keep up the number, split the tenth into two." The first fault of your correspondent is, that he begs the question, by assuming that what he calls the second commandment is not a part of the first.

I shall not prolong a contest which has far exceeded in length my original plan, by taking up this question at large. I shall merely remark in the first place, that neither God nor Moses divided the law, containing the precepts, in the one way or in the other, and that if we give the entire of the law itself, as Bishop Stillingfleet attests, or as your correspondent attests—I care not which, (paragraph 26,) in our Vulgate and Doway Bibles, which are our standards of Latin and English, it cannot be fairly said that we *omit* that which we actually print. "But we omit it in our Catechisms." Our object could not be to mislead, for if it was, we would act very absurdly by printing it in our Bible. But does your correspondent mean to assert by the words, "and as it is printed in the Septuagint, the Vulgate, and the Doway Bible, &c.," that these Bibles do divide the law into ten heads, and place this the second? For if he does, he asserts what is not the fact. The Bible has no such division, no Bible ever exhibited the division. In the next place; the division of this law into ten heads was a human institution of convenience, and it would be just as fair for me to state that they are only three commandments, or only two commandments as that they are ten. In the first case, I would divide the law into the precepts regarding the worship of God, the external conduct of man to his neighbour, and the regulation of his own desires. In the second case, I would divide it as our Saviour did, into the duties towards God, and those towards man, and yet having only two or three commandments, I would still omit no part of the law. In the third place. The division which we adopt, was that which was universally adopted and followed by the Christian Church, at and before the beginning of the sixteenth century. Your mode of dividing has been subsequently taken up by the gentlemen whom you call Reformers, for the purpose of having the appearance of a plea to convict us of violating a commandment, by giving to a part of the first, a meaning which I have shown it cannot sustain. Fourthly, our Catechisms do not profess to give the words, but the substance of the law, and therefore, as we conceive what you call the first and second to be only one ordinance, commanding the worship of God, which the pagans neglected, and forbidding idolatry which they practised, we do not make two separate recitals of what we look upon to be

only one precept; and yet we are guilty of no omission, because we give all the words of the law in the Bible where we profess to give them. Fifthly, we find a prohibition of impure acts, followed by a prohibition of theft, and as they are sins of various kinds, and separately prohibited, so we follow the same order in the prohibition of desire to act impurely, and desire to act dishonestly, and we look upon the desires of impurity and injustice, to be as distinct in their moral nature, as are the external acts. Sixthly. Whether we be right or wrong in this mode of division, we are not the originators of the division or omission. I need only take your own evidence or that of your correspondent to acquit us; for he tells us, (note 2, to paragraph 25,) that others had done so before us, both in the Jewish and early Christian churches. Why then make us the criminals if the crime was committed before we were born? We get two reasons from him, and most notable ones they are. First reason, "Their authority was not paramount."

The question is not concerning authority, but concerning fact. The question of fact is, "whether Roman Catholics omitted the second commandment, and split the tenth into two for the purpose of not having it exist as a reproof of their idolatrous practice." Mark the notable answer. Yes they did—because, though the Jews did it innocently before Christianity existed, yet the Roman Catholics, who received those precepts from the Jews as a divine law, were criminal, *because the authority of the Jews was not paramount!!!* And the early Christians innocently did it, but yet the Roman Catholics are criminal in doing so, and it was the Roman Catholics who alone were guilty of the omission, *because the authority of the early Christians was not paramount!!!* Who will now dare to say that your correspondent is not pellucid?—I must match paramount if I can. Really, a person who does not after this, clearly see, that the Catholics were the persons who *first omitted* the second commandment, must be unable to see through a block of granite!

Finding, however, that the proof will by no means sustain, what is the only conclusion that should be established for his purpose, viz.—That this omission was made first by Roman Catholics, he comes upon the principle of *cy pres*, as near the mark as he can, by sustaining his feebleness upon an unfounded and uncharitable allegation, "nor was their purpose sinister." Thus what the Jews and early Christians did without a sinister purpose according to the paragraph, is proof that the Roman Catholics, who afterwards did it, were the only persons guilty of omission!!! Call you this logic? Really, this puts to shame the wolf, who, when he was obliged to acquit the lamb because of non-age, alleged that his father committed the crime, for which he should suffer; you will not admit that Jews or Christians are to save us, though both have innocently done what you call our crime, but you find that we are too young to be Jews, though we are in truth those same "early Christians," whom you acquit of any sinister intention, though you condemn us for our sinister intention. Pray, will you ask your correspondent to reconcile his acquittal of the Jews and of the early Christians, who divided the law as we do, with his condemnation of us, and with his statement in paragraph 26?

"Now it may be offensive to Roman Catholics, that Protestants should say they make this omission, because they are sensible that it is called for in aid of the authority of their church, in ordering such adorations as they are required to pay to images; and Protestants may possibly err in assigning this motive for the omission; but *as they can see no other*, and hold the fact of the omission to be indisputable, they surely are not justly censurable, either for the assertion of the fact, or their manner, so reasonable, of accounting for it."

Can he not see another reason, in our following the Jews and the early Christians?

I now ask any candid person, who has had the patience to read my explanations, whether I was justly censurable for stating in my letter to Bishop Bowen, that it was a misrepresentation of our doctrine and practice to assert:

"1. That Roman Catholics pray to angels and saints to save them by their merits, making those angels and saints mediators with Christ, or in his stead.

"2. That Roman Catholics dishonour Christ, our only mediator.

"3. That Roman Catholics give to creatures the worship due to God alone, and are thus guilty of direct idolatry.

"4. That Roman Catholics worship the blessed Virgin mother of our Lord, in such a way as to commit downright idolatry.

"5. That Roman Catholics worship the images or pictures of the Virgin Mary, and of other saints.

"6. That Roman Catholics violate the second of God's commandments without scruple.

"7. That notwithstanding such violation without scruple, Roman Catholics seem to be sensible that their practice is contrary to the said second commandment.

"8. That therefore in several of their catechisms, the Roman Catholics leave out the second commandment, and to make up the number, they split the tenth into two.

"9. That Roman Catholics, in excusing themselves from idolatry in their image worship, say

no more for their exculpation than the heathens said for themselves, and therefore,

"10. That Roman Catholics are equally idolatrous as the heathens are or were."

I now come to his third essay, in your number for March, where he attempts to show that our adoration and praying to the cross is the most gross and intolerable corruption. In paragraph 29, he states this and another question. In paragraph 30, he undertakes to show that it is a fact that we adore the cross, and that we pray to the cross. To prove that we adore it, he quotes Almain. The passage in this writer is exactly such as that in St. Thomas of Aquin, and the answer I make is the same, which is found at the commencement of my seventh letter, to which I refer you. If Bishop Taylor had no better claim to theological knowledge than this would create, he would indeed hold an unenviable place. His second proof is drawn from the Pontifical, respecting the legate's cross. To this I can only answer, that when he vouchsafes to tell me in what part of the Pontifical the passage is found, I probably shall be able to tell him its meaning.—The Pontifical now lies before me; I have spent some hours in looking through it, I have read over carefully every word in any part which the index showed likely to point out a legate or his cross, and all in vain. I can find no such passage as that which is quoted. Is this a forgery of his own, or who is its author? The third passage is from St. Thomas of Aquin. Did your correspondent forget what he wrote in his second essay, paragraph 23, of St. Thomas Aquinas, that he asserted "that to worship the image with any other act than that by which the original was worshipped, would be to worship it on its own account, which is idolatry?" According to him, then, Thomas Aquinas tells us that it would be idolatry to worship it on its own account, and also tells us that we must worship it on its own account, because we place our salvation in it. This, indeed, is one way of making Thomas Aquinas appear ridiculous. But is this mode honest? Let us see. The quotation is substantially correct, so far as it goes, but it is grossly incorrect as a representation of the doctrine of St. Thomas, because it suppressed what is required to give a correct view of his meaning. The passage is found in his *Summa Theol.*, par. 3, quæst xxv., art. ix. To explain his proposition, he writes as follows:

"RESPONDEO dicendum, ut supra dictum est, honor seu reverentia non debetur nisi rationali naturæ; unde creaturæ insensibili non debetur honor vel reverentia nisi ratione rationalis naturæ. Et hoc dupliciter. Uno modo, in quantum repræsentat rationalem naturam; alio modo in quantum ei quocumque modo conjungitur."

"I ANSWER, it must be stated, as was previously said, honour or reverence is not due but to a reasonable being, wherefore honour or reverence is not due to an insensible being, except on account of one that is reasonable. And that might be in two ways. In one way, inasmuch as it represents a rational being: in another way, inasmuch as it is in some manner joined with it."

Thus, it is clear that any respect paid to the cross of Christ, is upon his principle, as exhibited throughout this article, and as explained before in my letter vii., because of its representing Jesus Christ, to whom it is so joined in our memory, that at once, upon seeing it, the mind is carried to the recollection of his sufferings, and to the disposition for adoring him, who by his suffering upon the cross gave us the hope of our salvation. Hence, the address to the cross is, as Bellarmine shows in the quotation in letter vii., made to Jesus Christ crucified, and not to the insensible piece of wood, to which our children are taught in the catechism, as quoted in my former letter, we may by no means pray, any more than to other images or relics, for they have neither life nor sense, nor power to hear or help us. Gentlemen, I might, perhaps, be under a mistake; but the impression on my mind is, whether correct or not, that no man who has the least pretensions to education or common sense, ever seriously believed that we prayed to the crucifix; and hence, the moment I find the assertion made by any person, who has common intellect, and been taught to read, I lose all respect for him as a candid man or a man of religious honesty. If I can avoid speaking upon religious subjects with such a man, I shall never exchange a word with him on a religious topic.

His next argument, if argument I may so call it, is from the Missal, where the office of Good Friday "exhibits the adoration of the cross." He partially inserts the note from the translation of the Missal, as I have previously given it, which shows that it is JESUS CHRIST whom we adore, and *not the cross itself*. And yet he would persuade his readers that we do what we declare we do not. He again has recourse to the unworthy subterfuge of a groundless distinction between those who can and those who cannot distinguish the image from Jesus Christ. And in quoting the note he has again garbled by omitting the word ONLY, which would defeat his entire object if inserted. The note says, "Whenever we kneel or prostrate ourselves before a crucifix, it is JESUS CHRIST ONLY whom we adore." The omission of

this word did not satisfy him, but after the garbled insertion, he adds: "This note seems to have been suggested by the obvious apprehension that the people thus called on to *venerate*, would naturally understand the call to mean *come, let us worship*." I beg leave to inform him that the note was altogether unnecessary for Catholics; and so far as my own individual opinion might be expressed, I would prefer the translation be neither *worship* nor *venerate*, which are both generic, but *adore*, which is special and appropriate. I cannot say why the note was introduced, but I should naturally believe that it was to guard others than Catholics from being misled by writers as dishonest as your correspondent. For Catholics it is totally unnecessary.

This is the sum of his semblance of argument; and I apprehend he has failed to prove that Roman Catholics either adore or pray to the cross, though excited by the image and the ceremony, they adore and pray to Jesus Christ crucified, in whom alone they have hope of salvation.

I shall here add one remark upon his affected pain and regret. I shall merely for a moment use his own principle against himself, and appeal even to him, what would be his estimation of one who would thus assail his church?

"It is most painful to every good man to behold a large and respectable body of our fellow Protestants sunk into idolatry. It is true, they say themselves, that their intention is not idolatrous; and being, as they are, worshippers of the only Jehovah of the Scriptures, we must draw a favourable distinction between them and the heathen, who, though he bows down or kneels down, as they do, to mere inanimate creatures, still is a worshipper of the unknown God, if not of fictitious deities. But, whatever may be the declaration of our brethren of the Episcopalian Church, we cannot leave the word of God, which is our common standard, acknowledged by themselves as paramount. They even acknowledge that God alone is to be worshipped; but this only aggravates their infatuation, and renders them more the objects of our compassion. Prayer and kneeling are the evidences of worship, and yet they kneel before creatures, and this in the most solemn act of their religious worship, and most serious time of prayer. It is true, they tell us, that, although they kneel to the inanimate element, yet it is not the element, but God that they worship; but do they not *bow down?* Do they not kneel? And they kneel to worship, and before what they call *holy*, as if it were untrue that *God alone is holy;* and then is not it making gods for themselves? *Strange gods*, before which they kneel or *bow down*, when the commandment is, *you shall not bow down!!* They even go farther, for they *kneel and bow down*, and both, before a creature to which they give the appellation *holy*, though God *alone* is holy. What is this but to worship that creature as God? It is painful to see the proof in their own books, and in their own practice—in their communion service, where they meet to eat *bread* and drink *wine*, they *kneel*, whereas Christ and his disciples remained seated at table; the Scripture does not inform us *that they worshipped*, or *kneeled* or *bowed down;* nay, even to guard against the supposition of such worship, it is specially recorded that it was *whilst they were at table*. Yet, read the rubrics of the Episcopal Prayer-book, and be moved with compassion for this degeneracy of Protestants; of brethren of our Reformation!!!

"'Then shall the priest first receive the communion in both kinds himself, and proceed to deliver the same to the bishops, priests and deacons, in like manner (if any be present,) and after that to the people in order, into their hands, *all devoutly kneeling;* and when he delivereth the *Bread*, he shall say,' &c.

"It is true, they say, that they only worship God, but do they not *kneel down devoutly* to that bread? God forbid that we should assert, that there are not amongst them some whose abstraction of enlightened piety does lead to spiritual worship, but *for the multitude!* The Lord says, *You shall not bow down;* the Church says, *You shall devoutly kneel down*. We must, painful as it is, say that the idolatry is palpable."

When your correspondent can feel what he ought to think of one who would address your church in such language, he can estimate the feelings entertained regarding himself by, gentlemen,

Your obedient, humble servant,
B. C.

Charleston, S. C., August 17, 1829.

LETTER XIII.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

In doubtful points betwixt her diff'ring friends,
Where one for substance, one for sign contends,
Their contradicting terms she strives to join;
Sign shall be substance, substance shall be sign.
A real presence all her sons allow,
And yet 'tis flat idolatry to bow,
Because the godhead's there they know not how.

Her novices are taught that bread and wine
Are but the visible and outward sign,
Receiv'd by those who in communion join.
But the inward grace or the thing signified
His blood and body, who to save us died;
The faithful this thing signified receive:
What is 't those faithful then partake or leave?
For what is signified and understood,
Is, by her own confession, flesh and blood.
Then, by the same acknowledgment, we know
They take the sign, and take the substance too.
The literal sense is hard to flesh and blood,
But nonsense never can be understood.

DRYDEN'S HIND AND PANTHER.

GENTLEMEN:—Your correspondent undertakes, in the paragraphs 33, 34 and 35 of his third essay for April, to show that we commit idolatry by adoring the Eucharist. Though such be his avowed object, he wanders most egregiously from the subject into one totally distinct, but into which I shall scarcely follow him. He attacks the doctrine of transubstantiation, to show, that in the Eucharist there is only bread and wine; and that, therefore, we adore nothing but those created substances, and, of course, are idolaters. Even if the doctrine of the Catholic Church were proved to be a mistake, his proposition would not necessarily follow as the result, for the Lutheran doctrine of consubstantiation, which implies the real presence of Christ together with the bread and wine, might yet be true, even if ours were false; and yet, in that case, we would worship Christ, who would be really present. He will not say that such worship would be idolatry, because Christ, and not the bread and wine, would be the object of our adoration. A very large body of Lutheran Protestants still adore Christ present in the Eucharist. Will the gentleman call his fellow Protestants idolaters?

I shall now suppose the Roman Catholics, the whole of the Eastern separatists, and the Lutherans, to be in error; and that the true doctrine, as to the nature of the Eucharist, is held only by the followers of Zuinglius, or the sacramentarians, principally consisting of the Calvinists, Baptists, Church of England, and their several branches and separations—in all probably scarcely approaching, at most, to forty millions. They form not one-sixth of the Christian community; I believe, from close calculation and enumeration, that they are, more properly speaking, less than one-seventh: let us take them at one-sixth. Let us suppose the other five-sixths, who believe the doctrine of the real presence, to be all in perfect error as to the nature of the Eucharist; which would indeed be a very strange supposition! I ask a simple question of any one of those persons, "Pray, to whom, or to what, do you direct your adoration in presence of the sacrament?" Would he not directly say? "To Jesus Christ." I ask him, "Do you intend to worship bread?" He will certainly answer, "No." I state to him your opinion, that he is under a mistake, and that, indeed, Jesus Christ is not there; that the sacrament is nothing but bread; and then ask him, "Will you adore the bread?" He will reply, that the mistake is on your part, for that you ought to know that it is in the power of God to place one substance under the appearance of another, or, if he be a Lutheran, to conceal one substance in another; that God's word is to us the most ample evidence; that when he says anything has been done by him, it is certainly done; that he declared the body and blood, &c., of Christ would be really present in the sacrament at the consecration of the Eucharist; that this has been so consecrated; that, of course, this is the case to which his testimony applies; and that it is very strange on your part to deny his power to assume this appearance, or to deny that, in fact, he does assume it in the case in which he declared it should be done. Thus, he states that he has satisfactory evidence of the presence of Christ; and that his adoration is intended for the Saviour, and only for him, and not for the bread. Now, gentlemen, suppose what he calls reasoning to be only fanaticism; suppose that Christ had said, "This is bread, which shall signify that I died for you, but it is not my body," instead of saying, "This is my body, which is given for you;" it is clear that, on the part of this adorer, there was no intention of idolatry, though there would have been a mistake as to the fact of the presence of him whom he intended to adore. Would that citizen be a traitor, who, honestly mistaking a spy of the enemy for the commanding officer of the army of his state, would sedulously, and respectfully, and affectionately entertain, protect and escort that spy, affording him all the information in his power? Clearly it was patriotism, not treason, that led him to act. Adoration is a mental act; and our intention is to adore Christ the eternal God, and not bread. This would suffice to rescue us from the imputation so thoughtlessly repeated. But as your correspondent has seen proper to accompany the imputation with a variety of other remarks, it might not be amiss to glance at some of them. He says, that Roman Catholics do not deny that they worship the consecrated elements, paragraph 33. He

makes the same assertion in paragraph 35, in which he states that, "according to a decree passed on this subject in the 13th session of the Council of Trent, *latria* or *divine* worship is not denied to be rendered to THEM," i. e. THE ELEMENTS. It is plain, that, by the word *elements*, he and his readers understand bread and wine, consecrated it is true, but still naturally and substantially only bread and wine. The decree to which he refers is the following, which declares it to be a departing from the communion of the church:

Sess. xiii. Can. vi.

"Si quis dixerit, in sancto Eucharistiæ Sacramento Christum unigenitum Dei filium non esse cultu latriæ, etiam externo adorandum; . . . . et ejus adoratores esse idololatros."

"If any one shall say, that CHRIST THE ONLY BEGOTTEN SON OF GOD, is not to be adored, in the holy sacrament of the Eucharist, even with the external worship of latria . . . . . and that HIS adorers are idolaters."

I had little trouble in examining whether it was his idol Father Paul that led your curious correspondent into this mishap. I find in two places that it was not. Roman Catholics then do deny *that they worship the elements*. But how happy a facility has your correspondent here acquired of calling *things by their right names?* We have *latria*, in this place even under his own hand, "*divine* worship."

But he says, that "if Protestants find it impossible to be convinced that the sacramental bread and wine even after consecration, are anything else but bread and wine, Roman Catholics must admit that they do not *wilfully misrepresent* them in saying that they worship bread and wine in the Eucharist," (paragraph 33.) The same semblance of argument is used in paragraph 35, and because he, a Protestant, says they are bread and wine, this Catholic who adores Christ must be an idolater!!! In the first place I must remark, the question was not whether our doctrine was *wilfully misrepresented*, but whether it was *misrepresented*. The dragging in therefore the word *wilfully* is changing the question and giving up the field. Now for his argument, I leave its answer to himself; and when he shall refute the Unitarian, I will answer him. By the by, it is to me one of the most extraordinary spectacles that I have ever witnessed, to see the self-important orthodoxy of one class of Protestants condemning another class for anti-Christian conduct, in merely helping to carry their common principle of Scripture interpretation, to its just and natural extent. It is a melancholy amusement to behold your Church, for instance, turn upon the Roman Catholics and accuse them of tyranny and dictation, because they say, "These texts respecting the Eucharist, have always been thus understood, and it is an unwarrantable act on your part, now to force upon them a meaning different from the faith of all antiquity;" then declare that she will use the liberty of her own judgment, accountable only to God, for its use. And she next turns to the Unitarian, and declares that he acts unwarrantably, and deserts orthodoxy, because he uses the very same "right" as she calls it, respecting texts concerning the nature of Jesus Christ!!!—But to our point. Does the Unitarian misrepresent you when he says that you pay an idolatrous worship to the creature Jesus Christ? And are you to be fairly chargeable with idolatry in your adoration of CHRIST THE ONLY BEGOTTEN SON OF GOD, as long as the Unitarian will continue to declare that *he finds it impossible to be convinced of his eternal divinity?*—Is his error to make you a criminal? Are you to be made a butt of obloquy and reproach, because the Unitarian is obstinate? Admirable theology!

In his paragraph 33, the philosophical writer gravely informs us that the "matter is determined by the *sense of seeing*. They see the bread and wine, and they see the adoration paid to them."—As he read my letters to Bishop Bowen, I must be satisfied to repeat that I differ very widely from this writer's metaphysics and theology, for the reasons assigned in my eighth letter to that prelate. But as the gentleman probably is anxious for employment, I shall again have recourse to my Unitarian acquaintance, with whom I differ most widely in doctrine, but who appears to me, be it said without offence, to be the most consistent and rational Protestant that I know. I shall then beg of Protestant Catholic to instruct me how to answer himself by refuting the Unitarian who thus applies the principle so very thoughtlessly adopted by a Protestant Episcopalian. "The whole matter of idolatry is determined *by the sense of seeing*. No man hath seen the invisible God; Jesus Christ was seen by man, *to the sense of sight* he was a man, and yet seen in human shape, seen in every way as a man; still we see him adored, by Protestants." The same argument is repeated in paragraph 35. What my answer is, may be found in my letter viii. to Bishop Bowen.

Further on, in the same paragraph 33, he states, Catholics say, that Christ "meant his disciples to believe contrary to the testimony of their senses, that the bread which the Saviour had in his hand was not bread." With all due respect for the most sagacious

juggler, they say no such thing.—I call juggler, a person who endeavouring to keep the *semblance* of the same expression, substitutes one having a totally different meaning. Roman Catholics say that Christ had bread at first; that without changing its appearance, he changed its substance, so that bread ceased to be there, but a totally different substance came in its stead, which latter however, retained the appearance of the bread, just as the angel that appeared to Josue had the appearance of a man: now Catholics believing this to have occurred, did not believe that what was under this appearance was bread, but they believed it was *not bread*, hence they would beg leave to say, they do not assert what your curious correspondent's legerdemain imputes. They do not use the absurd proposition, "Bread is not bread," but the rational one, "The body of Christ, though having the appearance of bread, is not bread, but is the body of Christ." Neither do they believe against the testimony of their senses, for their senses testify only of appearances, and the appearances are exactly as the senses testify them to be. It is a different question, and one for the judgment, and not for the senses, to determine what is the nature of the substance which the appearance covers. The general rule is that we ought to judge it to be bread; but the special testimony of Christ makes this case an exception when he says, "This is my body." Upon this, two questions only can arise: first, "Did he mean his body in our sense?" We say there is ample and satisfactory evidence that he did; and next, "Is his testimony sufficient ground for our belief against the general rule?"—We are convinced that it is. We are, unfortunately, as blind as our predecessors were to all the absurdities said to flow from this belief. Your curious correspondent has altogether overlooked a material fact that in his assertion that the Sacrament remained bread, he begged the question. He has honoured me, in his note to Essay 2, with being "plausible and subtle;" I should be very ready to return the compliment if in my power. But, alas! I cannot. In paragraph 34, he says upon the same subject, that the Church is not better authority for him than his eyes, as to what he sees. Nothing shall be more willingly conceded by me: therefore the Church cannot testify to him that what he sees to be bread, is not bread. His proposition, I apprehend, must, in order to be philosophically correct, be differently constructed. I am not one of those who admit that it is by sight the nature of substance is ascertained: sight will testify only to the appearance; if then his proposition be made, "the Church cannot testify to me that what appears to be bread does not appear to be bread;" I will as readily grant this too. But I will also assert, that the Church has the authority of Christ, in this case, to declare that what appears to be bread is, by the special interference of God, the body of Christ now clothed with that appearance: as she has the same authority to declare that he who appeared to be no more than a dying criminal was the incarnate Son of God.

In paragraph 35, he attempts to draw a distinction between the mystery of the Eucharist and "the Holy Trinity, and other mysterious doctrines of Christianity," upon the principle that "these doctrines relate to the invisible and incomprehensible nature of operations of Deity," and that "the Eucharistic elements are matter of sensible observation and acts." He must excuse me for saying that I do not understand either the ground of his distinction, or the meaning of his last phrase, and I assert plainly that no ground of distinction exists. For even according to the principle of the Protestant Episcopal Church, it will not be denied, that the Deity operates in some invisible and incomprehensible manner, in the Eucharist, and therefore "this doctrine relates to the invisible and incomprehensible operations of Deity." Tillotson's phrase has been before considered in its principle. Our sight does not deceive us, we are certain that the appearances which we see, are there; our sight takes cognizance of nothing more.—Josue's sight did not testify to him that it was the angelic substance which was present, but what it testified, was truly testified, and Josue was correctly certain that the appearance of a man was there, though in truth he was subsequently certain, that at the time there was not a man present where his appearance was.

In paragraph 33, he tells us that Christ did not, on any other occasion, ask the disciples to believe him against the evidence of their senses. I say, nor did he on this occasion; because the exception which he makes, is not against the correct testimony of the senses, but to the conclusion usually drawn from that testimony; and, therefore, he appeals to the testimony, to establish the facts of miraculous occurrence, upon the plea that the disciples are to follow the general rule in all cases, where an exception is not plainly and fully established, as it was by himself in the special case of the Eucharist. When for the hackneyed and often refuted objections of the vine, the shepherd, and the door, he will produce something new, perhaps a new answer will be given; until

then, it will suffice for any reasonable man to consider, that there can be no analogy between a professedly parabolic discourse, and the solemn institution of the most important sacrament in religion: that it would be ridiculous to assert, that because Christ spoke figuratively sometimes, his expressions must always be figurative; and that where all the evidence that can be collected, shows the one expression to be a mere figure, and the other to be *literally and plainly* meant, that we are to reject this evidence, and to say that both are figures. We, besides, do believe Christ to be actually the door, in the very manner in which he plainly says he is. "I am the door: by me, if any man shall enter in, he shall be saved" (John x. 9). In like manner, we believe him to be actually "the good shepherd, *that* giveth his life for his flock" (ib. 11); in the same way, do we believe him to be actually "the vine, of which his disciples are the branches," in the very plain, literal way, in which he uses the words, "as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (John xv. 4, 5.) Thus we do believe all his words, in the plain import which they carry with them; nor do we *make suppositions*, as Archbishop Synge does in paragraph 33, to establish new and easy meanings, after "we suppose his meaning to be" what the Archbishop has made it.

I do not question but the meaning which Archbishop Synge "supposes" is "easy and natural," and implies no mystery, and would be very distinct from "that invisible and incomprehensible nature of operations of Deity;" but this is with me a very sufficient reason for its rejection, because all the ancient witnesses declare that the Eucharist was always considered a sublime mystery, wrought after the "invisible and incomprehensible nature of operations of Deity." Neither was it so very "conformable to the common way of speaking among the Jews," who "strove among themselves," saying: "How can this man give us his flesh to eat?" (John vi. 52.) And even "many therefore of his disciples, when they had heard *this*, said: This is a hard saying; who can hear it?" (ib. 60.) As to Elfric's pastoral homily, it would perhaps be well, before you again quote him, to inform us who he was, of what see he was bishop, and what reason you have for knowing that his homily was either his, or an authentic homily of any bishop of the English Church, previous to the days of Henry VIII., because, notwithstanding your reference to Foxe and Collier, there has hitherto hung a most worrying veil of ignorance upon all those very necessary topics. You will do some service, if you clear up "this mystery." I address this to you, gentlemen, because I know not whether the note be yours, or your correspondent's. When this has been done, I shall enter, if you will, into a discussion of the meaning of the homily itself; until then, it would be only waste of time.

In his paragraph 34, your correspondent boldly asserts:

"The evidence of Scripture, however, is by learned and candid Roman Catholics themselves, admitted insufficient for the faith, which the doctrine of transubstantiation implies, if the church does not make this literal interpretation the true one."

To support this allegation, he in a note refers to Bellarmine's Treatise on the Eucharist, lib. iii., chap. xxiii. This is, unquestionably, the most unfortunate reference he could have made. Bellarmine, in chapter xix., clearly proves the doctrine from the Scripture, without any reference to the explanation or interpretation of the church; and, after having fully done so, at considerable length, he closes his chapter with this passage:

"ADDE, quod licet in verbis Domini esset aliqua obscuritas vel ambiguitas, ea tamen sublata est, per multa concilia Catholicæ Ecclesiæ, et Patrum consensum."

"ADD TO THIS, that even though there should be any obscurity or doubt in the words of our Lord, it is nevertheless removed by many councils of the Catholic Church, and the consent of the fathers."

This is not admitting the insufficiency of the scriptural evidence which he had proved to be sufficient: but asserting, that even though it were not as strong as he showed it to be, still the doctrine could be proved as that of the Scripture, from the testimony, that such was always the meaning attached to those passages. In his chapter xx., he adduces the testimony of the fathers; in chapter xxi., he adduces the testimony of councils and writers subsequent to the age of those fathers; in chapter xxii., he shows the doctrine of transubstantiation from special reasoning: then comes chapter xxiii., whose title is *Refelluntur Kemnitii objectiones*, "The objections of Kemnitz are refuted." The third of those objections is, that Andradius, Scotus, and Cameracensis, Catholic writers, admit the insufficiency of the evidence of Scripture to support the doctrine. Answering this, Bellarmine writes:

"Quod autem ex Andradio et Scoto, atque Cameracensi Kemnitius refert, mala fide, ut ei solemne est, refert."

"But, what Kemnitz quotes from Andradius, Scotus, and Cameracensis, he quotes dishonestly, as is his solemn custom."

He then adduces the passages, and shows that Kemnitz was more than a match for your curious correspondent:

"Thus Kemnitz makes the hypothetical opinion of Andradius absolute, that he might take the occasion of calumniating him; upon this principle, he could say that Christ was a liar, and could prove it by the testimony of Christ himself. (John viii.) *If I say that I have not known him, I shall be like to you, a liar.*"

The only ground which afforded anything like the shadow of support for the assertion, is a passage of an individual, Scotus, upon which Bellarmine, and, as far as I know, all other divines differ from him, in which he says, that he thinks there is not any one passage of Scripture so completely expressive of the doctrine of transubstantiation, as to force (*coget*) the conviction of its truth, without the testimony of the church, that such was always the doctrine derived from Christ, and delivered in the Scripture. This is a very different view from that given by your correspondent. But, even supposing the opinion of Scotus to be correct, it would not tend to support the conclusion sought by a "Protestant Catholic," whose object is to condemn the adoration as idolatry. Let us then grant, what is not the fact, that no one text of Scripture evidently proves *transubstantiation*, still Scotus and the Lutherans say that the *real presence* is evidently proved by many texts, and Luther declared that he was anxious to deny the doctrine, but the texts were too plain in its support. Hence, under any circumstances, even if we should grant him Scotus, and transform an individual into "learned and candid Roman Catholics," it will not aid his object.

In the same paragraph 34, he asserts, that Protestant writers have abundantly shown from the early fathers, that they held the doctrine of the Eucharist, without that of the real bodily presence. He must not be displeased at my asserting, that no Protestant writer has shown it, though several have attempted it; nor is it true, that it is an historical fact, though endeavoured by various attestations to be established as such, that the real bodily presence of Christ was not asserted until the close of the eighth century, nor that the manner of change in the Eucharist was not accounted an article of faith until the twelfth. He must also permit us to think, that the learned Doctor Wharton has made a complete failure in his attempt. But I do not undertake to enter upon any controversy upon this point, my object being merely to vindicate myself from the charge of having made an untrue assertion, when, in my letters to Bishop Bowen I stated, that they who exhibited us as idolaters, were guilty of misrepresenting our tenets. Nor is it a fact, that it was Innocent III. in the Council of Lateran, established *transubstantiation* as to doctrine, though I admit the word was adopted by that Council, as *consubstantial* respecting the divine nature of Christ, was in the first Council of Nice, but in each case, the doctrine pre-existed to the word: and he only uses against the Catholic in one instance, the argument which he declares in the other to be of no weight, when used by the Unitarian against himself.

In paragraph 37, he makes a strange effort to bring Bossuet to his side, but it is one of those efforts which had better be omitted. Bossuet does not object to the word *spiritually* so as absolutely to reject it, as describing the eating and drinking of the Eucharist. But why did he not explain to us exactly what was the meaning of the Bishop of Meaux? Upon the question whether the Eucharist contained the body of Christ in its natural state of existence, he says: No, but in a state which is called spiritualized, such a state as it was in after its resurrection and glorification; and if eating the body of Christ spiritually be really eating it in this spiritualized state, the expression is not to be rejected. I apprehend that Bossuet and he will be found to differ very widely in their doctrine upon this head; for your correspondent, in paragraph 33, rejects and appears, with Doctor Jortin, to laugh at this distinction. I have, however, upon this topic, a very serious complaint; for, affecting to give the explanation of some of the members of the Roman Catholic Church, in paragraph 33, he evidently has his eye upon the distinction in my Letter VIII., No. 26, to Bishop Bowen, where I state, "we are taught that the body of Christ is in this supernatural state in the Eucharist, not in its natural mode of mortal existence, but in its spiritualized state of immortal existence such as it is after its resurrection." It is plain here, that I treat of the same body, though in two states of existence, mortal and immortal; not of two distinct bodies. When a man's body is joined to the soul, and is living, it is the same body which, separated from the soul, is dead; no person would undertake to say that they are two distinct bodies, but it is the same identical body in two very different states. So the body of Christ, in its mortal and natural state, is the same identical body as in its supernatural or immortal state; the body is the same,

though its modes of existence be different. Yet your uncandid correspondent asserts that we mean two distinct bodies, and then laughs at what he could not answer. Where I used the words, "body of Christ, in this supernatural state," he substitutes the words "supernatural and immortal body," and shortly after adds, "of such a body of Christ we know little from the Scriptures. Of the body in which he suffered, we know him to have met his disciples at the passover," &c. From this, it is evident that he endeavours to make us appear to mention two distinct bodies, where we only speak of one body in two different states.

The manner in which Jortin mentions the dispute between the corruptibles and incorruptibles reminds me of the manner in which Gibbon and his fellows mention that between the Homousians and Homoiousians, where he says, the entire dispute was about the letter *i*; and yet it is the introduction of this letter that makes your church cry out "blasphemy" against the Unitarians. If your laugh at me is good, theirs is equally so at you; no two cases can be more parallel than yours on the Eucharist, and theirs on the divinity of Christ. Yes, good sir, it is that same party in the church, that is, the entire church, and not some of her members, who tell you about, not the *supernatural body* of Christ, but the body of Christ in its *supernatural state* in the Eucharist; and it better behoved Jortin and you, as divines, to learn and to state correctly what the question was. If you did, your assertion about the Council of Lateran would go by the board, and this was what you would not consent to.

It might, indeed, be very true, that we know nothing, by inspired information, of the presence of the spiritualized and supernatural body of Christ in the sacrament, if you mean to say that it is a different body from that in which he suffered, for he has not two bodies numerically distinct; but we do know from holy writ, in more places than one, that there were apparently incompatible properties of that body in coexistence: thus, gentlemen, when he used the words quoted, *Handle and see that a spirit has not flesh and bones as you see I have*, we have equally strong evidence that, both in coming into the room and going out therefrom, that palpable flesh and those palpable bones were carried in a supernatural way, through solid enclosures (John xx. 19, 26); because they were in that mode of existence which St. Paul describes, and from admitting which your correspondent makes so miserable an effort to escape, by endeavouring to persuade us that what St. Paul describes as the nature of glorified bodies, is no more than to say, that persons who live according to the maxims of the world, *flesh and blood*, cannot enter the kingdom of heaven. This is, undoubtedly, very profound theology!!!

But, at length, your correspondent vouchsafes to understand us, and triumphantly asks, "If it is the supernatural body, as changed by final reception to glory, which is in the bread and wine: then the question occurs, how can this idea accord with the creed of Pius IV.?" &c. I do not know. Nor is it necessary for me to answer; because your question ought to be put to a Lutheran, not to a Catholic. We do not say that the body of Christ is in the bread and wine. It is a little strange, that, in every way his propositions are put, he misrepresents our tenets.

Had he asked how *our doctrine* agreed with the creed of Pius IV., I should have answered, "Exactly." Because the one body of Christ, in its state of spiritualized existence, is truly and substantially present under the appearance of the bread, and this a living body, such as it is after the resurrection, having its blood, &c., and united personally with the soul and divinity, really, truly and substantially present, but visible under the appearance of a different substance.

How many misrepresentations of our tenets are in this third essay? Yet we are told that we have no cause to complain.

I remain, gentlemen,
Your obedient, humble servant,
B. C.

Charleston, S. C., August 24, 1829.

LETTER XIV.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

So have I seen, on some bright summer's day,
A calf of genius, debonair and gay,
Dance on the bank, as if inspired by fame,
Fond of the pretty fellow in the stream.
YOUNG.

GENTLEMEN:—Your curious correspondent, in his Essay No. 4, in your No. for May, commences with an enumeration, in his first two paragraphs, 38 and 39, of the misrepresentations which he undertakes to prove are not misrepresentations. In this latter paragraph, he takes the liberty of changing the question upon one of the heads, in a way which is anything but correct. It is apparently but a softening of

the phrase, yet, in truth, it is a restriction of the extent of his terms, the substitution of *some* for *many:* I pass this over, and come to the defence which he sets up for the misrepresentation.

In paragraph 41, he undertakes to show that our doctrine of penance is not misrepresented. Before I proceed further, allow me to remind you that the word *penance* has, in our nomenclature, three distinct significations, easily discernible from each other by the context or mode of its use. First; "the virtue of sufficient repentance." Thus, a person is said to be filled with the spirit of penance. Next; "the sacrament by which the sins committed after baptism are remitted through the merits of Christ." Thus, a person is said to have recourse to the remedy or sacrament of penance. Lastly; "works of satisfaction." Thus, a person is said to have done or performed penance. If your correspondent had the slightest notion of our doctrine, he must have been familiar with this distinction. I must presume that he was.

In the beginning of paragraph 41, he informs us that "contrition, confession, and satisfaction, are *equally* parts of the sacrament of the penance, and together make the matter of it." Now, the manner in which the crotchets exhibit this passage would lead one to suppose it was a quotation from a decree of the council, when, in truth, it is not; and the very word *equally*, upon which he subsequently rests chiefly for his conclusion, is not either in the explanatory chapter, or in the decretal canon; and although the three acts are usually required, they are by no means equally essential; because contrition, or the spirit of penance, that is true repentance, is always actually necessary, and so essential, that nothing else can supply its want; actual confession is sometimes impossible, the sincere intention and disposition of satisfaction is always sufficient, and penance scarcely ever is actually performed before or at the administration of the sacrament. Thus, the words which he quotes are not those of the council; and they imply what the council did not require. Again, the words "the thing signified by it," which he gives as a quotation, are not in the chapter, nor in the decree: the words of the council are the following:

"Sanè vero res, et effectus hujus sacramenti, quantum ad ejus vim et efficaciam pertinet, reconciliatio est cum Deo," &c.

"But truly the thing, and the effect of this sacrament, so far as relates to its force and efficacy, is reconciliation to God," &c.

The *res*, "thing," is not "the thing *signified*," but the "thing *obtained*." Our notions of the nature of a sacrament are very different from those of several of your divines, and their expressions do not convey our doctrines.

"The express language of the second decree of the thirteenth session of the Council of Trent, is precisely of this tenor. It exhibits confession and satisfaction as *inseparably* allied, in order to that end or effect of penance," &c. I am convinced that your correspondent would never expose himself as he does, had he read the decrees which he affects to quote. Now, neither the second chapter nor the second decree nor the second canon, has one syllable upon the subject, much less of the tenor of the subject here quoted. I have looked into Father Paul, which he stated to be his authority, and I cannot find anything even in that author to justify his expressions.

So far from the council exhibiting confession and satisfaction as *inseparably* allied, to the effect of penance which is reconciliation to God, it distinctly states in chapter iv. of this session.

"Docet præterea, etsi contritionem hanc aliquando charitatem perfectam esse contingat, hominemque Deo reconciliare, priusquam hoc sacramentum actu suscipiatur; ipsam nihilominus reconciliationem ipsi contritioni, sine sacramenti voto, quod in illa includitur, non esse adscribendam."

"It teaches moreover, that although this contrition might sometimes be perfect charity, and might reconcile a man to God before this sacrament be actually received, nevertheless, the reconciliation itself is not to be ascribed to the contrition itself, without the desire of the sacrament which is included therein."

Thus, so far from being inseparably allied thereto, they are actually separated therefrom, except so far as relates to their desire; and the reconciliation takes place sometimes long before they actually exist. Your correspondent is certainly, no theologian. He handles implements to which he is unused. Even in Father Paul, he might have seen the above statement given almost in the very words of the council.

The council in chapter xiv. of the sixth session declared, as by reference to it you will perceive, that temporal punishment is not ALWAYS remitted, as happens in baptism, and sometimes upon repentance for the sins after baptism; that is, when the sorrow is such, as is here described, contrition produced by perfect charity or the pure love of God; for in those two cases the temporal punishment is altogether remitted by God, together with the guilt and the eternal punishment, at the moment that through the merits of Christ he takes away the guilt.

Thus it is not true that confession and satisfaction are *inseparably* allied, in order to reconciliation with God.

He next makes a Latin quotation from "the same decree" (2d of session xiii.) not one word of which is found in the chapter or the decree answering to that reference, nor is such passage found in any place that I know of. Had he inserted one word which he appears to me studiously to have omitted, I would acknowledge that the doctrine was exhibited with substantial correctness; but the introduction of that word would have prevented the conclusion which he aims at drawing. However, he found the same omission in Father Paul, that most accurate historian! As the passage is short, I might as well exhibit this as a specimen of various readings, and an instance of what a change the omission of one or two words will make.

Father Paul.

"Of satisfaction the synod doth declare, That the sin being remitted, the punishment is not pardoned, it not being convenient that he should be so easily received into grace who hath sinned before baptism and after, and be left without a bridle which may draw him from other sins," &c.

Protestant Catholic.

"*The synod doth finally declare concerning satisfaction*, that sin being pardoned by God, the punishment is not altogether remitted; it not being consistent with divine justice, that they who sin after baptism, should so easily and so soon be received to grace, as those who through ignorance sinned before baptism."

This is the writer who informs us "In stating *the language* of the decrees of the Council of Trent, Father Paul's history of that council, it is proper to mention, is our authority." The words printed in *italics* in the extract, I have translated from his own Latin quotation. Between those two passages, there is a very serious difference. Father Paul says absolutely, and unrestrictedly, that sin being remitted, *the punishment is not pardoned*, whereas your correspondent gives us a very different proposition, *the punishment is not* ALTOGETHER *remitted*. I shall now make a few extracts of the phrases used by the council, but I cannot discover any passage which leads me to find what part the above were intended to represent, unless it be the following.

"*Demum quoad satisfactionem*, quæ ex omnibus pœnitentiæ partibus, quemadmodum à patribus nostris Christiano populo fuit perpetuo tempore commendata, ita ana maxime nostra ætate, summo pietatis prætextu, impugnatur ab iis, qui speciem pietatis habent, virtutem autem ejus abnegarunt: *sancta Synodus declarat* falsum omnino esse, et verbo Dei alienum, *culpam a Domino* nunquam *remitti, quin universa etiam pœna condonetur:* perspicua enim et* illustria in sacris litteris exempla reperiuntur, quibus præter divinam traditionem hic error quàm manifestissimè revincitur. Sanè et *divina justitiæ ratio exigere* videtur, *ut aliter ab eo in gratiam recipiantur, qui ante baptismum per ignorantiam deliquerint;* aliter vero, qui semel à peccati et dæmonis servitute liberati, et accepto Spiritus Sancti dono scienter† templum Dei violare, et‡ Spiritum Sanctum contristare non formidaverint. Et divinam clementiam decet, ne ita nobis absque ulla satisfactione peccata dimittantur, ut, occasione accepta, peccata leviora putantes, velut injurii, et§ contumeliosi Spiritui Sancto, in graviora labamur,‖ thesaurisantes nobis iram in die iræ. Proculdubio enim magnoperè a peccato revocant, et quasi fræno quodam coercent hæ satisfactoriæ pœnæ, cautioresque et vigilantiores in futurum pœnitentes efficiunt; medentur quoque peccatorum reliquiis; et vitiosos habitus, malè vivendo comparatos, contrariis virtutum actionibus tollunt," &c. —Sessio xiv. cap. viii.

"At length as regards satisfaction, which of all the parts of penance as delivered at all times to the Christian people by our fathers, is alone chiefly assailed in our age under the greatest pretext of piety, by those who have the appearance of piety, and have rejected its virtue; the holy Synod declares, that it is altogether false and foreign to the word of God, that guilt is never remitted by the Lord, unless he also bestows full pardon from every kind of punishment; for there are very clear and illustrious examples found in the sacred Scriptures by which, as well as by divine tradition, this error is most plainly refuted. And truly, the reason of divine justice appears to require, that they who through ignorance sinned before baptism should be received in one manner into grace; but in another manner, they who being once freed from sin, and delivered from the slavery of the devil, and having received the gift of the Holy Ghost, have not dreaded knowingly to violate the temple of God, and to make sad the Holy Ghost. And it is becoming the divine clemency; lest sins should be so forgiven to us without any satisfaction, so that, taking occasion thereof, thinking sins less grievous, as if with injury and contempt of the Holy Ghost, we should fall into more heavy ones, treasuring up for ourselves wrath against the day of wrath. For without doubt those satisfactory works of penance do greatly recall from sin and restrain as with a bridle; and do make penitents more cautious and vigilant in future; they do also remedy the remains of sins; and take away by the performance of the acts of contrary virtues, the habits of vice contracted by living badly," &c.

The person who has had the patience to compare the Latin given in the essay and its translation with that of the council and its translation, as given here, cannot but observe how grossly defective and how palpably wrong was Father Paul; and though better than this same accurate and honest

* Gen. iii. 16, 17, 18, 19; Numb. xii. 10, &c.; xx. 12; 2 Samuel or Kings, xii. 13, 14.
† 1 Cor. iii. 17.
‡ Eph. iv. 30.
§ Heb. x. 29.
‖ Rom. ii. 5.

Father Paul, how defective was your correspondent. Neither of them represents the meaning of the council. I have marked in *italics* the parts of the original which correspond to the garbled extract given by "Protestant Catholic." I shall now lay before you, the exact difference between the several doctrines.

DOCTRINE OF THE COUNCIL.—*When God remits the guilt of sin to the repentant sinner, he always remits the eternal penalty of hell, but does not* always *remit* altogether the temporal *punishment due to the offence.*

STATED BY "PROTESTANT CATHOLIC."—*When God remits the guilt of sin, he does not remit the punishment,* altogether.

STATED BY FATHER PAUL.—*When God remits the guilt of sin, the punishment is not remitted.*

In the view of the council, the sinner, having contracted the guilt of mortal sin, is liable to punishment in hell for eternity, and also to temporal punishment even in this life. Upon repentance, the mercy of God removes, through the merits of Christ, always the guilt of sin, and always the liability to punishment in hell, and *sometimes*, but *not always*, the liability to temporal punishment. The council used the two words *non semper*, "not always," of which Protestant Catholic suppresses the *semper*, "always;" and it also used the two words *pœnam universam*, "entire punishment," meaning temporal and eternal, which words your correspondent gives, but insists that in all cases the temporal punishment remains due, by suppressing the word *semper;* and Father Paul, by omitting *semper* and *universam*, is still worse. This is abominable dishonesty, yet effected merely by suppressing two words. Gentlemen, it is such conduct as this, so palpably exhibited as we unfortunately find it generally to be, which caused the Reverend Doctor Whitaker, Protestant Vicar of Blackburn, in England, in his Vindication of Mary, vol. iii., p. 2, to write: "Forgery—I blush for the honour of Protestantism while I write it—seems to have been peculiar to the reformed * * * * I look in vain for one of those accursed outrages of imposition amongst the disciples of Popery."

In this same forty-first paragraph, your correspondent again untruly asserts: "the temporal penalty inflicted by the church as the satisfaction, which is an *essential part* of the sacrament of penance, remains to be undergone."

Now, it is a proposition which is fully and plainly taught by the council, *That the sinner who, having received from God the divine gift of perfect charity, and dying in this disposition of true and perfect contrition, should have desired the sacrament of penance, without having been able to obtain it, and without having been able to do any satisfactory work of penance, will, through the merits of Jesus Christ, be reconciled to God, and will enter the kingdom of heaven without suffering any pain of purgatory;** and thus, even though he had not received absolution, he would be saved, both from hell and from purgatory. Such is the doctrine of the Council of Trent, in the sixth and fourteenth sessions. As my object is not to enter into a theological defence of our doctrines, but to exhibit the misrepresentations of "Protestant Catholic," I merely refer him to the places where the doctrine is found. So far from its being true that the sinner must suffer in both worlds, this man would not suffer in either, which contradicts his assertions.

In this same paragraph he states that his conclusion will hold good that the *temporal punishment* must be indispensably undergone by *every sinner*, unless an indulgence be interposed. Here are two egregious blunders; because, in the first place, where the temporal as well as the eternal punishment is remitted, as in the case of the contrition above described by the council, the remission is not by the interposition of an indulgence; and secondly, the penance imposed in the sacrament of penance is not remitted nor diminished by the interposition of an indulgence. It is very troublesome to have to do with a man who is ignorant of his subject.

Equally untrue is his assertion in the same paragraph, that we "consider some *temporal punishment to await the sinner in purgatory, by way of satisfaction for his sins.*" If, as it is plain he and the compiler of the Catechism did mean, it is meant to assert that every sinner who is saved must, previously to entering heaven, pass through purgatory, we hold no such doctrine. We believe that several of the saints now in heaven never were in purgatory. Even your curious correspondent feels that this assertion of his was not true; for he immediately adds: "Protestants may, perhaps, err in saying that *every sinner, in order to make satisfaction to God for his sins, must suffer some temporal punishment in purgatory.*" Yet he did say it, and reasoned upon the supposition of its truth; and when I denied that we held any such doctrine, he stated that I was deceiving my readers, and he undertook to show that I was not warranted in making the denial. But the next blunder which he makes is so glaring that I can scarcely believe he did not write the non-

* See App. AA.

sense, in order to try and create a feeling of ridicule against us. "Sinners only *whose offences are venial*, may, perhaps, by the Romanist doctrine of purgatory, be doomed to its torments; whilst those whose sins are mortal may be thoroughly absolved and pardoned before they die." Thus he would exhibit us as believing that the greater sinner suffers less, and the lesser sinner suffers more!!!—If he thought this was our doctrine, he is extremely ignorant as a divine; if he knew our doctrine, he is criminally dishonest. Which he is, I cannot say.

As some well-disposed Protestant might read this, I shall more explicitly state our doctrine; and his gross inaccuracy will be seen, and his many blunders will be easily counted up.

We believe, 1. That sin is a violation of God's law. 2. The sinner becomes guilty upon its violation. 3. The consequence of guilt is penalty. 4. A serious violation is called mortal sin. 5. A slight violation is called venial sin. 6. Persons guilty of mortal sin are liable to eternal punishment in hell. 7. Persons guilty of venial sin are liable to temporal punishment. 8. No person can enter heaven with the stain of guilt upon him. 9. The guilt is removed only by the mercy of God, upon the application of the merits of Christ, after the repentance of the sinner. 10. When God remits the guilt of the punishment, he does not always remit all the temporal punishment, though he always remits the eternal punishment. 11. Persons who have true contrition, arising from perfect charity, have the guilt and the eternal and temporal punishment wholly and fully remitted, and without any application of an indulgence. 12. The temporal punishment might, through the merits of Christ and the mercy of God, be removed by satisfactory works of penance, performed in this life by the repentant sinner, who has obtained pardon of guilt and remission of eternal punishment. 13. Should he die before he has fully suffered what God had allotted, or been able to obtain its remission, he will suffer the unremitted or unsatisfied part in purgatory; after which, being free from guilt, and not liable to punishment of any description, he will, through the mercy of God and the merits of Christ, enter heaven. 14. Because of their being in our communion, and their being free from guilt, and in regard to the merits of the Saviour, of which they are partakers, and by which our prayers are enriched, God will alleviate the sufferings of those who may be detained in purgatory, upon the prayers of those who with proper dispositions intercede for them.

Such is our doctrine, which your correspondent has grossly misrepresented; whether wilfully or not matters nothing to us, but much to him. As to the suffering being by fire or not, we have no certain knowledge of faith, neither are we bound to believe without stronger evidence than we possess, that such is the mode of suffering; but such is the general opinion of the western division of the Roman Catholic Church. Others, fully in our communion, are of opinion that the suffering is by darkness: in the estimation of each, this is a topic of opinion, not of faith. A Roman Catholic is bound only to believe "that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful."

The forty-second and forty-third paragraphs, as they relate to penance, are but unbecoming rant and illogical inference. In the forty-second your correspondent states, that in ours, as in every other human society, there are hypocrites, fools, and knaves; and that abuses of which some of our own good members complain, have been introduced and are continued by such persons, under the *alleged* warrant of the church's teaching, and the Pope's permitting. Is, then, the allegation of a knave, of a fool, or of a hypocrite, the evidence upon which a church of nearly two hundred millions of Christians is to be condemned as holding doctrine which she disavows, and which her upright and intelligent members "indignantly disclaim," to use his own expressions? Gentlemen, is your case so desperate as to require your retreat to this disgraceful citadel? Is this the accurate reasoning—this the high-minded honour—this the generous liberality—this the dignified demeanour of members of the Protestant Episcopal Church?—I would say, it is impossible, but that it is a fact!!!

Of all the miserable shifts of a disappointed sophister, that which is least honourable is, after avowing that "many virtuous and enlightened Roman Catholics, especially in England and the United States, indignantly refuse to recognise in them (the imputed doctrines and practices) anything belonging to their system of institutions;" still, with the knowledge that their doctrine is the same as that of every other Catholic in the world; to assert without evidence, that those doctrines are held elsewhere, and to assert against evidence that they are those of the Roman Catholic Church. Yet such is the conduct of your correspondent. He makes groundless assertions of "pious, faithful, and pure" priests *now to be found, deploring the fact of such abuses.* Why not name those pious and good men? I must avow, that to me this is news indeed. I

know of no such fact as he states: yet he asserts that they may be *everywhere found.* Can he name one person, or one place? I willingly admit that he might find in many places, pious and faithful priests deprecating the evil and shame of such misconduct as his, the unfounded imputation of such doctrines to our Church!

As to the testimony of Protestants who have visited Catholic countries, and which he refers to, I shall probably in my next letter examine the value of the special instances which he adduces, and it is only from the nature of the special testimony a correct general result can be drawn. I shall, however, here make one general remark founded upon my own personal knowledge. Others might have been more fortunate in their acquaintances than I have been; though perhaps, not many have had much more extensive opportunity. I have known some of the best-informed and most liberal Protestants, men who would have done honour to any circle of society, and many of whom have been conspicuous in public and private life, who have visited Catholic countries. Several have had prejudices removed, many have had them extended and confirmed, and others had them scarcely in any respect modified. But of the entire number, I cannot now bring to my recollection a single individual who was fitted to give testimony to others, or to form a correct judgment himself, respecting the ceremonial or practices which came under his observation. This will, to several of my readers, appear strange: but the explanation is simple. Not one of them had previously acquired the necessary information: not one of them knew the principles, the doctrines, or the history of the Church: so far from having the proper information, they had previously misinformed themselves, by reading such works as your writers produce. As well might you expect a correct judgment of our conduct, character and institutions, from an English traveller who had prepared for a visit to these States by reading as a correct and accurate statement, Paulding's "John Bull in America," and then, with a firm belief in its truth, was driven through our States on a tour of observation. I would just as soon expect a Kalmuc Tartar to comprehend the process of carrying a bill through Congress, or of conducting a suit through our courts, or to comprehend the purport of our festive national celebrations, as to find a well-disposed and well-informed Protestant, who has only the notions which you and yours generally give of our religion, comprehend a single religious celebration of the Catholic Church. I never had to exercise more self-restraint, than when listening to the incongruous remarks of some of my most kind and respectable friends, who imagined they displayed knowledge and liberality.

What in the name of common sense, can be more ridiculous than for one of those lordlings (*Mountcashel* I believe) gravely to state, as your correspondent relates, that "Popery was little understood in England," where the premier-earl, marshal, and a number of the aristocracy, and nearly a million of the people were Roman Catholics? It is true the Protestants did not then know as well as they now do, what that religion is. But was it not more ridiculous for this same nobleman to inform the people of Ireland as he did, that they did not know their own religion as well as he did? He said that he learned it in Spain. Yet the four archbishops of Ireland and two or three of her bishops, at that very period, were prelates who had learned and taught theology in Spain! and your curious correspondent has the assurance to tell us that we in America understand very little about our religion. I suppose he means as it exists in the Catholic nations of Europe, though our prelates and clergy and laity, are not only composed of native Americans, North and South, but of citizens adopted from Ireland, from England, from France, from Spain, from Italy, from Portugal, from Germany, from Holland, &c. He, who, for aught I know, was never in any one of those countries, vouchsafes to inform us who have come from the very spot, that he knows our religion in that place better than we do! This is a degree of modesty to which we do not aspire.

Will your correspondent then account for this extraordinary fact. That there is scarcely a Catholic congregation in the United States in which you will not find blended together, the natives of five or six foreign nations, severed not only by seas and mountains, but by language and customs, and yet they are all found most harmoniously to agree in doctrine and practice! —This is an exhibition which is peculiar to "the Church of all nations;" when he can give me a parallel fact in his society, I shall cease to be amused at his foolish usurpation of the name of CATHOLIC.

One other remark is perhaps called for by the note to paragraph 42, by *Mendham.* We desire to be judged by the decisions of the Council of Trent, why do our adversaries fly from its application?—The miserable sophistry, that individuals cannot disclaim, because individuals cannot decide, is too puerile. Though an individual cannot

pass an act of Congress, yet he can testify that such an act has been passed; or where he hears it falsely asserted that such a law exists, he can testify that it does not, though he could neither enact nor repeal nor modify it. Our church decides, and we know and can apply its decisions.

In paragraph 43, the writer, who, in the preceding one had the indelicacy to charge us without evidence, and against evidence, with PRIESTCRAFT and HOLY IMMORALITY, now avows that what he charges "is NOT our doctrine and practice as *required* by the highest authority of our church to be taught and inculcated, NOR as they *are* EVERYWHERE taught and inculcated;" now his note-writer, Mendham, stated that it was to this faith and discipline one ought to look for the "true and genuine character" of the *Roman sect*. Thus, your correspondent avoids the very mode which his own associate whom he quotes with approbation, points out. And what mode does he follow? He looks to "what is known and observed to be in some portion of the Roman Catholic communion," and to what might be "*anywhere* within its limits." That is, as he told us before, "There might be hypocrites and knaves and fools *anywhere* in your church, and in fact there are some in various portions of it. But your governing authority *everywhere* teaches and inculcates, and good members adhere to doctrines and practices, opposed to the conduct of those fools and knaves; but you must have the character of your church depicted from the misconduct of the fools and knaves, and not from the uniform teaching of your tribunal."—Such is the avowed principle on which we are calumniated, such the mode in which we are represented! And you do not blush and hide your heads in shame at the avowal!!! There is a point in misconduct at which shame and honour cease to be found! It is not for me to apply the observation.

As to his queries, I for one will pretend to say that the correction of the sinner is attained by the means of the sacrament of penance. I also again charge your correspondent with gross misrepresentation by introducing the word *adequate* before "satisfaction," because no Roman Catholic asserts that the satisfaction made by the sinner is *adequate*. He would condemn as heretical the assertion which is here attributed to himself. The *adequate* satisfaction is made only by Christ. I also assert, that in no country does the Roman Catholic Church permit, nor could she permit the *medicinal penance, or medicinal satisfaction* imposed in the sacrament of penance by the priest upon the penitent to be performed by another, and I lay claim to some information and to some candour.

When he undertook to correct my statements, he ought to have been prepared with testimony instead of useless questions and vapid declamation.

I remain, gentlemen,
Your obedient, humble servant,
B. C.

Charleston, S. C., Aug. 31, 1829.

LETTER XV.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

And were they vain, those soothing lays ye sung?
Children of Fancy! Yes, your song was vain:
On each soft air though rapt attention hung,
And silence listened on the sleeping plain.

The strains yet vibrate on my ravished ear,
And still to smile the mimic beauties seem,
Though now the visionary scenes appear
Like the faint traces of a vanished dream.
LANGHORNE.

GENTLEMEN:—It was very kind in your correspondent to warn us to be discreet. We do not every day meet with so generous an opponent. Others, less charitable than he is, would have encouraged us to do those deeds of indiscretion which would tend to their advantage; but "Protestant Catholic,"!! already more than triumphant, scorns to stoop so low. He discovers our weak point and magnanimously cautions us not to expose it. "On the subject of indulgences, it is *indiscreet* in Catholics to say much." I shall take his advice and write but little. However, I shall vie with him in generosity, by candidly avowing the reason. To write much is not necessary for my purpose. My object is only to prove that in my letters to Bishop Bowen, I did not hazard a statement which I could not support. I stated that it was a misrepresentation of Roman Catholic doctrine and practice to assert either of the following propositions.

"That the Pope grants indulgences whereby he sometimes remits all penances of such sins as shall be committed for a great number of years to come.

"That the Pope grants indulgences whereby he sometimes remits all penances of such sins as shall be committed during a man's whole life.

"That those indulgences are considered by many Roman Catholics as *licenses* to commit sin.

"That the public sale of those licenses to commit sin, is practised by the authority of the Roman Catholic Church, or of the Pope."

He makes scarcely an effort to prove the truth of one of the propositions. He merely declaims.

He states that "It (the subject of indulgences) is too plain and universally known an instance of the corruption of the Church." But this assertion is not disproving the truth of any one of my propositions. He says: "which (corruption) even the Council of Trent left very imperfectly remedied." The doctrine of indulgences and the abuse of indulgences are two very different subjects; as different as the use of medicine and its abuse; the use of meat and drink is not their abuse. Your correspondent does not vouchsafe to inform us whether he looks upon an indulgence to be in any way useful or available, and if he does, to what extent. I shall exhibit what the church usually teaches her children upon the subject.

"Q. Can we cancel our sins by our own satisfactory works?

A. No; our sins can be cancelled only by the merits of Jesus Christ.

Q. What do you mean, then, by saying that penance is a satisfaction for sin?

A. I mean, that when by the merits of Christ, the guilt of sin and its consequences, damnation, are remitted, a temporal punishment remains due, of which we may procure remission, by penitential works, which also have their value from the merits of our Redeemer.

Q. Will the penance enjoined in the confession, always satisfy for our sins?

A. No; but whatever else is wanting may be supplied by indulgences, and our own penitential endeavours.

Q. What does the church teach concerning indulgences?

A. That Christ gave power to the church, to grant indulgences; and that they are most useful to Christian people. (Conc. Trid. xi. 25.)

Q. What is the use of an indulgence?

A. It releases from canonical penances, enjoined by the church on penitents for certain sins.

Q. Has an indulgence any other effect?

A. It also remits the temporary punishments, with which God often visits our sins; and which must be suffered in this life, or in the next, unless cancelled by indulgences, by acts of penance, or other good works.

Q. Has the church power to grant such indulgences?

A. Yes; *Whatsoever*, says Christ to St. Peter, *thou shalt loose upon earth, it shall be loosed also in heaven*. (Matt. xvi. 19; 2 Cor. ii. 10.)

Q. To whom does the church grant indulgences?

A. To *such only* as are in the state of grace, and are sincerely desirous to amend their lives, and to satisfy God's justice by penitential works.

Q. Is an indulgence a pardon for sins to come, or a license to commit sin?

A. No; nor can it remit past sins, for sin must be remitted by penance as to the guilt of it, and as the eternal punishment due to mortal sin, before an indulgence can be gained.

Q. Why does the church grant indulgences?

A. To assist our weakness; and to supply our insufficiency in satisfying the Divine Justice for our transgressions.

Q. When the church grants indulgences, what does it offer to God to supply our weakness and insufficiency, and in satisfaction for our sins?

A. The merits of Christ, which are infinite and superabundant, together with the virtues and good works of his Virgin Mother, and of all his saints.

Q. What conditions are generally necessary to gain indulgences?

A. A good confession and communion, and a faithful compliance with the other good works which the church requires on such occasions.

Q. What are the other good works which the church usually prescribes, in order to gain indulgences?

A. Prayer, fasting, and alms deeds; which good works, besides confession and communion, are recommended by indulgences; and on this account also, they are *most useful to Christian people*."—CATECHISM, Lesson XXX.

Now, the Council of Trent did not decide, as perhaps he would wish, that an indulgence was a corruption, or a superstition; but as there did exist several abuses, it applied a remedy in the following decrees: In the twenty-first session, held on the 16th of July, 1562, chapter ix., "On Reformation," after adverting to the decrees of the Councils of Lateran, of Lyons, and of Vienne, having applied remedies "against the wicked abuses of quests," and complaining of the inefficacy of those remedies, and the scandals which those continued abuses perpetuated, "totally abolished their use and name throughout Christendom:" after having then commanded that they should under no colour be permitted, it proceeds to regulate that the indulgences or spiritual benefits, shall be published by the ordinaries accompanied by two members of the Chapter, and forbids any remuneration to be given or received for the publication: but any alms which might be bestowed, are to be fully and faithfully applied to pious uses, so that no profit or gain shall arise from the practice of piety. In the twenty-fifth session, celebrated on the 4th of December, 1563, it was decreed, after stating that the power had been left by Christ in the church, and was used from the most ancient times, to the benefit of the Christian people, and condemning all who contradict this: "But in granting those, it desires that moderation be had according to the custom of old, and approved in the Church, lest by too great a facility, ecclesiastical discipline should be enervated. But desiring the correction of the abuses which have crept into them, and by occasion of which, this remarkable name of indulgences is blasphemed by heretics, should be amended and corrected, it gene-

rally enacts by the present decree: that all wicked gain for obtaining them, whence great cause of abuses flowed upon the Christian people, should be altogether taken away. But as to the other *evils*, which have in any way arisen by reason of superstition, ignorance, irreverence, or otherwise in any way whatsoever: since because of the many corrupt practices of different places in which they are committed, they cannot be all specially prohibited; it commands all bishops, that each should diligently seek out the abuses in his own diocess, collect them, and relate them in the first provincial synod, so that the opinion of other bishops being known, they may be immediately referred to the Pope, by whose authority and prudence, that might be enacted which would be expedient for the Universal Church: so that the grace of holy indulgences, might be dispensed to all the faithful, in a pious, holy, and uncorrupted manner."

Thus has the Council regulated, and thus has the Church executed.

As regards Mosheim. I not only dispute but deny his authority, and distinctly aver that his statements are not correct. In describing the treasure he omits that which is its chief ingredient, viz., "the superabundance of the merits of Christ." Such is but a specimen of his dishonesty.

Your correspondent makes a serious mistake if he imagines that I shall dissent from one syllable which "the amiable and ingenuous Fleury" has written in his fourth discourse upon the subject of indulgences. I subscribe to the entire. I only regret that you published an unfair and a garbled extract. Allow me to make a few remarks.

"Indulgences" form the sixteenth topic of the historian's fourth discourse, and this very naturally followed the fifteenth which related to "the change of Penance," where "the amiable and ingenuous Fleury" pathetically laments the abolition of public and of severe works of satisfaction, against which your curious correspondent lamentably declaimed; so that here Fleury and he were fully opposed. Although it is a pretty long discussion, still I shall give the translation of a portion to show what Fleury thought of indulgences, and to exhibit that his meaning is misrepresented by the garbled extract which you have published as a specimen of his sentiments.

"It is true that the multitude of indulgences, and the facility of *gaining* (granting) them, were a great obstacle to the zeal of the more enlightened confessors. It was hard to persuade to fasting and discipline a sinner, who could *redeem them* (buy it off) by a small alms, or by a visit to a church. For the bishops of the twelfth and thirteenth centuries granted indulgences for all sorts of pious works."

Here your correspondent stops, as usual, at a comma, in an unfinished sentence. I have marked in *Italics*, where my translation of the word *gagner*, corrects his *granting;* and mine for *les racheter*, corrects his *buy it off*. But I suspect the object of his stopping was to leave the impression on the reader's mind that the money paid in *the buying off* went into the pocket of him who granted: why else did he not continue the sentence which proceeds?—

"Such as the building of a church, the endowment of an hospital, in fine every description of public work, a bridge, a causeway, the paving of a high road. The indulgences, in truth, were nothing more than a part of the penance; but if many of them were united, the entire could be redeemed. These are the indulgences which the fourth Council of Lateran calls indiscreet and superfluous, which bring the keys of the church into contempt, and enervate the satisfaction of penance. To prevent the abuse, it ordains that for the dedication of a church, the indulgence shall not exceed one year, even though many bishops should be present, for each used to undertake to give his own."

I apprehend this gives a different sort of view from what your curious correspondent intended, and it is neither "amiable" nor "ingenuous" to garble. The church then does not recommend, nor approve, nor sanction even such disproportionate indulgences, but calls them abuses. But the writer generally condemns the church for what she herself condemns, and imputes to her what she disclaims, and makes her own writers appear to testify against her, by garbling their works. It is also clear that the money did not go to the person granting the indulgence, but for the public good. I apprehend, however, that such indulgences would neither spoil our roads, nor destroy our bridges, nor starve our poor, nor increase our taxes.

Fleury then adduces the reasoning of William, Bishop of Paris, in vindication of the practice of the indulgence, being more to the honour of God, the public benefit, and the salvation of souls than the infliction of heavy satisfaction of penance. Fleury, whilst he upholds the doctrine of the church on each point, differs in his view of expediency from the bishop, and after a considerable discussion adduces the example in the essay, the whole of which, however, your correspondent does not give, and after the phrase "The application is *easy* (obvious)"; he then makes that application in the following manner.

"We must then go back to the maxim of St. Paul, that everything which is permitted is not

expedient. Because this prince who would pardon the guilty would only do as he had a right to do, for I suppose him a sovereign; but he would use his right indiscreetly. So with indulgences. No Catholic doubts but that the Church can grant them: nor that she ought to do in certain cases, what she has always done: but it is the duty of her ministers to dispense these favours with wisdom, and not to create a useless profusion, or perhaps a pernicious one."

Your notably candid correspondent, however, instead of giving us Fleury's explanation and application, flies off from his fourth discourse which he quotes, and adds a passage of his sixth, which is also distorted by its unnatural juxtaposition with what the author never intended to place it near. In his sixth discourse he treats of the Crusade, which your correspondent calls by some very ugly names, concerning the propriety of which I shall not now dispute. Another time perhaps, and a more fit occasion, might induce me to give my reasons for differing very widely with him upon this subject. But even this passage he garbled also. Fleury begins his paragraph by stating that it was not Pope Urban alone, but the council of two hundred bishops assembled at Clermont, that for reasons previously assigned, looked upon it as the *will of God* that the expedition should be undertaken, and then continues:

"To carry it into execution, and to put the people in motion, the great resource was a plenary indulgence; and it was then that this commenced. At all times, the church had left to the discretion of the bishops, to remit some part of the canonical penance, according to the fervour of the penitent, and other circumstances; but until now it had not been seen, that in favour of one single work the sinner was discharged from all the temporal punishment for which he might be amenable to the justice of God. *It required no less than a numerous council, at which the Pope presided in person to authorize such a change in the usage of penance; and doubtless it is believed that there existed good reasons for it.* For more than two hundred years, the bishops had found it very difficult to bring sinners to submit to the canonical penances: it had been even made impracticable by multiplying them according to the number of sins, whence arose the invention of commuting them, so as to *redeem entire* (buy off many) years, in a few days. *Because amongst the commutations of penance, for a long time were used, pilgrimages to Rome, to Compostella, or to Jerusalem; and the Crusade added to these the perils of war. Persons, upon this ground, believed that this penance was equivalent to the fasting, the prayers, and the alms which each penitent might in particular offer, and that it would be more useful to the church, without being less agreeable to God.*"

Such is Fleury's paragraph in which he does not assert that it was then for the first time a plenary indulgence was given; but that then was the first time that it was granted *for the performance of one single work.* In his fourth discourse he had, as we see, stated, that "if many [works] were united, the entire [canonical penance] could be redeemed." And in the very earliest ages, instances are found of the full remission. Fleury states also the remedies applied not only by the Council of Trent, but also by previous councils, and mentions them with approbation.

Your correspondent then, instead of taking up either of the propositions which he undertook to confute, has garbled Fleury, quoted Mosheim, and concluded with a notorious falsehood, "That indulgences are still to be had in the Roman Catholic Church under the authority and at the discretion, in general of the Pope for money applicable to the usages of the Church."

It is no argument, it is no proof, to write, "Will any pretend to question this?" when we not only question but deny its truth. "Can it be unknown to any?" is no proof, when it is denied that it is known to any. I do as firmly and as determinedly and as plainly, deny that at the present day "indulgences are to be had in the Roman Catholic Church for money applicable to the uses of the Church," as I assert that I have proved your correspondent to be guilty of garbling, misrepresentation, and dishonesty. I am aware that the assertion is made: but to make an assertion is not to prove its truth. I have the authority of the Bishop of Charleston to make the following statements upon his responsibility for their truth. That he has received from very highly respectable witnesses, the names of some persons belonging to ancient and wealthy families in this state, who solemnly declared upon their honour that they read upon the doors of the cathedral notices from him of the sale of indulgences; and yet that he never did give any such notice, and that no publication had even to his knowledge or suspicion been ever so exhibited as to give any pretext for such a charge upon him. The 236th No. of the Miscellany, published on the 5th of July, 1828, contains some documents regarding one of those calumnies. Look to that, and say what remedy could be applied if the person who was capable of publishing this of the Church of Charleston, should, after returning from a European tour, report the occurrence of a church in Italy?

The Bishop also authorizes me to state that the indulgence mentioned in paragraph 46, is one of which he has full and intimate knowledge. He was at the period alluded to, Secretary to the Diocess of Cork, and the present Bishop of Cork was then its Archdeacon; the execution was committed to

the archdeacon, and secretary, by the then Bishop of Cork. The pastoral letter was drafted by the secretary, and all the details of the exercises were superintended by him, and not one cent of money was looked for, upon any pretext whatever, save the usual collections applicable to the usual purposes, except one extra collection which he made by his own authority, to relieve the family of a poor man who was crushed to death in the crowd, leaving his family, consisting of a wife and seven children, totally destitute. But so far as the spiritual benefits of the indulgence exhibited themselves in fervent and renewed piety, in the restitution of property dishonestly acquired, in the oblivion of ancient and inveterate enmities, in the sedulous attention to prayer and instruction, he never did, and probably never will, witness a more gratifying and edifying scene than continued at that time, during four successive weeks. Nor was there found in the city, as far as he could discover, a single Protestant who did not proclaim, that if the Catholic religion always exhibited itself in such a manner, no one could resist its influence. Such, gentlemen, is the testimony of Dr. England. Upon what then does your correspondent found his assertion, that indulgences might now be had for money?

In paragraph 44, your correspondent introduces, "in relation to the prayers for the dead in purgatory as well as indulgences," a passage from Daubeney's Protestant Companion. But "the respectable author of our own times," has really made a very curious exhibition of himself. Were I not to know from other sources the meaning of the notice which he saw, and attempts to translate, I could never make out from his exhibition what it meant: for the translator not knowing the language of the country, or phraseology, or facts, or doctrine of our church, made perfect nonsense of the entire. There is no such phrase as "receiving the prayers of a mass," intelligible amongst us: and you may go through half Christendom asking how a man "could receive two Cantatas," or "the prayers of two Cantatas," before you could get any Catholic to suspect what you meant, or to look upon you to be in your sound senses.

The entire notice in plain English amounts to nothing more than the following. That this was not a public church of a parish, but one maintained by a private subscription, the clergy who officiated in which were supported out of the contributions of the benefactors: and that the sum required for such support, was regulated at certain rates for the various duties, so that persons desirous of having the benefit of the services therein performed, must contribute accordingly, either monthly, or as life members, and that the benefactors would also be specially prayed for and remembered in the services after their death, with a recommendation to persons rather to join the society of that church, than to depend upon the casual affection of surviving relations.

Paragraph 45 regards an indulgence, but for what? For money? No. For repentance for sins, confessing, going to communion, and praying—Yes, such is our doctrine, that in consideration of those acts of virtue, God will, through the merits of Jesus Christ, not only remove the guilt, and the eternal punishment, but also the temporal punishment which might remain due to the repentant sinner. But the nonsense of the translation in the previous paragraph is really common sense when compared to the multiplied blunders of this. Surely it was not Barretti that taught "this respectable author of our own times" to translate *Quarante* "forty-eight." I profess myself completely unable even to *guess* at what is meant by "his *professed* confession being confirmed." I know the foundation of the ridiculous blunder of "acquire ten years," but the superlative ignorance of the "respectable author of our own times," who gives "moreover forty indulgences for each time," would be really capping the climax, but that "the Breviary of Paul the Fifth" places a pinnacle even above the cap. Do,—good gentlemen, for mercy sake, tell your correspondents to take up our American prayer-books, and save our country at least, the disgrace of those exhibitions of the lowest ignorance. Those expressions are downright nonsense: you can if you will, find in several of our churches in Maryland and Kentucky, I believe also in Louisiana and Missouri, that this "devotion of the forty hours" is practised and understood as well as it is in Rome. We will ourselves give you our books and explain our doctrine and practices, upon your application, and then when you assail us, you will do so without making yourselves ridiculous.

In paragraph 47, your correspondent founds his conclusion upon a false assumption, that "the confessing penitent may buy himself off from the necessity of that which is imposed to satisfy *the divine justice*," hence the conclusion that "it operates as a license to commit sin," is not true. But surely "the gratuitous discharge" will so operate. Be it so, good gentlemen! What then shall we say to you who have granted a total and a gratuitous discharge? You say that Jesus Christ has granted to the repentant sinner,

a total and gratuitous discharge for all satisfaction to the divine justice. We say he does not always grant a total discharge, but that generally he substitutes a temporal for the eternal punishment, and that sometimes, he afterwards, in consideration of some acts of virtue, remits the temporal punishment also. Which is more like "a license to commit sin?"

Recollect, gentlemen, that not even an attempt was made to prove a single allegation of mine respecting indulgences to be incorrect. The whole of your charges are day-dreams of fancy.

I remain, gentlemen,
Your obedient, humble servant,
B. C.

Charleston, S. C., Sept. 7th, 1829.

LETTER XVI.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

So saying, with extended wings,
Lightly upon the wave she springs;
Her wisdom swells, she spreads her plumes,
And the swan's stately crest assumes.
Contempt and mockery ensued,
And bursts of laughter shook the flood.
MOORE'S FABLES.

GENTLEMEN:—I am now arrived at the fifth essay in your number for June. The object of your curious correspondent was stated by him not to be controversy, but to show that what I called misrepresentations were not so. In this essay as in the previous one, he seems altogether to lose sight of his professed purpose, for he is quite controversial, and somewhat facetious. His wit sparkles in his forty-ninth paragraph; and the exhibition has been so rarely and so modestly made that it would be cruel to sport with it. Should I tell him that the passage, which at the close of that paragraph he quotes from Bellarmine, *Præf. de Rom. Pont.*, is not a translation of Bellarmine's words, though crotcheted as such, the glittering arrows of his satire would dazzle the beholders and terrify me his unfortunate victim; yet it is true that Bellarmine's words are not accurately represented in the translation.

But what shall I say to the note which purports to be an extract from A Pastoral Instruction of Archbishop Troy, the late Primate of Ireland? Surely it is blasphemy for him to mention the CELESTIAL primacy of the Pope! I shall only insinuate that it would have been more satisfactory, if instead of referring us to A pastoral, we had been directed to THE particular one which contained the passage. I shall, however, again refer to the testimony of the Bishop of Charleston, who authorizes me to state: "that he was during some years well acquainted with Archbishop Troy, and was frequently in his company; that his impression is that he was the last Irish prelate whose hospitality he experienced, and with whom he had much intercourse during the last week of his being in Ireland; that he thinks he read every pastoral instruction issued by that prelate; that he is confident no one that he ever read contained such an expression as that put forward in the note; that from his knowledge of the deceased Irish primate, he is perfectly certain, that he never did, nor would use such an expression, and is quite convinced that the word CELESTIAL has been substituted for ECCLESIASTICAL, which is the appropriate and usual expression, and the very word which in a variety of similar cases he has known the Archbishop to have used." It is true that such evidence as this would not procure a conviction for forgery in a court of justice, nor do I assert that it is a celestial forgery, but I leave to my readers to think what they [please].

The paragraphs 50, 51, and 52, are all very extraordinary negative arguments to disprove the primacy of the Bishop of Rome. I have given some time since, six letters, containing positive proofs to the contrary. Whoever wishes to read them can, if he will, compare the negative and the positive arguments, and draw his own conclusions; I shall not go into the controversy upon this point at present. However, it is very curious, if Bishop Hobart never was aware of the usual practice in judicial assemblies, that the first who delivers his opinion is not the president of the court. And it is also begging the question to assume that St. Ignatius "delineated with the greatest minuteness the Christian hierarchy." And it is an evidence of a want of acquaintance with our doctrine to impute to us even by implication that we consider the papal office to constitute a separate hierarchical order. The writer would have done better had he informed us who was "the corrupt hand of secular power" that gave to the Bishop of the imperial city "the title and prerogatives of Universal Bishop," than so boldly to assume as fact, that which we assert is a fable. It would have argued a little more knowledge of Church history in Bishop Hobart, than he appears to possess, had he not fallen into the glaring inconsistency of adducing the rebuke to the Bishop of Constantinople by the Pope, for his assuming the title of Œcumenical Bishop as

proof that the title itself was usurped by Rome: for he ought to have known that in this case Rome rebuked, because it possessed authority, and Constantinople submitted because of its want. That Protestants never admitted the sufficiency of the evidence is no better argument against its sufficiency, than is the non-admission by Presbyterians, of the sufficiency of evidence of the Divine institution of Episcopacy, a warrant for denying that such institution is divine. Is Jesus Christ to be changed in his nature, because the Unitarian does not admit the sufficiency of the evidence that he is the Eternal God? Will the dissent of a minority destroy the force of that evidence upon which the majority rest their conviction? Dr. Barrow's essay is but an extension of the topics urged by every one who has taken the same side, and they have been often and fully met before: many candid inquirers, to my own knowledge, after full and deep examination of the topics urged by him, have been convinced of their insufficiency, and upon that conviction, deliberately came back to that Christian unity from which their forefathers had been led away.

In his paragraph 53, under the semblance of a concession, he increases the previous misrepresentation. In my second letter to Bishop Bowen, I stated that the following proposition was untrue, viz.:—

"Roman Catholics found their doctrine, that the Scriptures, though being the word of God, are not the *entire* rule of faith, except as explained by their unwritten traditions, and the authority of their Church, on the pretended infallibility of their Church."

He does not attempt to prove the truth of the proposition, but he asserts that "the Scriptures are according to the Roman Catholic doctrine ONLY ONE HALF, and that not the *most* important half of the word of God?" It is not because of his incorrect *most*, nor because of his *only one half;* how exactly he measured! but because of the whole scope of this assertion that I now state it to be a misrepresentation of our doctrine: and his next two propositions are equally untrue viz.: "The traditions that explain them [the Scriptures] remain the more important part of divine revelation," "and in this lies the difference between Roman Catholics and Protestants upon this subject." I shall not enter into any examination of the correctness or incorrectness of your mode, or of your contrast: but your correspondent has here been guilty of misrepresenting our doctrine, as also in this other proposition in the same paragraph. Catholics "make the traditions, which while they explain and illustrate them (the Scriptures) are the depository of other and more important revelations than *they* contain equally with them, their divinely given rule of faith and practice." Now his misrepresentations are first, the assertion "that we believe tradition to be the mode by which we learn *more important doctrines* than are contained in the Scriptures." Secondly, "that by it we learn *as many doctrines* as are revealed in the Scriptures," and thirdly, in the equivocation respecting the word *unwritten*, which he exhibits as meaning "not committed to writing," but which in our authors whom he quotes is always understood to mean "not written in the Bible" though it might be written elsewhere, for instance in the works of the ancient Doctors of the Church, &c. I had intended to pass over this without farther remark, until I recollected the playful manner in which a former distinction was disposed of, for the purpose of destroying which, it is possible that *celestial* was substituted for ecclesiastical: you will therefore excuse me if I now show glaring misrepresentation by a more detailed reference. That your correspondent alleges our traditions to be *not written* as contradistinguished to *written in any book*, and not merely in the Holy Scriptures, is apparent from his calling them *oral* in paragraph 53, in his first and fourth reasons for the dissent of Protestants. He thus represents us, as raising mere oral tradition to a higher rank than the Scriptures. Yet this man quotes Bellarmine, and takes passages as from the very chapter in which the contrary is found. That author in his lib. iv. cap. 1, has the following passage to explain his meaning of *unwritten word of God.*

"Vocatur autem doctrina non scripta, non ea quæ nusquam scripta est, sed quæ non est scripta a primo auctore: exemplo sit baptismus parvulorum. Parvulos baptizandos vocatur traditio Apostolica non scripta, quia non invenitur hoc scriptum in ullo Apostolico libro, tametsi scriptum est in libris ferè omnium veterum patrum."

"That is called unwritten doctrine, not which is nowhere found written, but which is not found written by an original author: for example the baptism of infants. That infants are to be baptized is called an unwritten Apostolical tradition, because this is not found written in any Apostolical book, although it is written in the books of almost all the ancient fathers."

In his twelfth chapter of the same book from which your correspondent affects to quote his passage, the following is found, as the first of the modes by which tradition is preserved.

"PRIMA est scriptura. Etsi enim non sint scriptæ traditiones in divinis litteris, sunt tamen scriptæ in monumentis veterum, et in libris ecclesiasticis."

"THE FIRST is writing. For although the traditions be not written in the divine books, yet they are written in the monuments (records) of the ancients, and in ecclesiastical books."

I hope he will not assert that I wrote "*celestial* books."

It is now plain, that by "*unwritten* tradition" we do not mean "mere *oral* tradition."

It is to me truly painful to be perpetually obliged to show how unfaithful, and little worthy of confidence is "Protestant Catholic." He places together a passage of Bellarmine from the second and one from the twelfth chapter of his fourth book, and does not give the latter entire. That from the second chapter is the first sentence which is fully and correctly translated. That from the twelfth chapter is the following.

"Totalis enim regula fidei, est verbum Dei, sive revelatio Dei Ecclesiæ facta, quæ dividitur in duas regulas partiales, scripturam et traditionem. Et quidem Scriptura, quia est regula, inde habet, ut quidquid continet sit necessario verum et credendum, et quidquid ei repugnat, sit necessario falsum et repudiandum: quia vero non est regula totalis sed partialis, inde illi accidit ut non omnia mensuret, et propterea aliquid sit de fide, quod non in ipsa continetur. Et hoc modo intelligi debeant verba S. Augustini, nusquam enim dicit Scripturam solam esse regulam, sed dicit Scripturam esse regulam, ad quam examinari debent scripta patrum, ut ea recipiamus, quæ Scripturæ sunt consona; illa rejiciamus quæ Scripturæ adversantur."

"For the total rule of faith is the word of God, or his revelation to his church; which is divided into two partial rules, scripture and tradition. And indeed Scripture because it is a rule has this property, that whatsoever it contains is necessarily true and ought to be believed; and whatsoever is repugnant thereto must necessarily be false, and should be rejected: but because it is not a total but a partial rule it is a consequence that it does not measure all things, and therefore something might be of faith which is not contained therein. And in this manner should the words of St. Augustine be understood, for he no where says, that the Scripture is the sole rule; but he does say that the Scripture is a rule by which the writings of the fathers ought to be examined, that we might receive those which are consonant to the Scripture; and reject those which are adverse to Scripture."

I acknowledge that Bossuet and Bellarmine agree. Perhaps the better mode of meeting your assertion respecting the Council of Trent will be to state in the very words of the decree itself, what those traditions are, concerning which the decree was made; they are found in the decree *concerning the canonical scriptures*, passed April 8th, 1546, and are thus described:

"Hoc sibi perpetuo ante oculos ponens. Ut sublatis erroribus puritas ipsa Evangelii in Ecclesia conservetur, quod promissum ante per prophetas in scripturis sanctis, Dominus noster Jesus Christus Dei filius, proprio ore primum promulgavit; deinde per suos Apostolos, tanquam fontem omnis salutaris veritatis, et morum disciplinæ, omni creaturæ prædicari jussit; perspiciensque hanc veritatem, et disciplinam contineri in libris scriptis, et sine scripto traditionibus, quæ ipsius Christi ore ab Apostolis acceptæ, aut ab ipsis Apostolis, Spiritu Sancto dictante, quasi per manus traditæ, ad nos usque pervenerunt, orthodoxorum Patrum exempla secuta, omnes libros tam veteris, quam novi testamenti, cum utriusque unus Deus sit auctor, nec non traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tamquam vel ore tenus a Christo, vel a Spiritu Sancto dictitatas, et continua successione in Ecclesia Catholica conservatas, pari pietatis affectu, ac reverentia suscipit, et veneratur."

"Continually having in view, that errors being removed, the very truth of the Gospel might be preserved in the church: that which was before promised by the Prophets in the sacred Scriptures, our Lord Jesus Christ, the son of God, first promulgated with his own mouth; then ordered it to be preached to every creature by his Apostles, as the fountain of all, both saving truth and discipline of morals: and (the synod) seeing that this truth and discipline is contained in written books, and in unwritten traditions, which having been received by the Apostles from the mouth of Christ himself, or from the Apostles at the dictation of the Holy Ghost, have come to us as if delivered by hands, following the examples of the orthodox fathers, receives and venerates with equal affection and reverence, all the books as well of the Old as of the New Testament, since the one God is the author of both, as well as of the traditions themselves, as well belonging to faith as to morals, as either received from the mouth of Christ, or dictated by the Holy Ghost, and preserved by continual succession in the Catholic Church."

In this your correspondent copies Father Paul word for word, and it is one of his most correct statements. It is clear, then, that the traditions are not what he calls *oral*, nor are they any other but such as by the evidence of the whole church have been derived from the mouth of Christ or of his Apostles.

He vouchsafes to quote even me, after those high authorities, to prove from my statement "that the principal revelations of the Saviour" having been made at a time of which we have no scriptural record of the revelation that was made, I must have said that such communications were *more important* than any delivered to the churches by the Apostles in their Epistles,—and thus he might justify his previous assertion in the same paragraph. "The Scriptures, according to Roman Catholic doctrine, are only half, and that not the most important half, of the word of God." Now the word *principal* is equally susceptible of the meaning which I intended to convey, "nume-

rous," as that which he attached to it, "important." But probably both meanings might be sustained by the third verse of chap. i. of the Acts of the Apostles, as well as by John xvi. 12, 13; xiv. 25, 26, 30; xxi. 25.

I shall not here controvert his arguments: I shall merely correct his misstatements. His first reason for not concurring with us, assumes against the fact that those traditions are *oral*, not written: and that we assert what is not written to be *more important*, what is written to be *less important*.—All which is untrue.

His second reason improperly shifts the ground. We do not state that the Apostles "did not think it good or expedient publicly to impart to the disciples" articles of belief of which they had the knowledge amongst themselves. But we do state, our having evidence that they did teach doctrines and institute practices, necessary for faith and morals, concerning which they never wrote documents that have reached us, or been publicly known in the church as theirs, and we do find in their writings allusions and references to unwritten teaching. One or two passages will suffice for present reference. (1 Cor. xi. 2; 2 Thess. ii. 15.)

His third begs the question.

His fourth assumes a false basis, *oral*.

His fifth is extremely unfortunate in its specifications. The millenarian error was founded upon Rev. xx. 2, 3, 4, 5, and other texts. It is a little strange, good gentlemen, that your correspondent does not seem to be aware that Luther and Calvin, and several of their followers, produced many texts of Scripture upon which they contended against Catholics, that the saints would not see God until the resurrection. The necessity of giving the Eucharist to children was sustained upon the text of John vi. 53, 54, and others.

His sixth reason consists of two parts: the first is neither controverted by me, nor sufficient for his purpose; the second part is untrue in fact, as might be easily shown in several instances.

His last reason, as applied to doctrine, is altogether untrue,—let him show the particulars.

Upon his quotation from Bishop White, I shall make but a passing observation, that if I admit his principle in the concluding remark, it will establish all for which I care to contend. I believe the legislature and courts of any civilized nation to be fully competent, not only to declare that the statutes and usages which are by them recognised as law are the law; but I believe that it is *only by their authority* they are known to be such. And this was the sense of St. Augustine, when he declared that he would not believe in the Gospel, but upon the authority of the church; that it is perfectly reasonable, is plain from the fact, that the church pre-existed to the Gospel, and that she taught her doctrines before the Gospel was written, and that it was only by her testimony, the fact of their inspiration and divine authority has been established. Her public tribunals give this testimony not only to the written Gospel, but to more than is written in the Gospel. I believe with Bishop White, that there is no species of evidence more generally acted on, or less liable to be deceptive.

My complaint against the Catechism and against your correspondent is, for having misrepresented what we mean by tradition; and for having misrepresented us in the attempt to show that *we preferred it* to the Scriptures.

I shall add one remark upon his note. He says that "there is no need of considering tradition to be kept right amongst the great body of the faithful by an extraordinary divine influence over the mind."—My answer is, if God promised to preserve the knowledge of truth amongst the great body of the faithful by such influence, it is necessary to believe that he will fulfil his promise. If this tradition be of "high and inestimable importance" to ascertain "the sense in which the Apostles, &c., held the words of Christ in relation to his mission, offices, and nature," &c.,—if the having true doctrine upon those subjects be so necessary as to cause the Son of God to vouchsafe to become our teacher: this extraordinary divine teaching must have been considered necessary by God; and when he declares he will be with those who teach this doctrine by his commission "always, even to the end of the world," (Matt. xxviii. 20,) and keep the Spirit of truth "to abide with them" "for ever," (John xiv. 16, 17,) it has the full appearance of evidence that such influence upon the general mind of the great body of the teachers, was not only necessary, but assured; and such assurance is the only guarantee which men can have, for the perfect certainty essential to faith. "The supposition of such an influence is attended with insuperable difficulties." I acknowledge, gentlemen, that to a Protestant, if he desire so to continue, it must; for if such influence be once admitted, he must become a member of "THE GREAT BODY OF THE FAITHFUL." But to a Roman Catholic it presents no difficulty, but it removes all doubt, and creates perfect repose in his certainty of the guidance of the spirit of truth.

The topic in his paragraph 57 is not worth a remark.

The fifty-ninth adduces motives to prove that the statement in fifty-eight is not a misrepresentation. I shall briefly advert to them.

If it be a denial of the *free use* of the Scriptures to use proper care that the editions and translations be correct, then the charge against us is true.

If it be a denial of the *free use* of the Scriptures to declare that the meaning of the books and passages is that which the great body of the faithful have, by the proper use of tradition, known it to be, then the charge is true. But if it be an *abuse* to deviate from "that sense in which the Apostles held the words of Christ in relation to his mission, offices, and nature," and from "that sense in which the first Christians held the words of these Apostles as to such and other points spoken of, or referred to in their writings," we only guard against that abuse. And as "the account furnished by tradition" is on those points by Protestants "regarded as of high and inestimable authority," and this account can only be known by the unanimous consent of the fathers, and the constant and undeviating judgment of the church, it is to be hoped that in *preventing an abuse*, we shall not be charged with *taking away the free use*, unless *free use* and *abuse* be synonymous. If they are, we plead guilty.

The rule of the Index is not a general law of the church, and has no force, except in those places where it has been adopted, which are, comparatively speaking, very few. The note here is, therefore, an untrue statement.

Pope Leo XII. only did his duty in admonishing the pastors of the church to warn their flocks against imagining your Bibles to be either accurately translated or perfect copies, because they are neither.

My object not being a controversy upon the merits of the question, but a vindication of my former statements, I shall not proceed, as I might, to show that, in the English Protestant Church from which you are sprung, the same principle exists and is frequently enforced. Why do you call other Protestants *heretics*, for merely making the *free use* of their own judgment in the interpretation of the *Scripture?* The Unitarian only makes *free use of the Scripture*, yet you condemn him with equal decision, but not with equal scurrility as we are condemned for merely the free use of our own judgment, in determining how we may best arrive at the sense of the words which the sacred volume contains.

You will not allow a person to belong to your communion who professes that, in the exercise of his judgment, he cannot believe Jesus Christ was an incarnate God. You tell him to read the Scriptures, and make *free use of the Bible;* he tells you that, after having done so, he cannot understand those texts as you do; neither can he, after that *free use*, see why you assert that bishops are superior to priests, or that presbyterial ordination is invalid, or that the administration of the sacraments should be confined to a privileged order; neither can he see it is conformable to God's ordinances that a formal liturgy should be used: yet he claims to be a member of your church. He is a good moral man, zealous for the free use and distribution of the Bible, of splendid intellect, of winning manners, of estimable and extensive benevolence, desirous of officiating for a vacant church of yours, by the great body of whose members he is held in high esteem. Will its pulpit be open for him? Yet he addresses you. "Gentlemen, it is true, you tell me, that I am free to use the Scriptures, but not my understanding, in order to know what they teach and require." "Can any" Protestant Episcopalian "on earth deny this to be true, and *the only true* account of the matter?"

Gentlemen, whatever the effect of the restriction may be, one effect of the abuse of the Scriptures certainly has been more sectarian hatred, animosity, ill-will, malice, misrepresentation, strife, envy, contention, and falsehood, than has proceeded from any other cause that I know of. The simple questions ought to be, "Can all the contradictory meanings attributed to this book be correct?" No one will assert that they can. "Has it any true and consistent meaning?" We agree that it has. "How shall that correct and consistent meaning be ascertained?" We answer, by the same mode by which the meaning of any ancient public document can be ascertained: by the testimony of the tribunal which was charged with its preservation, its interpretation, and with the execution of its provisions, supported as it is by the collateral testimony of all the sages who expounded it from the earliest times, and the nations which have been led by its regulations. "No, no!" you answer, "let everybody interpret for himself, and act upon his own interpretation." You have thus flung the document abroad, and proclaimed the license: why will you condemn those who act upon your principle? Why condemn even us, who take the document and judge for ourselves? Gentlemen, you may declaim against our ignorance as your corre-

spondent does in paragraph 60, but you mistake: the Bible is better known amongst Catholics than is any other book in existence, and it is more attentively read. And from your own books, and from your own acts, Catholics, in those countries in which Protestants are found, know your tenets, your principles, and your arguments, with infinitely more accuracy than you know those of our church. In other countries, where Protestants are not found, it does frequently happen that the great body of the people have as little knowledge of your particular tenets, of your special discipline, and of the nature of your institutions, as the members of the American Protestant Episcopal Church, or of the Church of England, have of the tenets, discipline and institutions of the Nestorians, the Eutychians, or any other of the Eastern, Christian separatists from the *great body of the faithful*. Yet this ignorance is compatible with a knowledge of their own religion, and of the contents of the Bible. Nor would a study of the Bible supply a knowledge of the nature and practices of a church whose characteristic peculiarities are mere denials of what those persons believe to be authorized by that religion which the Bible upholds.

I shall endeavour to conclude my remarks next week, and remain, gentlemen,

Your obedient, humble servant,

B. C.

Charleston, S. C., Sept. 14, 1829.

LETTER XVII.

To the Editors of the Gospel Messenger and Southern Episcopal Register, &c.

But this, whatever evil she conceived,
Did spread abroad, and throw in the open wind;
Yet this in all her words might be perceived,
That all she sought was men's good names to have bereaved;
For whatever good by any said,
Or done, she would straightways invent
How to deprave, or slanderously upbraid,
Or to misconstrue of a man's intent,
And turn to ill the thing that well was meant.
To hark what any one did good report,
To blot the same with blame or wreck in wicked sort.
And if that any ill she heard of any,
She would it take, and make it worse by telling
And take great joy to publish it to many,
That every matter worse was for her melling.

SPENSER.

GENTLEMEN:—There now remain but few topics to be disposed of; and upon those few topics there is not much discussion required by the principle under which I act, for the misrepresentations which they contain are comparatively few and easily rectified. The sixty-first paragraph of your correspondent well and pathetically laments the consequences of your principle; and naturally resolves itself into the doctrine of infallibility as the only efficient remedy. We say that the Saviour of the world was influenced by the view of those consequences to provide thus against the evil: we have, on our side, the example of the precept given by God in Deuteronomy xvii. to the people of Israel; as well as of the precept given by the Saviour himself in Matthew xviii. 17, together with the promises of his special abiding to preserve his church in truth all days to the end of the world, and many other evidences which it is here unnecessary to adduce. But your correspondent is pleased to say, that "it were vain, perhaps, to expect, in the present day, to secure the attention of any intelligent reader to an argument either for or against the Roman Catholic doctrine of the church's infallibility." I, of course, will call this *prejudice*, or judgment made up before its grounds are examined; he will, perhaps, give it some other name. Is he aware of the anathemas used by St. Paul? (1 Cor. xvi. 22; Gal. i. 8, 9.) I need not go to a higher authority to support the declarations of the church, that whosoever corrupts the doctrine of Christ is anathema. The church condemns no one to eternal penalties, because she has no such power. But she does declare, for she is commissioned by Christ so to do, the doctrine which he taught, and the penalties under which he commands it to be received; and she would be unfaithful to her commission, if she did not proclaim what she was commanded to teach all days to the end of the world. If she proclaims a falsehood, it is folly to believe that God will be bound to execute the judgment which she declares; the eternal or temporal penalty, in a future state, must be enacted and inflicted by God, and by him alone. The church claims no such power. Your curious correspondent adds to his misrepresentations when he asserts she does. Let him adduce the laws which enact temporal penalties. There is no such law of the Catholic Church. Catholic nations and Protestant nations have had such laws. Does he desire their abolition? Let him begin amongst ourselves. Let him make North Carolina and New Jersey cease to be a reproach amongst us. Catholics first introduced the principle and the practice of religious liberty upon our consecrated soil; let Protestants complete what Catholics began. Let them tell the North Carolinian Catholic, and the New

Jersey Catholic, that they shall no longer pay the penalty of exclusion from office for the profession of their faith.

In that same paragraph he misrepresents us, when he says, that "a few multiplied by their own will into the Catholic or universal church," can make "an absolute and unchangeable determination of the sense of Scripture." Because, in the first place the determination cannot be made by "a few," but by a large body, lawfully representing the entire millions of the universal church; because it is not "their own will that multiplies them," but the general will which recognises them as the proper organs of its expression; and thirdly, because even those representatives of the general will of the universal church cannot alter the sense which has been received from the days of the Apostles, and testified in all ages by the unanimous consent of the fathers. I am not astonished that, as he proceeds, in this paragraph, your correspondent should feel himself embarrassed by the practice of your church, and flounder, as he does, into a *paramount* authority which your church assumes, but which he would not grant to either the early Christians or the Jews, respecting even the simple division of the Decalogue in its proper heads. "This modification of the doctrine," as he calls it, might be very convenient to him who is a member of a church that will never admit *she is wrong*, though she admits *she may be wrong*. Which is, indeed, such infallibility in fact, as made a judicious person remark, that the essential difference between the Church of England and the Roman Catholic Church was to be found in this, that *the first never is in error*, and *the second never can err*, in declaring the doctrines that Christ taught. Hence your sapient and discriminating correspondent would be content, were we only to declare *that it was of indispensable necessity to conform to the decisions* of the Church until she shall change or qualify her doctrines. We have, however, this very serious objection, that we do not believe the Church has power to change or qualify any doctrine which God has revealed. This, in truth, is the great obstacle which prevents our acceding to his suggestion. When he shall have satisfied us that we may conscientiously conform to what is not the doctrine of Christ, until the church shall see fit to qualify or renounce the error; all the difficulty will be removed. When we find any general council determining *infallibly* that a former general council was wrong in a doctrinal decision, we shall then be quite ready to tell him why it might be done. We are content at present with the knowledge, that during eighteen centuries it has not occurred, and believing upon the promises of Christ that it never will occur. In our view of the case, it would be more reasonable and practically useful for us to discuss at present where we should place the spires of the churches, to prevent their being crushed when the moon shall strike our side of the globe.

Your correspondent makes a very sad mistake in his conjecture as to the "probable reason" for our not renouncing transubstantiation. To save him the trouble of speculating, I shall inform him of the fact. The true reason why we retain the doctrine is, because we have the fullest evidence that it was always preserved by the great bulk of the faithful, and testified by the unanimous consent of the fathers, as taught by our Saviour Jesus Christ, and we find the same evidences in the Scriptures.

In viewing the paragraph 62, I shall give your correspondent the credit of honesty; but it must be at the expense of his information. If I err he can correct me. I beg leave to inform him that the Catholic Church neither now teaches, nor did she ever teach "that the Pope can absolve subjects from their oath of allegiance to Protestant Princes." He says, "it has *undeniably* been the established sense of the Roman Catholic Church." I have now denied what he says is undeniable. I suppose his meaning to be that it is *a doctrine of the church*, and that this power was an *essential* part of the papal authority. He says also, "that Popes have *undeniably* maintained the position, that faith is not to be kept with heretics." I know not what evidence he might possess of the *private sayings* of a Pope, or a number of them. But I do deny that any Pope did promulgate any such position, as a doctrine of the Church. Let him now produce his facts, because he says, "these things are matters of historical facts too well known to be disputed." I not only dispute, but I deny that they are facts.

To support the first, he adduces the fact, that Pius V. absolved the subjects of Elizabeth of England, from their oaths of allegiance. The act of the Pope is not evidence of the doctrine in this instance for several reasons. First. The power of absolving subjects from their oaths of allegiance by the Pope, was a grant made by most of the sovereigns of Europe at several periods, when they were members of a common church; they appointed him, who was their spiritual head, as their common arbiter, and armed him with power to execute the common law of nations which they had enacted in congress, and one of which laws did em-

power Pius to issue this sentence. The only question which could, therefore, arise was whether the church taught as a portion of her doctrine, that the Pope had such a power in virtue of his succession to St. Peter, as the head of the Church; or whether he had it by the constitution of the Congress of Christian powers. The Church never taught that he had it upon the first ground. She saw that he had it upon the second ground, but it was a public fact, not a doctrine of religion. The subjects of Elizabeth were then absolved in virtue of a national law of Europe, not in virtue of a doctrine of the Roman Catholic Church. It was, however, successfully and legally contended that the kingdom of England, being a sovereign power, and having withdrawn publicly from the agreement, was no longer bound by its ordinances; and that this absolution was therefore void. Elizabeth herself, had such serious doubts of the sufficiency of the reasoning, that she preferred applying to Pius for the revocation of the sentence, which, however, she did not obtain. Her subjects, Catholic and Protestant, were satisfied with the reasoning, and no one attempted to carry the sentence into execution, until several years afterwards, Philip of Spain, for his own private purposes, induced Sixtus V. to renew the publication; and the English Catholics were the most zealous to repel the invaders, should they effect a landing; and they were never considered by this act of opposition to Sixtus and Philip, to have swerved from the doctrine or duties of their church. Thus the fact of the publication of such a sentence, does not prove that it is the doctrine of our Church—that the head of that Church has the power of absolving from the oath of allegiance to Protestant princes or powers. The law of nations, by which the power once existed, has been long since repealed by opposition and disuse.

The Church considers kings and princes to be men, and as such, members of the great body of the faithful, neither above her power nor beyond her censure. She does not find that Jesus Christ made any particular exception in their favour, and although your correspondent might venerate royalty above discipline, such is not, I will avow, the spirit of our Church. Our Chrysostoms, and Ambroses, and Gregories, and Beckets, and Langtons, had the spirit, as they had the faith of John the Baptist, and they were as ready to say to an emperor as to a beggar "this is not lawful for thee," and to denounce the one as well as the other; for they are taught to be no respecters of persons. Your correspondent may amuse himself with reference to false decretals, published subsequent to the days when the facts to which I refer occurred. When I think he knows something more of the history of those decretals, than I believe he does, I shall expect him to inform me how they may be justly and legally binding, and yet in one sense be false. It is easy to give ugly names to men who are the glory of their age; but it is exceeding strange in the midst of republican institutions, to find the vindicators of public liberty in their day, against the lawless despots of the feudal times, branded by men who claim to be republicans, with appellations too bad even for the tyrants themselves. But those men that do those things have one excuse, "they know not what they do," when they repeat the libels for which monarchs have richly rewarded venal scribes.

The few and insulted Catholics of this city, as far as I can learn, despise your correspondent's professed complaisance to them: they claim no superiority over their fellow-citizens of any other place or denomination, either in virtue or in patriotism; they are content to be upon the level of their fellow-citizens in their civic duties, and of every other Roman Catholic in the world, in doctrine and belief. They pay full spiritual and ecclesiastical obedience to the See of Rome, and with as thorough a love of civil liberty, as any other citizen of these states; they acknowledge in their tenets nothing which endangers either that liberty, or the tranquillity of the land. By you and by others, their feelings have been wounded, their doctrines misrepresented, their practices vilified, their ceremonial ridiculed, and themselves held up to contempt. Anti-Christ, idolater, heathen, persecutor, intruding stranger, slave of corruption, unclean thing, and vicious, are phrases with which they have been assailed in a state which boasts of its liberality, and vaunts its superior civilization, purity of taste, and its chivalrous honour. God forbid that I should deny that South Carolina is entitled to those characteristics! But the more elevated her dignity, the more humiliating is the reproach of any amongst her children to us! Are we suspected of disaffection to the civil institutions which we labour to uphold? Did we desert our brethren of other creeds, in the day of invasion? Did we conspire against their domestic peace, and following our own notions of Scripture liberty, whisper aught that might overwhelm us in unforeseen ruin? Was our blood or our treasure withheld in any day of peril? Is the charter of your liberties perfect without our name? Did we preach against the acts of

your Congress, in the midst of a conflict with the enemies of the land? Did we ever express a reluctance to act against a Catholic, as soon as we would against a Protestant foe? What, then, in the name of Heaven, is the cause of the continual allusion to the dangers of the Republic, from our body? We have never entered into combinations to paralyse the force of the nation, when the enemy was ravaging our shores and burning our capitol. Let your correspondent refer to the history of our common country, which perhaps he understands, in place of dragging us to feudal times, in Europe, of which he knows so little.

I cannot and will not stoop to notice the miserable and dishonourable distinction which he touches, in his second note upon this sixty-second paragraph, where he tells us that he does not charge the Pope with being dishonest in retail, but in wholesale; it is not in small transactions that Catholics are rogues, but in mighty concerns. I fling back his insult with the feelings which it so richly merits. I defy him to the proof. He treat of honesty! He treat of good faith! Let him look to his garbling.

Even in the third note to this paragraph, he gives us "doomed by anathema to damnation," as the translation of *anathemate damnentur*, "should be condemned by anathema," the common modes of expression for persons convicted of holding erroneous doctrines.

He has modestly half-abandoned the charge, "countenancing and commanding persecution, massacre, and murder."

He asks, why do not our councils or Popes disclaim those imputed doctrines? I ask: "Who would dare to ask the Congress of the Union to disclaim having held that piracy and sacrilege were virtues?" No rule of common action requires that the calumniated body should volunteer a useless disclaimer. To disclaim, would imply that there was an apparent ground for the calumny. Why does not the calumniator retract? This is a most natural question. But they who gave origin and currency to the falsehoods, have long since passed away. Would to God their evil deeds had been buried with them!

"The canon and decrees, and dogmas of Popery, yet unrepealed and unrenounced, embody the power and right to punish temporally for religion's sake, and pursue heresy and schism with spiritual denunciations." All this I admit to be true, "and temporal inflictions." This I deny, and I defy him to prove. He adds: "Protestantism knows nothing of the kind." I refer him to North Carolina: I refer him to New Jersey. I need not cross the Atlantic; if I did, I would go to some of the Protestant cantons of Switzerland; I would say, that whilst the ink was flowing from his pen, as he wrote the paragraph, he could have known that the head of the English Church had laid aside the character of Protestant persecutor, which his predecessor had well deserved for two centuries and a half. He ought now to recollect what a powerful effort the prelates and pastors of the Protestant Church made to perpetuate the persecution. He ought not to force me to remind him of the part which was acted here by several of the Protestant clergy, in favour of the Greeks, and to ask where they were, when their flocks nobly aided to break the fetters of the British and Irish Catholics? Prudence is sometimes found, where neither charity nor generosity exist.

With his concluding remarks, I have no concern; I have been too tedious and too diffuse; I am anxious to lay down my pen. Truth and principle demanded much from me: assailed as my positions have been, I know not my assailant; I therefore could have had no personal feeling against him; though, if I should discover who he is, I trust my charity for him will be perfect; but I cannot say that my respect for him would be enhanced by the merit of his production.

Should any expression unkind, uncharitable, or unnecessarily severe, have escaped me, I regret it; and pray you, gentlemen, to believe that none such was intended to annoy you, or your fellow-religionists.

In the spirit of charity, peace, and truth,
Your obedient, humble servant,
B. C.

Charleston, S. C., Sept. 21, 1829.

To the Editors of the United States Catholic Miscellany.

GENTLEMEN:—In the number of the Gospel Messenger for the present month, I have read the following paragraph, which is satisfactory evidence of the candour and honesty with which the editors conduct that press:

"The quotation which was made by a writer, whose numbers appeared in our work, under the signature of a '*Protestant Catholic*,' from the translated Missal used in this city, in connexion with his remarks on the Roman Catholic worship of saints and angels, was made, we are satisfied, in perfect fairness, and without the least intention of applying to his purpose an error of the translator, or of the press. That the *comma* at the words, 'make intercession for us,' instead of a *period*, is an error of the press, or of the translator, we are since perfectly satisfied. The Latin Missal, and other translations which we have seen, of the part of the Roman Catholic

Offices referred to, have, *make intercession for us*. The prayer *here* addressed to the *men and women saints*, is for *their intercession*, and not for their mercy. The prayer to canonized saints, for their intercession in behalf of supplicants at their shrines, in the same office with prayer addressed to God, the Father, Son, and Holy Ghost, remains admitted, and we should suppose is enough for the purpose of our correspondent: who, we are sure, will not disapprove of the notice we have felt it proper to take of his error, in using against Roman Catholics, a wrong translation of a passage of their Missal."

Had the "Protestant Catholic" correspondent taken the trouble to instruct himself on what he wrote, I would have been spared considerable labour, and you, sirs, would have been relieved from loading your pages with the weekly refutations of insipid and often refuted charges against our doctrine.

I have, gentlemen, to make my acknowledgments to you, for the facility which you have given to the publication of my humble defence of the principles of our holy faith, as well on the present, as on former occasions. In a few more letters, I will dismiss the "Protestant Catholic," in the hope that he will, in future, study and prepare himself on Catholic doctrine, before he shall again hazard such charges against us.

Yours, sincerely, B. C.

Charleston, S. C., Sept. 11th.

(From the United States Catholic Miscellany of July 5, 1828.)

(Referred to in the preceding Letters.)

To the Right Reverend Doctor England, Bishop of Charleston.

Right Reverend Sir:—The Editors of the United States Catholic Miscellany, beg leave to call your attention to a curious and extraordinary piece of information of which they have been put in possession, and hope you will have the kindness before they proceed to make any further use of it, to elucidate the circumstances in such a manner as to remove the unfavourable impressions which such a report is calculated to make on the minds of persons unacquainted with the doctrines of the Catholic Church.

They have heard it asserted as a fact, and they know it is believed by many, that you, Right Reverend Sir, had advertised indulgences for sale, and that the advertisement was placed on the door of your church. From the character of one person, who, it seems, says he saw it there, they have reason to think it was not a tale forged by him, but that he might have seen something else there which he mistook for it. Such is the substance of a report that is currently circulated; and anxiously waiting your explanation on the subject.

We remain, Right Reverend Sir,
Your most obedient, humble servants,
Editors of the
United States Catholic Miscellany.

To the Editors of the United States Catholic Miscellany.

Wentworth Street, July 1, 1828.

Gentlemen:—You had, indeed, good cause to designate as curious and extraordinary the piece of information which you convey to me. But how am I to correct the evil? I know, and I surely need not inform you, that the entire statement is as unqualified an untruth as was ever whispered about. However wealthy, or aristocratically descended, or gifted with talents, or otherwise correct in his deportment, the person whom you accuse and excuse might be, or whatever situation he might fill, I cannot so far mock truth as to admit that it would be even charitable to suppose that he did see upon the church door any advertisement which he could mistake for one notifying the sale of indulgences by me. I cannot surmise to what individual you allude, nor do I wish to know, because I should prefer not being aware of who has thus far degraded himself, to being obliged to estimate him as I should after the discovery. May he repent and be forgiven! The only notice concerning indulgences that has ever been published by advertisement on the church doors by me, or by my authority, or with my knowledge, is that of the Jubilee—you have the copy and can use that and this letter as you please.

I have been the instrument of communicating indulgences to thousands of persons during the twenty years that I have been in the ministry, and have known hundreds of clergymen similarly circumstanced, and I never have myself received, nor have I known one of them to receive directly or indirectly the value of one cent for such ministerial duty. Yet my denial is of little value as regards those who have made up their minds that things must be, as unprincipled writers have stated them to be. I cannot wonder at the belief of *stories* imported from Europe and Asia, when *stories* like this are believed by the very persons in whose society I am daily found.

To receive such information as yours, is no novelty to me: I have yesterday been told by a respectable Protestant lady, that she had to defend me from the charge of having trafficked in the sale of indulgences upon my arrival here, but that finding the

people too well informed, and the profits small, I thought proper to lay aside the commerce. You can well conceive how mortifying it must be to me to know that frequently the religion of our blessed Saviour, and even my humble self should be thus treated in the highest circles of our society; and by persons whose information on other subjects I respect and admire, but who, where our Church is concerned, speak unmeasuredly and mercilessly of what they have never studied, and therefore do not understand. I assure you, gentlemen, that the hardihood of assertion and absence of information upon the subject of our religion is so great as to have at first excited my extreme astonishment: but custom is the best mode of removing admiration. I can now calmly hear what I once thought no person would venture to assert, and I have long been enabled patiently to know myself described as guilty of such acts as if perpetrated by me would stamp my character as that of an unprincipled, sacrilegious, dishonest, simoniacal deceiver, and my flock as the most egregious simpletons. I have been insensibly led on, without feeling that I have far exceeded the limits within which I intended to confine myself. I regret to find that your statement of public report is considerably under what I know to be the fact. But we must have patience and persevere. The people of America will examine and though slowly, will finally discover the truth. Yours,

† JOHN, BISHOP OF CHARLESTON.

This unqualified disavowal is nothing more or less than what we expected, so perfectly satisfied were we in our own mind, from the general character of the prelate upon whom this strange and malignant charge was attempted to be fastened, that he would not be guilty of an act which his religion not only forbids, but the perpetration of which would expose him to the heaviest penalties which that Church, of which he is a minister, could inflict upon him. But our duty as Journalists, responsible to the public for the truth of each and every statement we make, compelled us, however disagreeable to our own, or hurtful to the feelings of the respectable individual concerned, to lay before him the information we received, and thus afford him an opportunity of vindicating his character and his religion, before the tribunal of public opinion, and of covering with merited confusion, an injudicious, careless being, who reported as a fact, what he never examined, or having examined, circulated as truth what he knew to be a falsehood. We are well aware the trafficked indulgence alluded to, is the one which was published together with the Jubilee in the Cathedral Church of this city, on the 5th of November, 1826. Now, we ourselves have conversed with hundreds, who to the best of their powers, endeavoured to perform the conditions upon which the benefits derivable from that indulgence could be obtained; we have heard these conditions distinctly and audibly published from more than four altars in this Diocess; we have seen manuscript copies of them, sanctioned by the signature of the Bishop of Charleston, we have seen printed ones of them confirmed by the same authority, and signature; and from all that we could gather from those with whom we have spoken, from all we could hear, from all we could see, and from all we could read, we could learn nothing of money, or bartering, or traffic; we never could ascertain that Bishop England proposed changing the temple of the living God into a simoniacal counting-house, the altar of his penniless Master, into a vile money-table, nor the Missal of his creed into a mercenary ledger. We fortunately have lying before us on our table a printed copy of these conditions; we gladly insert them for the gratification of our readers, and if they, or our trust-worthy reporter, can extract anything in the shape of money from the duties here prescribed, we despair not, that in a short time, by some other unheard of experiment, they may be able to discover the maximum desideratum, or the philosopher's stone.

"*Conditions to be fulfilled in order to obtain the benefit of the Indulgence of the Jubilee, at present in the City of Charleston.*

"1st. To make a good confession and communion.

"2d. To visit at least four times within the space of one week, at any time of the day which may be most convenient, each of the following three altars, viz.: that of the Church of Hassell Street, the large altar at the Cathedral, and the small altar at the Cathedral, repeating at each of them, at least, the Lord's prayer and the Hail Mary, each five times, and the Creed once, at each visit, to beseech God for the conversion of all those who are in error of faith, or in habits of immorality, and that he would vouchsafe to enlighten the understandings of men to see truth, and incline their hearts to its belief and to reduce its principles to practice.

"3d. To attend during the said week at least at three masses and three instructions, in Hassell Street Church; or if there is a serious obstacle to prevent attendance at the mass, either the five decades of the Rosary, or the Litany of Saints may be substituted therefor.

"4th. In any special case in which, through sickness or infirmity, or other reasonable cause, it will not be in the power of the person desirous

of obtaining the benefit of the Indulgence to comply with either of the conditions No. 2, No. 3, the confessor is empowered to substitute some other condition which may be performed.

"ORDER OF PROCEEDING DAILY.

"Meditation read after morning prayer, which prayer shall commence at 6 o'clock—Mass at 7 o'clock.

"Ten o'clock, Mass, and exhortation.

"Half-past 6 o'clock, P. M. short prayer, short instruction, longer prayer and sermon, after will be a hymn and music. These exercises to continue during this week.

"† JOHN, BISHOP OF CHARLESTON.

"Nov. 5, 1826."

THE ESSAYS OF "PROTESTANT CATHOLIC."

(From the Gospel Messenger for February, 1829.)

WORSHIP OF ANGELS AND SAINTS.

To the Editors of the Gospel Messenger.

1. I shall offer for your insertion in the Messenger, a few numbers relative to Roman Catholic doctrines and pretensions. Myself one of those to whom religious controversy is distasteful, it is not my wish to involve you in any way with the members of that communion; and I presume such needs not, and cannot be the effect of your admitting what I shall offer into your pages. I shall write with no intention to offend Roman Catholics, and with no view but that of placing truth, with its proper and sufficient evidence, before the readers of the Messenger. The statements which I shall offer, and the authorities in their favour, will scarcely admit of dispute. If disputed, I at least shall leave them to the defence which they will have obviously carried with them. I am anxious not to take up too great a space in your work, and shall confine myself to that only which is necessary to substantiate the claim of Protestants to be acquitted of the reproach of palpable and wilful misrepresentation of the religion of Roman Catholics.

2. Roman Catholics complain of Protestants for alleging and teaching that they "pray to angels and saints to save them by their merits; making those angels and saints mediators with Christ, or in his stead; that thus they dishonour Christ the only mediator: that they give to creatures the worship due to God alone, and thus are guilty of direct idolatry." The imputation of these things is rejected as unfounded as well as malicious. The following will perhaps seem sufficient evidence, that on the contrary, it is at least not ill-founded.

3. A Manual of Devotions, for the use of Roman Catholics, was printed in 1802, in London, and ascribed by the printer in his catalogue, to Dr. Challoner. It was published with the sanction of some having authority, and has been in great esteem and use, at least among English Roman Catholics. It is entitled "the Christian's Guide to Heaven."*—In this Manual there is the following prayer.

4. "O Holy Angel, whom by the effect of His goodness and tender regard for my welfare, God hath charged with the care of my conduct; who dost assist me in all my wants, and comfort me in all my afflictions; who supportest me when I am discouraged, and continually obtainest for me new favours; I return thee profound thanks; and conjure thee, most amiable protector, to continue thy most charitable care and defence of me against the malignant attacks of all my enemies. Keep me at a distance from all occasions to sin. Obtain for me the grace of hearkening attentively to thy holy inspirations, and of faithfully reducing them to practice. Protect me under all the temptations and trials of this life but more especially at the hour of death; and do not quit me till thou hast conducted me into the presence of my Creator, in the mansions of everlasting happiness."

5. From the translation of the Roman Missal, printed in New York in 1822, and which is now in authorized use, I have selected, without much trouble of search, the following instances of prayer made to saints. "Holy Mary, Holy Mother of God, St. Michael. St. Gabriel, St. Raphael, all ye Holy Angels and Archangels, all ye holy orders of blessed spirits, St. John Baptist, St. Joseph, all ye Patriarchs and Prophets, St. Peter, St. Paul, St. Andrew, St. James, St. John, St. Thomas, St. James, St. Philip, St. Bartholomew, St. Matthew, St. Simon, St. Thaddeus, St. Matthias, St. Barnaby, St. Luke, St. Mark, all ye Holy Apostles and Evangelists, all ye Holy Disciples of the Lord, all ye Holy Innocents, St. Stephen, St. Lawrence, St. Vincent, St. Fabian and St. Sebastian, St. John and St. Paul, St. Cosmas and St. Damian, St. Gervaise and St. Protese, all ye holy Martyrs, St. Sylvester, St. Gregory, St. Ambrose, St. Augustin, St. Jerom, St. Martin, St. Nicholas, St. Patrick, all ye Holy Bishops and Confessors, all ye Holy Doctors, St. Anthony and St. Bennet, St. Bernard, St. Dominick, St. Francis, all ye Holy Priests and Levites, all ye Holy Monks and Hermits, St. Mary Magdalen, St. Agatha, St. Lucy, St. Agnes, St. Cecily, St. Catharine, St. Anastasia, St. Bridget, all ye Holy Virgins and Widows—Pray for us. All ye men and women, Saints of God,

* Bishop of Gloucester's Charge, in 1810.

make intercession for us. *Be merciful unto us.*" (pp. 263–4.)

6. Here, after the invocation of God the Father, God the Son, God the Holy Ghost, the Holy Trinity, prayer is offered to angels and saints, to *pray for* those thus praying to them, to *intercede for them*, and *be merciful to them*. How, but by *their merits*, are they to be understood to be prevailing intercessors with God? Is prayer addressed to them, without regard to their merits? Or is prayer addressed to them for less than an intercession that shall be available to the remission of sin? If not, then prayer is made to angels and saints to save by their merits.

7. But the following collects show that the merits of saints are relied upon for the efficacy of their intercession, and that, of course, when they are directedly prayed to. it is by *their merits*, that they are intreated to intercede for their supplicants. "Graciously receive, O Lord, we beseech thee, our offerings, and grant by the merits of the blessed Anastasia the martyr, that they may avail to our salvation. Thro'." Missal translated, p. 26. "O God, the bestower of all good gifts, who in thy servant Bibiana, joinedst the palm of martyrdom with the flower of virginity, grant, that through her intercession, our hearts, &c. Thro'." p. 423. "O God, who to recommend to us innocence of life, wast pleased to let the soul of thy blessed virgin Scholastica, ascend to heaven in the shape of a dove, grant by *her merits*, &c. Thro'." p. 453. "O God, who didst grant thy servant John, being inflamed with the fire of thy love, to walk without hurt through the midst of flames, and by him institute a new order in thy Church, grant by his *merits*, &c." p. 456. "O God, who was pleased to send blessed Patrick, thy Bishop and Confessor, to preach thy glory to the Gentiles, grant that by *his merits and intercession* we may through thy grace," &c. (p. 459.)

8. *It is then a fact*, that "the Roman Catholics do pray to angels and saints, to save them by their merits," making those angels and saints mediators with Christ, or in his stead. It is not unreasonable or unfair, to presume the saint to be even substituted as mediator for Christ, where, as is sometimes the case, the collect does not name Christ, or contain or end with any reference to him in the character of intercessor.

9. Do Catholics then thus dishonour Christ, the only mediator, and by giving to creatures the worship due to God alone, make themselves guilty of direct idolatry? To Protestants, it cannot but appear that they do: for if Christ has enjoined prayer in his name, (John xiv. 13, 14; xv. 16,) and his Apostles have taught that there is no other name (Acts iv. 12) given under heaven whereby men can be saved, but his, and that there is but one mediator for man with God, "the man Christ Jesus," (Tim. ii. 5,) thus must the honour due to Christ be impaired by *any* Christian worship that supplicates blessing or mercy through any mediation or intercession, either besides, or to the exclusion of his. That they who use such worship as that of which I have adduced the several specimens selected, give to the creatures the worship due to God alone, will not at first view, admit of question; nor is it easy, even on a closer consideration of the matter, to separate the reproach of *direct idolatry* from prayer addressed in the same Litany to God, and to the many canonized saints, arbitrarily determined to be capable of hearing and answering prayer; and as arbitrarily pronounced to be the blessed attendants of the divine presence.

10. But Roman Catholics, do not, they say, commit idolatry in praying to saints; for they offer them only an inferior worship, and not that which is due to God —they only invoke them, and ask their help in obtaining the benefits which God alone can confer. Surely the *ora pro nobis*, with a view to benefits *which God alone can confer*, addressed to an invisible being, and in the same office of devotion in which God is directly supplicated, is, to all intents and purposes, prayer; and what is prayer offered to a creature, whether visible or invisible, if not idolatry? But do not Protestants ask each other's prayers? They do. Protestants ask the prayers of the faithful, or those they consider so on earth, *in the body*, that God will comfort them in sorrow, sustain them in trial, and save them in danger. Roman Catholics pray to departed and canonized saints, as being in heaven, of some of whom at least, we may reasonably doubt, whether they be there, and as to any of whom we know not, that they are thus accessible, to pray for, and help them. Are the two things the same? Do they resemble each other?

11. But Roman Catholics also complain of Protestants for asserting of them, that "they worship the blessed Virgin, mother of our Lord, in such a way as to commit downright idolatry." It is painful to look at the proof, of which, this error of the Roman Catholics, so abundantly admits. The whole, or even much of it, needs not be stated; a little will suffice. The following is the language which the Roman Catholics

hold respecting the Virgin Mary. "The Catholic Church invokes Mary in every part of the divine office, and more especially in the oblation of the Sacrifice of the Mass. Besides she has instituted *almost as many Feasts in her honour, as she celebrates in honour of her Divine Son.* It is the duty of every Christian to join in this devotion of the Church, and celebrate worthily all these feasts."*

12. "Mary was born for great purposes, &c.; *by giving us a Redeemer, she gave us* everything. We must beg her to preserve in us, by her prayers, what *she has obtained for us from heaven.*"

13. "Let us never cease soliciting the protection of the mother of God."

14. "This feast (the Visitation) was instituted in remembrance of the wonders wrought by Mary, when she visited St. Elizabeth." "It was thus Jesus Christ began to *avail himself of his holy mother*, to *distribute his graces.*"

15. "This (on the compassion of the blessed Virgin,) is also a feast of the second order, but which is of great devotion to *the faithful servants of Mary.*" "The sacrifice of her own son, which *she there* (at the foot of the cross,) *offers to the eternal Father.*"

16. "Mary was carried up thither (to heaven,) by the Ministry of Angels, and presented by her own Son to the eternal Father, *who placed upon her head the most brilliant crown of glory*, that was ever conferred upon a pure creature, and created her queen of both angels and men. The high dignity of mother of God, and her supereminent sanctity, give her *a right to the homages of heaven* and earth." "Let us be assured that this powerful Queen of heaven, who recognises *all of us for her children*, will cause us to experience the effects of her maternal tenderness."†

17. It has been already shown that prayer in the Litany of Saints, is addressed to Mary, where she is styled *Holy* Mary, Holy Mother of God, and Holy Virgin of Virgins. In the office for the nativity of blessed Virgin Mary, we also find prayer addressed to her thus, *O Mother of God, intercede for us.* Missal, p. 549.

18. In the "Christian's Guide to Heaven," already referred to as an authorized book of Roman Catholic Devotions, there is the following: "O Holy Virgin! Mother of God, my advocate and patroness, pray for thy poor servant; prove thyself a mother to me."

19. Similar evidence might be adduced from other manuals and books of Catholic worship. Now such language of adoration and prayer is addressed to the Virgin Mary, who is still said to be but "*a creature*," and she is said to "*recognise* all" Roman Catholics who honour her *in the homages of the Church*, "as her children," and to be ready to "cause them to experience the effects of her maternal tenderness;" in order to which, it is obvious that though only a *creature*, she must possess the divine attributes of omniscience and omnipresence; she must know the necessities of all who address her, from all parts of the earth alike, and must be able to be present as the hearer of their prayer to all alike, who supplicate her favour and intercession. Is this, then, worshipping the blessed Virgin Mother of our Lord, in such a way as to commit downright idolatry? Alas! there are millions of Christian people who not only will not see and confess the monstrous error, but who, while they persist in its delusion, will reject the imputation of rendering undue honour to the undeniably worthy object of their fervent *meditation*, as a false and malignant misrepresentation of their religious conduct!

20. Now to close up the evidence of the fact, that "Roman Catholics pray to angels and saints to save them by their merits, making those angels and saints mediators with Christ, or in his stead; that they thus dishonour Christ the only mediator, and give to creatures the worship due to God alone, and are thus guilty of direct idolatry," I will adduce but one passage more. It occurs in the most solemn and important of all their offices—that of the Mass. "Receive, O Holy Trinity, this oblation, which we make to the memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the blessed Mary, ever a Virgin, of blessed John Baptist, the Holy Apostles Peter and Paul, and of all the saints; that it (the sacrifice of the Mass,) may be available *to their honour* and our salvation; and may *they* (Jesus, &c.) vouchsafe to intercede for us in heaven, whose memory we celebrate on earth; through the same Christ our Lord, Amen." By the way, we may here remark the difference between Roman Catholic prayers and those of Protestants, in this respect; that while the latter conclude theirs as offered through *their only mediator and advocate, Jesus Christ*, the former, encumbered with the difficulty of the multiplied intercession they supplicate, carefully avoid any such language. "Through the same Christ our Lord," as above, can only imply, through Christ as

* Laity's Directory, for 1822, New York, W. H. Creagh, Publisher.

† Laity's Directory, pp. 63, 64, et. seq.

one mediator of many, and of them perhaps the chief.

A PROTESTANT CATHOLIC.

(From the Gospel Messenger for March, 1829.)

WORSHIP OF IMAGES.

No. 2.

To the Editors of the Gospel Messenger.

21. Having shown that Protestants are not guilty of the perverse and groundless misrepresentation of the religion of Roman Catholics, with which they have been boldly charged, on the subject of their *worship of angels and saints, and of the Virgin Mary*, let us consider whether the same accusation as to the *Roman Catholic worship of Images* should be made, in the face of such evidence as induces, on the part of Protestants, the persuasion, that Roman Catholics are chargeable with this lamentable error.

22. It has been called a misrepresentation of the religion of Roman Catholics, to say that "they worship the images, or pictures of the Virgin Mary, and other saints; that they violate the second of God's commandments, (as relating to image and idol worship,) without scruple; that sensible, notwithstanding, that their practice is contrary to the said second commandment, they have, in several of their Catechisms, left out the second commandment, and split the tenth into two; the Roman Catholics in excusing themselves from idolatry in their image worship, say no more for their exculpation, than the heathens said for themselves, and that, therefore, Catholics are equally idolatrous as the heathens are, or were."*

23. Here the impression which generally obtains, among Protestants on this subject, is stated rather more strongly than it needs be; and as if to give it the character of the utmost possible offence against charity, other language than their own is added to that, which they correctly enough, in general, are represented to have used. It may be true, that some Protestants, in an intemperate zeal of dissent from Popery, have considered Roman Catholics equally as *idolatrous as the heathens either are or were*. I believe, however, that a wide distinction is generally considered due in favour of Christian worshippers of the one only God, however incumbered their worship may be with erroneous appendages, from those, who, with no knowledge or belief of the one Jehovah, may worship infinitely various fictitious deities, in idols, in which they may be supposed to reside. The author of an article in the fourth number of the "*Southern Review*," has with needless elaborateness of detail, given the *literary and political community*, for whom that work is intended, reasons to believe, that the idolatry of the aborigines of America, is a very different thing from the Roman Catholic reverence or adoration of images. Voltaire, it is true, thought the heathens were no more idolaters than Roman Catholics. I would not, however, take his authority as good, against the industrious author of the essay, in the Review. There is a difference, and we should admit that it is important. The *poor Indian*, either honoured his idols with a worship terminating in them, or, through them, worshipped the *unknown God*. Christians under the denomination of Roman Catholics, like other Christians, worship the one true God of the Scriptures. But their Church has authorized a use of images in their places of worship, that would make a certain kind of worship paid to them, consistent with the purer and exclusive homage which Jehovah demands for himself. The creed of Pius IVth, so called, "a succinct and explicit summary of the canons of the Council of Trent," which Mr. Butler says, "is received throughout the Roman Catholic Church, and to which every Catholic who is admitted into the Catholic Church, after publicly reading it, professes his assent," has the following clause: "I most firmly assert, that the images of Christ and of the Mother of God, ever Virgin, and also of the other saints, are to be had and retained; and that due *honour* and *veneration*, are to be given to them." This was the result to which the long unsettled doctrine of the Church of Rome, or the Roman Catholic Church, if that appellation more acceptably signifies the body of Christian people meant, was brought, by the last *General Council so called*. The oppositions of councils on this point, and the conflicts of zealots, in which even emperors and empresses bore their part, were to be no more the disgrace of Christendom. It is reasonable to regret that the same authority which thus settled the disputes which had agitated the church on the worship of images, had not put the reproach utterly away. It, on the other hand, determined, as we have seen, that images should be *had and retained*, and *due honour and veneration given to them*. The

* I quote as before, although it was forgotten to say so, a work recently published, which, a few weeks since, fell accidentally in my way, and which thus states the "*misrepresentations*," which Protestants had published of the religion of the Roman Catholics. It is written with better temper than usually characterizes Roman Catholic controversial writings; and is as plausible as subtle.

words of the decree of the Council of Trent, enacted at its twenty-fifth session, on which this article of the symbol of Pius IVth is founded, are—"Christi, Mariæ Virginis, et sanctorum imagines, in templis retinendas, eisque debitum honorem* impetiendum, non quod in iis insit divinitas, vel, virtus, sed quoniam honos, qui eis exhibetur refertur ad prototypa: ita ut per imagines, Christum adoremus et sanctos,† quorum similitudinem gerunt veneremur:‡ or, *that the images of Christ, the Virgin Mary, and the saints, should be kept in the churches, and due honour be given to them; not as if there were in them either divinity or power, but because the honour which is shown to them, is referred to their originals, so that through the images, we may adore Christ and venerate the saints, whose similitude they bear.*" Now the honour and veneration of the images of Christ, &c., thus provided for by the highest authority of the Roman Catholic Church, as indispensably obligatory, we know to be held and taught in that church, to be not such as is due to God. The second Council of Nice, A. D. 786, which is referred to by the Council of Trent, on this subject, did assert the direct worship of images; declaring at the same time, that it should not be Latria, which is due only to God, but a merely honorary adoration. Now, whether it be Latria, or anything else, does not the sense of the Roman Catholic Church seem plainly to be, that religious honour should be paid to images? Thomas Aquinas, who wrote several centuries after the second Nicene Council, asserted for the images of Christ, &c., placed in the churches, the direct worship of Latria; alleging that the same acts and degrees of worship which were due to the original were also due to the image; on the ground, that to worship the image with any other act than that by which the original was worshipped, was to worship it on its own account, which is idolatry. On the other hand, "Ita ut ipsæ terminent venerationem, ut in se considerantur et non solum ut vicem gerunt exemplaris," the language of Bellarmine,* places this matter in a different, but still a very perplexing light. His object is to vindicate the church from the reproach of worshipping images, with the worship given to God. He assigns them, therefore, an inferior worship, which might be all their own. The difficulty is not thus removed. His *dulia* might be an inferior worship; but if it is worship at all, it was idolatry. There was only this unsatisfactory way (to say the least of it) of keeping away from the worship of images, such a construction. The Latria could not be idolatry, because *it* was the worship due to God alone. The object of such worship given to images, (in the intention of the worshipper) was *God through the images*, "per imagines," (the very language of the Council of Trent,) and it could not therefore be idolatry.

24. But to come at once to the vindication of Protestants in this particular. Whatever be its character and degree, it cannot but appear to all acquainted with the religion of Roman Catholics and its history, that they render a veneration very much like worship, if it be not actually intended by their Church that it should be so considered, to "the images or pictures of the Virgin Mary, and other saints." They are required to give them in their churches, "due honour and veneration;" and the religious honour due to them, is considered "by some of their own writers, to be Latria, honor sive cultus soli Deo exhibendus," *the worship or honour, to be given to God alone;* by others dulia, or *the honour, or worship, or service, which is paid to man by reason of some dignity, holiness, virtue, or goodness:* or, as the words of Aquinas thus literally rendered, define it, "honor, vel cultus, vel servitus quæ exhibetur homini, ratione alicujus dignitatis, sanctitatis, virtutis, vel bonitatis."

25. In this adoration then, this "due honour and veneration given to the images of the Virgin Mother of God, and the

* Meant for *impertiendam*.—B. C.

† This is not printed as in the original of the council: but copied from the Messenger.—B. C.

‡ In stating the language of the decrees of the Council of Trent, Father Paul's history of that council, it is proper to mention, is our authority. Mr. Butler, it is true, calls him a *disguised Calvinist*—and the author of the little work to which I have referred, calls his history *a libel, rather than a history*. Neither the one nor the other of these impugners of the correctness of Father Paul in reporting the proceedings of the Council of Trent, can make good what he insinuates. They must both be aware that there is abundant testimony extant, in corroboration, in general, of that in this historian's narrative, with which Roman Catholics are offended. Be this, however, as it may, it cannot be shown that Father Paul has not correctly reported the decrees passed by this council. It is several years since the writer looked over them in Pallavicini's work; but he believes that *in this respect*, there is no material difference. As to the history of proceedings, if Father Paul was biassed on one side, who will say that Pallavicini was not biassed on the other? In confirmation of the confidence with which the first is now referred to, as good authority for the decrees of the council, the writer has found his language to be precisely that of an attested copy of the original acts of that council, quoted by Dr. Marsh, in his comparative view, as preserved in the public Library of the University of Cambridge.

* Bellarm. De Imag. 1, 2, c. 21.

saints," in their churches, do Roman Catholics "violate the second of God's commandments?" The words of the commandments are, *Thou shalt not make to thyself any graven image, nor the likeness of anything in heaven above, or in the earth beneath—thou shalt not bow down to them nor worship them;** *For I the Lord thy God am a jealous God, and visit the sins of the fathers, &c.*—Now this second of the ten commandments, we know that the Church of Rome, has sometimes confounded with the first.† The first being a prohibition of polytheism—the second was treated as a continuation of *its* subject, prohibiting the worshipping of *image* gods; and as images were not worshipped as gods by the Church, the sense of the commandment, considered as part of the first, being confined to the one object of preserving the unity of God unobtruded upon, there would be no violation of its precept, in the use of images, according to the view which had been taken on its expediency. I will not, however, suppose, that Roman Catholics, in complaining that they are accused of violating the second commandment, mean any other commandment than that which Protestants consider so. The question, then, simply is, does the practice of Roman Catholics violate the commandment? Let its terms be read again, and let the reader determine for himself what opinion to entertain. Let him, at the same time, advert to the import of the following passage: "*Ye shall make no idols nor graven image, neither rear ye up a standing image of stone in your land, (to bow down to it,) for I am the Lord your God.*" (Leviticus xxvi. 1.) Also this, "*Take ye good heed to yourselves (for ye saw no manner of similitude on the day that the Lord spoke to you in Horeb,) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.*" (Deut. iv. 15, 16.) That all Roman Catholics intentionally violate this commandment, in rendering the *due honour and veneration*, which their Church requires, to the images of the Virgin Mary, &c., should not be asserted. We should not hesitate to admit that there are among them many who are capable of the elevated abstraction of enlightened piety, which saves them from any necessity or danger of rendering in their hearts, any honour which is due to God, to the image of his creature. But we must be permitted to doubt whether the *multitude* of Roman Catholic worshippers are not thus subjected to a temptation of having their spiritual *conversation more on earth than in heaven*. While, however, this may be, we may confidently ask, is not the commandment violated by Roman Catholics, as a body, by the fact of their erecting images in their churches, to which it is obligatory to render honour and veneration?—And if, as a body, they conscientiously obey, in this particular, the authority of their Church, must they not, as a body, violate the second commandment "without scruple?" I see not how it can be otherwise.

26. But Protestants are further said to misrepresent the religious conduct of Roman Catholics, by alleging that "sensible that their practice is contrary to the second commandment, they have, in several of their

* At the 4th verse of the 20th chapter of Exodus the Douay Bible has the following note—it is worthy of attention. "All such images or likenesses are forbidden by this commandment as are made to be adored and served, according to that which immediately follows: *Thou shalt not adore them nor serve them*, that is, all such as are designed for idols or image gods, or are worshipped with divine honour. But otherwise, images, pictures, or representations, even in the house of God, and in the very sanctuary, so far from being forbidden, are expressly authorized by the word of God. (See Exodus xxv. 5, &c. chap. iii. 7, 8; Numbers xxi. 8, 9; Chronicles xxiii. 18, 19; 2 Chronicles iii. 10.") The reader, it is hoped, will turn to these passages, and see if they authorize anything like the Roman Catholic use of images in their churches. *Venite adoremus* is the express language of the Roman Missal: Come let us adore. *Thou shalt not adore nor serve them*, is the language of their translation of Scripture. Roman Catholics will say they are not served; will they say that they are not adored? The language of the passage, as quoted by themselves, is, adore *nor* serve; not adore *and* serve.

† It it not denied that others had done so before, both in the Jewish and early Christian Churches. Their authority, however, was not paramount; nor was their purpose sinister. Philo, the Jew, is said to have made the first two commandments one. The preface—I am the Lord thy God, &c., being taken for the first; the second with the first, were together made the second. Athanasius did the same, as also Jerome and Hesychius, Clemens Alexandrinus and St. Austin. On the other hand, the Chaldee Paraphrast and Josephus, whose authority is so much more important than that of Philo, make the two first commandments to be distinctly—1. Thou shalt have none other Gods but me. 2.—Thou shalt not make to thyself any graven image, &c.—They are followed by Origen, Gregory Nazianzen, Chrysostom, and others. By this division, the sense of Divine precept is, first, against all obtrusion of other or humanly constituted gods, upon the one Jehovah; and then, against even the worship of *him*, by images, designed for a similitude of Deity—or of anything else whatever, which the ingenuity, or folly, or perverseness of men might invent for objects of religious adoration; either in subordination to God, or in lieu of him, or as representative of him.—*See Bishop Taylor's Duct. Dub.* 1, ii. c. 2.

Catechisms, left out the second commandment, and split the tenth into two." Now it may be offensive to Roman Catholics, that Protestants should say they make this omission, because they are sensible that it is called for in aid of the authority of their Church, in ordering such adorations as they are required to pay to images; and Protestants may possibly err, in assigning this motive for the omission; but as they can see no other, and hold the fact of the omission to be indisputable, they surely are not justly censurable, either for the assertion of the fact, or their manner, so reasonable, of accounting for it. At a distance from libraries, to which other readers of the Messenger may have access, I cannot cite the Catechisms of the Church of Rome, or (once for all) the Church of which the See of Rome is the head and centre, in evidence of this omission. Bishop Stillingfleet,* whom I cannot be reproved by any Protestant, at least, for considering good and true authority, says that the second commandment, (I mean that so considered by Protestants, and as it is printed in the Septuagint, the Vulgate, and the Douay Bible, as well as our English version, and in the French and others,) is omitted not only in the Manuals, and short Catechism of the Roman Church, but in an office of the Blessed Virgin, printed at Salamanca in 1552, and published by authority of Pius the Vth, (who was made *Saint* Pius,) and also in the office for the use of the English Catholics, at Antwerp, in 1653.—Archbishop Secker also says that "the Church of Rome has judged it the wisest way, to leave the second commandment, which too plainly forbids the worship of images, out of their smaller books of devotion." The Archbishop must be presumed to have been familiar with the facts which he asserts. Of the smaller books of devotion, &c., in use among the Roman Catholics, I have only one by me. It was printed at Poictiers, (the date not given) by the printer of the King and the University, *cum approbatione*.—It is entitled, "Cura Clericalis-hoc est, sacramentorum Breve Memoriale." I copy from it the following, as to the first, second, and tenth commandments. Q. Quid prohibet primum preceptum? *What doth the first commandment forbid?*—A. *Non habebis Deos alienos coram me. Thou shalt not have strange gods before me.* Q. Quod vetat *secundum* preceptum? *What doth the second commandment forbid?* A. *Non assumes nomen Dei tui in vanum. Thou shalt not take the name of thy God in vain.* Then the other commandments being passed over—the fourth for the third—the fifth for the fourth, &c., the question occurs, *Quid* POSTREMA DUO *precepta vetant? What do the two last commandments forbid?* To which the answer is, *Non concupisces, &c. Thou shalt not covet, &c*

27. It is useless to say anything more on this subject of complaint. The next is, that Protestants say, "*Roman Catholics exculpate themselves from the charge of idolatry, not otherwise than as the heathens did.*" The Council of Trent, it is true, will not allow the heathen to have even pretended to worship anything above their idols. It may, on the contrary, be safely asserted, that there is abundant evidence that they did—and that the *per imagines* of the Trentine decree puts the matter, as to the use of images, very much on the same footing in the one case as in the other. The testimony of several of the fathers might be given to this effect. I have, however, taken up too much of this number of your work already, and must content myself with the persuasion, that a great many besides those who have read the Iliad or Æneid, or even the Schoolboy's Pantheon, are familiar with the fact, that the presence of Jupiter, Juno, Apollo, Diana, and others, at least of classic mythology, was not supposed to be confined to the images by which it was intended to represent them, and before which sacrifices were offered. Their *simulacra* were not the gods themselves. Even the multitude were aware of this. And as to the more enlightened, "Quis tam cœcus, (says Cicero,) in contemplandis rebus, unquam fuit, ut non videret species istas hominum collatas in Deos, aut consilio quodam sapientum, quo facilius animos imperitorum, ad Deorum cultum, a vitæ pravitate converterent: aut superstitione, ut essent simulacra quæ venerantes Deos ipsos se adire crederent." (*De Nat. Deo.* lib. i. c. 27.) The following, if not literally, is substantially the sense of the passage: "Who could ever be so blind to things, as they truly are, as not to see, that the similitude of men was given to the gods, either through the wise intention of thus the more easily turning the ignorant from their wickedness to the worship of the gods, or that, in their superstition, they might believe that they drew nigh to the very gods themselves, as they did to the images they were adoring."

28. As the distance at which I am from you renders the regular transmission of what I write not practicable, I will forward to you all I have to say, in further vindication of Protestants against the accusation of Roman Catholics—and you may put it in abstract, all at once into your pages, or any

* Defence of the Charge of Idolatry.

part of it, or none at all, as may seem to you expedient.

A PROTESTANT CATHOLIC.

(From the Gospel Messenger for April, 1829.)

No. 3.

ROMAN CATHOLIC WORSHIP OF THE CRUCIFIX, AND THE BREAD AND WINE IN THE EUCHARIST, AND TRANSUBSTANTIATION.

29. Roman Catholics complain that Protestants say that they "worship the Crucifix or figure of Christ upon the Cross, which is idolatrous; that they adore and pray to the Cross, which, of all the corruptions of the Roman Catholic worship, is the most gross and intolerable; that they worship the bread and wine in the Eucharist, and by such worship are betrayed into the grossest idolatry."*

Here, both in the assertion of what they consider facts, and in the expression of opinions founded on those facts, Protestants are charged with doing injustice to the religion of Roman Catholics. The facts are, "that Roman Catholics worship the Crucifix or figure of Christ upon the Cross; adoring and praying to the Cross; and that they worship bread and wine in the Eucharist." The opinions founded on those facts are, that the *worship* of the Crucifix or figure of Christ upon the Cross, as used by Roman Catholics, is "*idolatrous*;" and their adoration and prayer addressed to the Cross is, "*of all the corruptions of the Roman Catholic worship, the most gross and intolerable*;" and that, "*by the worship of bread and wine in the Eucharist, Roman Catholics are betrayed into the grossest idolatry.*"

30. Let us first dispose of the matter of fact, in relation to which Protestants are said so shockingly to misrepresent the religion of Roman Catholics: Almain, a scholastic divine, and professor of divinity of great celebrity, in the latter part of the sixteenth century, is quoted by Bishop Taylor and others as saying, "Eundem honorem deberi imagini et exemplari: ac proinde imagines S. Trinitatis, Christi, et *Crucis, cultu Latria adorandas esse.*" *The images of the Trinity, of Christ, and of the Cross, are to be adored with divine worship.* And to the same purpose is the following from the Pontifical, published by the authority of Clement the VIIIth: "Crux legati quia debetur ei Latria, erit a Dextris." *The Legate's Cross must be on the right hand, because Latria or divine honour is due to it.* And Aquinas says, "that in which we place the hope of our salvation, to that we exhibit the worship of *Latria*, or divine worship: but in the Cross we place the hope of our salvation, for so the Church says—

O Crux, ave, spes Unica,
Hoc passionis tempore:
Auge piis justitiam,
Reisque dona veniam."

31. These authorities may, in some measure, make it appear, that, of course, the Crucifix must be worshipped by Roman Catholics. But do their offices of worship show any such fact? The Roman Missal, at the form of solemn service appointed for Good Friday, has the following rubric: "Postea, Sacerdos solus portat crucem ad Locum ante altare præparatum, et genuflexus ibidem eam locat: mox depositis calceamentis, accedit ad adorandum crucem, ter genua flectens, antequam eam deosculetur. Hoc facto revertitur, et accipit calceamenta, et casulam. Postmodum ministri altaris, deinde alii Clerici et Laici, bini et bini, ter genibus flexis, ut dictum est, *Crucem adorant.*" Of this rubric I do not find any exact translation in the American English version of the Missal to which I have referred in a previous number. There is, however, the following: "The Priest takes down the Cross, and uncovering the top of it, says, *Ant.* Behold the wood of the Cross, on which hung the salvation of the world.

"Then the clergy, and all the people on their bended knees, answer:

"R. Come let us venerate.* *Venite Adoremus.*

"*This Ant. and R.* being repeated twice more, till the whole Cross is uncovered, the Priest lays it down in a proper place; and all kneeling thrice on both knees, reverently approach to and devoutly kiss the feet of the Crucifix." Missal, pp. 228–9. Again, p. 231, we find an anthem beginning thus: "We adore thy Cross, O Lord," &c.; and then a hymn in English, thus:

"O faithful Cross—O noblest Tree,
In all our woods there's none like thee," &c.

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* Items taken as before, in the order in which they are found.

* "The intention of the Church in exposing the Cross to our veneration on this day, is, that we might the more effectually raise up our hearts to him who expired thereon for our redemption. Whenever, therefore, we kneel or prostrate ourselves before a Crucifix, it is Jesus Christ whom we adore, and in whom alone our respects terminate." This note seems to have been suggested by the obvious apprehension, that the people thus called upon to *venerate*, would naturally understand the call to mean, *come let us worship.*

32. In the Laity's Directory also, p. 53, we find the following expression, amidst instructions relating to the celebration of Good Friday—"And after the *adoration of the Cross*, that is to say, of Jesus crucified," &c. Thus, then, it is plain that adoration is given to the crucifix—as implying (Roman Catholics say,) the adoration of Jesus crucified, present to the mind of the worshipper; —language of adoration being, however, directly addressed to the image itself. In reference to this, the opinion which Protestants have been found to express, is, that it is *idolatrous*. It is painful to entertain such an opinion, and Protestants, it is presumed, entertain it with the persuasion, that while the error of idolatry cannot but in point of fact attach to the scene which in this feature of it, the worship of still so numerous a part of *the Holy Catholic Church*, constitutes, there are very many, who even when on their knees they *adore the Crucifix*, are in their hearts, rendering their homage to Christ, at the same time that *they bow themselves down to the stock of a tree*. It cannot reasonably offend Roman Catholics, however, if Protestants still cannot but believe that *they worship and pray to the Crucifix or figure of Christ upon the Cross: and that such worship and prayer are idolatrous*." As to the opinion that this worship of the Crucifix, is of all the corruptions of the Roman Catholic worship the most gross and abominable, by some, it may honestly, although erroneously be held—and it is scarcely worth disputing. The amount of the matter is no more than this: some Protestants innocently and perhaps ignorantly think some particulars of the worship of Roman Catholics, more inconsistent with Scripture, primitive Christianity and reason, than others. I sincerely wish I could think that *none* of them were *at all* so.

33. The next item of complaint against Protestants to be noticed, is that they have said, "that Roman Catholics worship bread and wine in the Eucharist, and by such worship are betrayed into the grossest idolatry." That Roman Catholics do worship the consecrated elements in the celebration of the Eucharist, is not by them denied.* But it is denied that *they worship bread and wine*, the bread and wine having given place by the transubstantiating effect of the consecration of them by the priest, to the real body and blood of Christ. Here, then, Protestants do *misrepresent* Roman Catholics, if *they* (Roman Catholics) can show that the bread and wine, or, what to the senses are so, are not bread and wine—but as they assert the *body and blood, soul and divinity of Christ*. This they say they do show—if not to the eye of sense and reason, yet to the eye of faith. If, however, Protestants find it impossible to be convinced, that the sacramental bread and wine, even after the consecration by the priest, are anything else than bread and wine, Roman Catholics must admit, that they do not *wilfully misrepresent* them in saying that they worship bread and wine in the Eucharist. *They see them do so*. It is a matter determined by the *sense of seeing*. They see the bread and wine and they see the adoration of worship paid to them. But under the appearance of bread and wine are the body and blood of Christ, says the Church; that is as some of her members explain her sense to be, the supernatural and immortal body, of which we can assert nothing but what the Scripture and the Church may be found to authorize. Now of the presence of the spiritualized and supernatural body of Christ in this sacrament, we know nothing by inspired information. There was a dispute we know on the question, in the beginning of the 13th century, whether, in the Eucharist, the body of Christ was received incorruptible, as it was after his resurrection, or corruptible as it was before. "It is to be supposed (says Jortin), that the incorruptibles got the better."* And we may suppose those to be of some such party in the Church, who tell us about the *supernatural* body of Christ as that which takes the place of the bread, and quote St. Paul in the 15th chapter of his first Epistle to the Corinthians, to make good what they mean. Of such a body of Christ we know little from the Scriptures. Of the body in which he suffered we know him to have met his disciples at the passover, and in the same body we know him to have appeared to his disciples afterwards, and to have ascended from them visibly into heaven. "*Handle me, and see*," said he to them, "*that it is I myself, for a spirit hath not flesh and bones as ye see me have*." If it is the supernatural body, as changed by the final reception to glory which is in the bread and wine—then the question occurs, how can this idea accord with the article of the Creed of Pius IV. which says, "in the most holy sacrament of the Eucharist there is truly, *really* and *substantially*, the *body and blood*, together with the soul and divinity of our Lord Jesus Christ;" St. Paul having said, of the *spiritual* body, what is probably considered applicable to that of Christ in glory

* The circumstances of Roman Catholic worship of the Host, and the various solemn ceremonies connected with it, it is deemed unnecessary to state.

* Remarks on Ecclesiastical History.

—*flesh and blood cannot inherit the kingdom of God.* So of the body which *then was*, Christ spoke when he said, *this is my body—or, let this represent to you my body, as it shall be seen broken on the cross.* "If we suppose, (says Archbishop Synge) his meaning to be, that this bread and wine, which he blessed and distributed among his disciples, were the figure, representation, and pledge of his body crucified, and his blood shed for us; this interpretation is easy and natural, conformable to the common way of speaking among the Jews, and indeed amongst all men; and exactly agreeable to the command which he thereupon gives, that we should do this in remembrance of him. But if we take his words in the same sense, that the Roman Catholic Church does, that what he gave to his disciples, was *truly, really, and substantially his body* and blood, such a train of absurdities will follow, as can hardly be reckoned up." (*Charitable Address*, &c., chap. 23.) Roman Catholics say that this interpretation will not answer, and that Christ meant his disciples to believe, that the bread which he had in his hand was his body *literally*—for it was so *then* as well as *now*, if the words admit *now* of no other than the literal interpretation—that is, Christ required his disciples to believe against the testimony of their senses, that the bread in his hand was not bread. Now, did he, we may ask, on any other occasion, require them to believe him against the evidence of their senses? When he says I am the door, I am the good shepherd, I am the vine, &c., did he require them to believe him to be actually a door, or a shepherd, or a vine?* And did he not, on the other hand, continually require them to judge by the evidence of their own senses, as to the works he wrought and the miraculous interposition of heaven otherwise, whether he were not the Messiah, the Son of God.

34. The evidence of Scripture, however, is by learned and candid Roman Catholics† themselves, admitted insufficient for the faith which the doctrine of transubstantiation implies, if the Church does not make this literal interpretation the true one; and the only one to be received. I really see not how the interpretation of the Church can make the matter plainer. To the Church we reverently submit our judgment, as to that on which it is its province to decide, and of which it is more competent to judge than we are. But the Church is not better authority than my own ears, for what I hear, or than my own eyes, for what I see; therefore the bread is still bread to my senses, when the Church has decreed that the words of Christ mean that it is not. But can it be shown that from the Apostles' time, the literal was the received and authorized sense of our Saviour's words, this is my body—this is my blood? It is *confidently asserted that it cannot.* Protestant writers have again and again abundantly shown from the writings of the early fathers, that they held the doctrine of the Eucharist without that of the real bodily presence:* and it may be seen as matter of variously attested historical fact, that it was not until the close of the eighth century, that the real bodily presence of Christ was asserted—nor until the thirteenth that the manner of the change in the Eucharist was accounted an article of faith: when Innocent III. in the Council of Lateran, established transubstantiation, both as to the doctrine, and the word.†

35. Returning, then, to the complaint against Protestants, I see not how they can be censured, either for saying that Roman Catholics worship bread and wine in the Eucharist, or for entertaining the opinion, that in *such worship they are betrayed into idolatry.* That Latria is due to the consecrated elements, is the established faith of the Roman Catholic Church. According to the decree passed on this subject, in the thirteenth session of the Council of Trent, Latria, or divine worship, is not denied to be rendered to them. Unless, then, those elements can be made to appear to Protestants, *Christ himself*, "*truly, really, and sub-*

* Some things are spoken of Christ *literally*, others *figuratively*. Thus, when he is called bread, a lamb, or a lion, the language is emblematical, for he is no one of these things. Upon this principle, the Eucharistic elements are naturally corruptible bread and corruptible wine, but God might render them spiritually though not naturally, the body and blood of Christ. See Elfric's Pastoral Homily, as preserved in Foxe and in Collier's Ecclesiastical History. It was late in the 10th century that such sentiments were uttered in the high places of the Church. Elfric gives the sense of the Church in England, as it then was. It differs considerably from Roman Catholic transubstantiation.

† Bellarm. de Sac. Euch. lib. 3, c. 23.

* See particularly Tillotson's Sermon on Transubstantiation, and Stillingfleet's rational account of the grounds of Protestant Religion; and Bishop White's able and learned Dissertation on Transubstantiation, annexed to his Lectures on the Catechism.

† See in addition to the various authors generally familiar, an Historical account of Transubstantiation, in the third volume of Soame's excellent History of the Reformation. The very learned Dr. Wharton also has conclusively and unanswerably shown that this doctrine was not the established faith of the Church of Rome until the 12th century.—*Reply to the Archbishop Carroll*, pp. 44, and *seq.*

*stantially, body and blood, soul and divinity,"** and not mere bread and wine, as they see them to be, how can it appear to them to be anything less than *gross idolatry*, to render them such worship? It has been affected to show, that the transubstantiation of bread and wine, into the body and blood of Christ, may be believed on the same principle as that on which we rest our faith in the Holy Trinity, and other mysterious doctrines of Christianity. The answer is obvious. These doctrines relate to the invisible and incomprehensible nature of operations of Deity. *No man hath seen God at any time: and as the wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, or whither it goeth, so is every one that is born of the Spirit.* The Eucharistic elements are matter of sensible observation and act. We know them not to be God, because we see that they are bread and wine; and "if we cannot be certain of what we see, (says Tillotson,) we can be certain of nothing."

36. Much paper might be filled with the evidence and argument by which Protestants justify themselves, in rejecting the doctrine of transubstantiation, as much has been by Roman Catholics to show, that they ought not to consider Roman Catholics *betrayed by it into idolatry:* but I cannot conceive it to be necessary, and will trouble you with nothing further on the subject.

37. Roman Catholics, in repelling the imputation of error in their sentiments and conduct, in relation to the sacrament of the Lord's Supper, have thought it not amiss to reproach the Protestant Episcopalians of England and America, with using in their Liturgy, respecting the same sacrament, language which is "*unintelligible.*" As my object is not so much to show that Protestants are faultlessly right in their doctrines and phrases, as that they are not so shockingly wrong, as they have been said to be, in their representation of the religion of Roman Catholics, I shall leave the very sufficient answer which this reproach admits, to any to whom it may appear necessary to give it. Bossuet himself may be found, on examination, to admit that the term *spiritually*, applied to the Eucharistic eating and drinking, is not absolutely to be rejected.

A PROTESTANT CATHOLIC.

(From the Gospel Messenger, for May, 1829.)

No. 4.

PURGATORY, PENANCE, INDULGENCES, FASTING, AND MASSES FOR THE DEAD.

38. Roman Catholics complain that Protestants say of them, "that they suppose that every sinner, by way of satisfaction to God for his sins, must suffer some temporal punishment, both in this world by penance, and the next by purgatory, even though he has sincerely repented and forsaken his sins, and received absolution; and that they found the doctrine of penance upon this supposition." They further accuse Protestants of misrepresentation, in saying that the Church of Rome "teaches that the departed souls of the faithful, in order to be cleansed of their sins, before they can enter into heaven, must suffer in a place they call purgatory; and that the suffering in purgatory is by the torment of fire."

39. It is alleged, also, as an untrue account of things in the Roman Catholic Church, to say, as Protestants have said, in some of their publications, and especially in a catechism which I find prefixed to the little work, from which I have taken the particulars of alleged misrepresentation, "that the correction of the sinner, and the admonition of others, although the true end of penance, is not answered by the practice of the Church of Rome; that by the practice of Roman Catholics, the sinner is allowed to get another person to do the penance for him; that the Pope grants indulgences, whereby he sometimes remits all penances of such sins as shall be committed for a great number of years to come; that the Pope grants indulgences, whereby he sometimes remits all penances of such sins as shall be committed during a man's whole life; that those indulgences are considered by many Roman Catholics as licenses to commit sin; that the public sale of these licenses (as some Catholics consider them) *to commit sin*, is practised by the authority of the Roman Catholic Church, or of the Pope; that the practice of observing days of abstinence, as the Roman Catholics do, hath in fact destroyed the moral use of fasting; that Roman Catholics teach that luxury and drunkenness are consistent with fasting, provided particular meats be abstained from; and that according to the teaching of the Church of Rome, the prayers of the Church, by which souls in purgatory may be delivered, may be lawfully sold for money."

40. Misrepresentation, here, on the part of Protestants, consists, I presume, in the sense of the Roman Catholics who bring the charge of it against them, in stating that to be the doctrine of their church, which is in fact not its doctrine: and that to be its legalized practice, which either is not known to them as part of the system of their institutions, or is known to them only as it can

* Creed of Pius IV.

be to Protestants, as abuse and perversion, and abomination. To the first class of these inaccuracies in statement, by which such injustice is said to be done to the religion of Roman Catholics, belongs the assertion, that "they suppose that every sinner, by way of satisfaction to God for his sins, must suffer some temporal punishment, both in this world by penance, and in the next by purgatory, although he has sincerely repented and forsaken his sins, and received absolution; and that they found their doctrine of penance upon this supposition." The history of the Roman Catholic doctrine of penance, and the particular examination of its grounds and principles, may be waived, as that which our present business does not require. An answer to the charge of misrepresentation, which is all that it does require, may be very briefly given.

41. Protestants find, from the highest authority of the Roman Catholic Church, with respect to its doctrines, (the Council of Trent,) that "contrition, confession, and satisfaction are equally parts of the sacrament of penance, and together make the matter of it;" that "the thing signified by it, and which is the effect of it, is reconciliation with God." The express language of the second decree of the thirteenth session of the Council of Trent, is precisely of this tenor. It exhibits confession and satisfaction as inseparably allied, in order to that end or effect of penance, which is reconciliation with God; and as to satisfaction, the same decree declares, in another clause of it, "that sin being pardoned by God, the punishment is not altogether remitted, it being not consistent with divine justice, that they who sin after baptism should so easily and so soon be received to grace, as those who through ignorance sinned before baptism." *De satisfactione denique synodum declarare, culpa a Deo remissa, non etiam pœnam universam condonari; neque consentaneum esse divinæ justitiæ ut in gratiam tam facile ac cito recipiantur, qui, post Baptismum, peccaverunt, &c.* Thus we are shown, that although the confession of sin is made, and on the presumption of the sufficiency of the contrition of the offender with God, he is pronounced by the priest to be pardoned with the *Ego te absolvo, &c.*; yet the temporal penalty inflicted by the church, as the satisfaction which is an essential part of the sacrament of penance, remains to be undergone. It matters not how light this penalty be; if it be at all indispensably (unless an indulgence be interposed) to be undergone, Protestants are justified in saying that Roman Catholics suppose that *every sinner, by way of satisfaction to God for his sins, must undergo some temporal punishment.* Reconciliation to God, we have seen, is the end of the sacrament of penance; and some temporal punishment, under the name of *satisfaction*, is inseparable from that sacrament. Whether, then, Roman Catholics *found the doctrine of penance upon the supposed necessity of some temporal punishment, necessary in all cases to be undergone or not*, yet it is apparent that the temporal punishment, or penance, must *in all cases* be inflicted; and *that*, even although on the presumption of the sincerity of repentance by the sinner, of the sin or sins confessed, his absolution has been pronounced. But it is equally true that Roman Catholics consider some *temporal punishment to await the sinner in purgatory, by way of satisfaction to God for his sins.* Protestants may, perhaps, err in saying that *every sinner, in order to make satisfaction to God for his sins, must suffer some temporal punishment in purgatory.* Sinners only, *whose offences are venial*, may, perhaps, by the Romanist doctrine of purgatory, be doomed to its torments; while those, whose sins are mortal, may be thoroughly absolved and pardoned before they die.—As to the doctrine itself, of a purgatory, where the suffering endured is *by fire*, we learn from the creed of Pius IV., already several times referred to, that it is an essential item of the system of Roman Catholic doctrine. "I constantly hold that there is a purgatory," (is the language of the article in Mr. Butler's translation,) "and that the souls detained therein are helped by the suffrages of the faithful." The most authentic catechism, also, of the Roman Catholic Church, published under the sanction of the Pope, for the instruction of parish priests, as to that which they were to teach, has a passage, which, correctly rendered, is as follows: "There is a purgatory; that is to say, a *purgatory fire*, by which the souls of the pious, being for a determinate time tormented, are expiated and purged, that an entrance into their eternal kingdom may be opened to them."

42. The defence of Protestants against the accusation of misrepresenting the Roman Catholic Church, as to its doctrines of penance and purgatory, may thus briefly be disposed of. In relation to the practical perversion and corruption, which are alleged by Protestants to exist among Roman Catholics, in connexion with such doctrines, and of which respectable men among them indignantly disclaim the imputation, in behalf of their church and its authorized teaching, candour does not demand of us more than the concession that such things are, indeed, unknown to many Catholics, and as hateful

to many among them, to whom they are known, as they can be to Protestants. Under all institutions, human and divine, men will pervert or misconceive their duty and their privileges; and crime and vice claim for their protection from the consequences they merit, the very principles and laws which are for their prevention and punishment. In all religious communities there ever have been, and there ever will be, some, through wickedness, playing the hypocrite, and through hypocrisy the knave; and others, through hypocrisy and ignorance together, at once both knave and fool. Under Roman Catholic institutions, much of the abominable abuses which have abounded, will fairly admit of being thus explained. Candour can neither require the Protestants to concede more, nor permit the Roman Catholic to demand more to be conceded than this. That many of those abuses have existed, and do exist, under the alleged warrant of the church's teaching, and the Pope's permitting, will scarcely be disputed by any who have had opportunity to know the fact. The fact, indeed, to the observation of any who have visited Roman Catholic countries, (and there are Protestants who have done so as well as others,) speaks indisputably for itself.—That they exist *everywhere* among Roman Catholics, Protestants do not pretend. That many virtuous and enlightened Roman Catholics, especially in England and the United States, indignantly refuse to recognise in them anything belonging to the system of their institutions, we are all well enough aware; and we know that pious, faithful, pure, and learned ministers of the altar of the mass, may everywhere now be found, as in other periods they have been, deploring the fact of such abuses, and heartily deprecating the evil and the shame of them. In Protestant countries, it is particularly natural that Popery, or Catholicity, if the term be preferred, should derive no trivial modification of its character from the moral and civil state of things about it. "Popery," (said a respectable individual, whose speech at a public meeting was given in the *Dublin Evening Mail*, two years ago,) "is little understood in England." It is certainly very little understood in America. We know it yet by another and less offensive and revolting aspect than that which it wears in countries where it is either the prevailing or established system. In those countries the corruptions and superstitions, the priestcraft and holy immorality, with which the circumstances in which it finds itself in others, will not permit it to appear, are still known to exist, without at least the exertion of any conventional authority to suppress and remove them.—When Protestants, therefore, speak in general terms of the teaching and practices of Roman Catholics, of which the good, and the upright, and the pious, or the *merely politic* among them, choose not to admit the reproach, however it might become these to disclaim for themselves, and their friends and associates, the following of such teaching, and the recognition of such practices, as any part of that which their sense of the obligations which the church imposes, will permit them to do, yet it is as vain as disingenuous to say that such things are not the reproach of Roman Catholicism, and may not, anywhere, be permitted by the ministry of the Roman Catholic Church, without punishable offence against provisions of its established discipline, and the dogmas* of its infallible authority.

43. Recurring, then, to the particulars of misrepresentation complained of by Roman Catholics, which are stated in the beginning of this paper, it is not our intention to admit that there is here anything asserted which is not true of Roman Catholics, and of their doctrine and practice. We say not of their doctrine and practice as they are *required* by the highest authority of their Church to be taught and inculcated, nor as they, everywhere, are taught and inculcated; but as they are known and observed to be, in some portions of the Roman Catholic communion; and as they admit of being given to prevail *anywhere* within its limits. Who will pretend to say that the end of Roman Catholic penance, which is "the correction of the sinner and the admonition

* "A great delusion has long been and is now hanging over the minds of men, respecting the character of the Church of Rome and her adherents. It becomes important to remind them, that this is not to be sought in the declarations of individuals of that communion, however respectable, which are worth nothing, absolutely nothing. The subjects of the Papacy have taken the utmost possible pains to disqualify themselves from having any opinion, or being able to give any exposition on the subject of their religion, which shall be independently and personally their own. The Roman, beyond any other professedly Christian sect, is bound to its peculiar faith and discipline by original engagements, the most sacred, the most precise, the most extended, the most vigorous; and it is there that we are to look for its true and genuine character. No greater mercy of the kind was ever vouchsafed to the Christian world by a compassionate Providence, than the Council of Trent. However cautious the managers of it, they were obliged by many motives to speak out and declare themselves in canons, decrees, anathemas, and above all in a *creed*, which can none of them be recalled or cancelled."—*Mendham's Account of the Indexes, &c., of the Church of Rome*, p. 6.

of others," is answered by confession to the Priest, and the prayers, alms, and fasting which *he* sets and imposes as the adequate satisfaction of the confessing sinner?* Or what candid and well-informed Roman Catholic will assert, that in Roman Catholic countries, it is never permitted to the sinner to "get another to do the satisfaction for him, which the discipline of the Church had required?" On the subject of indulgences, it is indiscreet in Roman Catholics to say much. It is too plain and universally known an instance of the corruption of the Church, which even the Council of Trent left very imperfectly remedied. "The Court of Rome became, (says an historian whose authority is here, at least, indisputable,) the general magazine of indulgences: and the Pontiffs, when either the wants of the Church, the emptiness of their coffers, or the demon of avarice, prompted them to look out for new subsidies, published, not only a universal, but also a complete, or what they called a *plenary* remission of all the temporal pains and penalties, which the Church had annexed to certain transgressions. They went still further, and not only remitted the penalties which the civil and ecclesiastical laws had enacted against transgressors, but audaciously usurped the authority which belongs to God alone, and impiously pretended to abolish even the punishments which are reserved in a future state for the workers of iniquity." "The Pontiffs first employed this pretended prerogative in promoting the holy water, and shed abroad their indulgences, though with a certain degree of moderation, in order to encourage the European Princes to form new expeditions for the conquest of Palestine; but in process of time, the charm of indulgences was practised upon various occasions of much less consequence, and merely with a view to filthy lucre." "Such proceedings stood much in need of a plausible defence, but this was impossible. To justify, therefore, these scandalous measures of the Pontiffs, a most monstrous and absurd doctrine was invented, which contained, among others, the following enormities: that there actually existed an immense treasure of merit, composed of the pious deeds, and virtuous actions, which the saints had performed, beyond what was necessary for their own salvation, and which were, therefore, applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman Pontiff; and that of consequence he was empowered to assign to such as thought proper a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes. It is a most deplorable mark of the power of superstition, that a doctrine so absurd in its nature, and so pernicious in its effects, should yet be retained and defended in the Church of Rome."* This, however, is but a Protestant representation. Perhaps they who, for that reason, would affect to discredit it, would listen to that of the amiable and ingenuous Fleury. "The multitude of indulgences," says he, "and the facility of granting them, became a great obstacle to the zeal of the more judicious confessors. Hard was the task to persuade a sinner to fasting, and to other discipline, who could buy it off, by a few alms, or by paying a visit to a church. For the bishops of the twelfth and thirteenth centuries, granted indulgences for all sorts of pious works." "Give me leave to propose to you a parallel instance. A prince, by a false clemency, offers to all criminals some easy method to avoid punishment; as moderate fines, a formal appearance at his palace, a *petition* for pardon, or if the crimes have been very heinous, an obligation laid upon the offender to list himself for a soldier, and to serve for some years in the army. What think you of this? Would his kingdom be well governed? Would innocence of manners, and integrity in commerce flourish there? Would the highways be safe for travellers, and the public tranquillity maintained? Would not vice of every kind, and an unbounded licentiousness prevail, together with all the fatal consequences of such impropriety? The application is obvious."† "To bring it (the Croisade) into execution, (says the same author, in his discourse on that wonderful enterprise of avarice and superstition, folly and fanaticism together,) and to put the people in motion, the grand resort was a *plenary* indulgence, which was then first introduced. The Church, in all times, had left a discretionary power to the Bishops to remit part of the Canonical Penance, according to the fervour of the penitent, or to other circumstances; but till now it had

* "The uses of conscience were at an end, (says Southey, speaking of the institution of Auricular Confession) when it was delivered in the keeping of a Confessor." "The inevitable effect was that the fear of human laws became the only restraint upon evil propensities, when men were taught to believe that the account with divine justice, might easily be settled."—*Book of the Church*, chapter 10.

* Mosheim's Eccl. Hist., 3d vol. 8vo. 12th Cent.

† Fourth Discourse on Eccl. History.

never been seen, that in favour of one single work, the sinner was discharged *from all temporary punishments which were due to divine justice.*" "For more than two hundred years, the Bishops had found it very difficult to make sinners submit to the Canonical Penances, which, indeed, had been rendered impracticable, by multiplying them according to the number of transgressions; whence came *the invention of commutations, and of buying off the Penances of many years in a few days.*" The age, however, it may be said, to which these representations are applicable, has long since passed away; and none of its absurdities, errors, and corruptions remain to deform and disgrace Christianity. So, indeed, it may be pretended, and so we should devoutly wish it were. But the fact is unhappily otherwise. By what authority, adequate to a matter of so great importance, has the so corrupt doctrine and use of indulgences, been done away? The Council of Trent was summoned much for the sake of evils which the copious source had produced.* But the Council of Trent enacted nothing on the subject, which could wear the character to any mind, of a serious design to remove this corruption from the Church; and, notwithstanding some faint and feeble general determination† of the duty of Bishops in relation to indulgences found among the proceedings of its last session, and an inhibition of the corrupt gain which *had been* made from them, couched in terms which could not but be variously construed, according to the discretion and integrity of individuals, the evil of their dispensation, with reference more to the benefit of earthly treasures, than of immortal souls, more to magnify the power of the Church, to promote the interest, soothe the fears, humour and confirm the superstition, or win the favour of men, than to promote the honour of God, and fulfil the purposes of his peace and mercy towards the violators of his law, continues to be the merited reproach of Romanism. Will any pretend to question this? Or can it be unknown to any, claiming a right to question it, that indulgences are still to be had in the Roman Catholic Church, under the authority and at the discretion in general of the Pope, for money *applicable to the uses of the Church?* But I am trespassing too far upon your pages, and must bring your paper to a close.

44. In relation to the Roman Catholic purgatory and prayers for the dead *in purgatory*, as well as indulgences, I quote from a very respectable author, of our own times, the following statement, the truth of which there can be no reason whatever to question. "That I may not be thought to slander the Church of Rome, I place before my reader a copy of a notice, which I saw publicly affixed to a pillar in a church in the Campo Vaccino at Rome, for the information of its different frequenters. Being struck with such a public notice, I took it down on the spot, and in a free translation, it runs thus: 'An easy method of providing prayers for the soul when alive, without waiting till after death. Whoever will be enrolled in the number of benefactors to this church, and would receive the prayers of the masses, &c., must address himself to the priest of the church for the proper form, &c. Whosoever will give the benefaction of one *giulio* every month, during his life, shall receive the prayers of eighty low Masses, and two Cantatas. Whoever will give *un grosso* a month, shall receive the prayers of forty Masses and one Cantata.' The reader is then given to understand, that whoever shall have omitted to have done this, supposing he shall be arrived at the age of sixty, he may purchase the whole benefit of the Masses at once, upon the following terms. 'Ten *scudi* for eighty low Masses, and two Cantatas. Moreover, those who are enrolled, shall be partakers of the Masses and Cantatas, which are each year celebrated in every day of the Octave of the death in common, for the *benefactors* who shall have departed this life. Let every one, therefore, think of his soul, while he is yet alive, without waiting in the flames of purgatory, the *discretion of another*, whilst he is crying out: Have mercy on me! have mercy on me! at least you, my friends, since my own relations have forgotten me.'

45. "It is the usage of the Church of Rome, that the host, or consecrated wafer, should be in actual exhibition in one church or another. There is, therefore, for the information of the public, a rotation list published every six months, of the churches, with the date of the month and days when the host is to be exhibited for forty-eight

* Nothing need be said of this subject in its relation to the Reformation in Germany. It is sufficiently known to all. The curious reader may, however, be referred to a collection of indulgences in Roman Catholic English offices, given by Burnet in his collection of records, appended to the History of the Reformation.

† The variety and confusion of opinions among leading theologians of the Roman Catholic Church, on the subject of *indulgences*, would admit of nothing being determined about them, but that they should be continued, and that corrupt traffic in them should be abolished; no definite provision being, however, made for the reform in this part of the Church's discipline, which was seen to be so seriously required.

hours, which is thence called the service of *Quarante Ore*. On this occasion the church in question is richly decorated, and the altar most splendidly illuminated; whilst in some conspicuous part of the church, the following information is put for the satisfaction of all who may think fit to attend the ceremony. 'Whosoever shall visit each (or any one) of the above-named churches, during the service of the *Quarante Ore*, and shall stay there so long as he may find it convenient, or of advantage, and having confessed and communicated, he shall acquire a plenary indulgence, and his *professed* confession being confirmed, he shall acquire ten years, and moreover forty indulgences for each time: as appears in the Breviary, put forth by Paul Vth, May 10, 1606.' "*

46. It is not questioned, that indulgences are *given* where the Pope may deem it suitable that they should be, in free exercise of sovereign clemency and goodness. The following is an instance. "Pius VIIth, by divine Providence Pope, grants unto each, and every one of the faithful of Christ, who after assisting, at least eight times at the holy exercise of the mission, (in the new Cathedral of Cork,) shall confess his or her sins, with true contrition, and approach the Holy Communion; shall devoutly visit the said Cathedral Chapel, and there offer up to God, for some space of time, pious and fervent prayers for the propagation of the Holy Catholic faith, and to the intention of our holy father, *a plenary indulgence applicable to the souls in purgatory*, by way of suffrage, and this in the form of a Jubilee." (See Fletcher's Lectures on the Roman Catholic Religion, p. 390.)

47. With respect, now, to the alleged misrepresentation by Protestants of the religion of Roman Catholics, in relation to penance and its effects, I will only ask, if it is credible in itself, or at all probable in point of fact, that the *moral use* of its *satisfaction*, of which sort soever, should be generally answered; whether by the teaching and practice of Roman Catholics, as they are known under some circumstances of their church to obtain, and as they may, if the character of the ministry permit, anywhere obtain indulgences, by which the confessing penitent may buy himself off from the necessity of that which is imposed to satisfy *the divine justice*, or be gratuitously discharged from it, must not indirectly operate as *licenses to commit sin*, and yield without restraint to the temptations of immorality and vice? We should charge upon the religion of Roman Catholics nothing of error, or of evil, which is not legitimately its own; nor set down aught against it in prejudice or malice. The discipline of all churches is more or less deficient in its provisions, liable to evasion or abuse, inapplicable to the deeply seated disease of human sinfulness, and of less practical efficiency than is desired. Let not Protestants, however, be reproached with wilful misrepresentation, when they point out to each other the faults of that of the Roman Catholic Church, as especially, and conspicuously, and scandalously great.

A PROTESTANT CATHOLIC.

* Daubeny's Protestant Companion, Lond. 1824, chap. 6.

(From the Gospel Messenger for June, 1829.)

No. 5.

AUTHORITY AND POWER OF THE POPE AND THE CHURCH—SCRIPTURE, TRADITION, AND THE PERSECUTION OF HERETICS.

48. Grievous misrepresentation is charged upon Protestants, as to that which Roman Catholics teach and practice, in relation to the subjects which are named at the head of this number. The specifications under which the accusation shall be taken up, and as briefly as possible disposed of, are the following: "That Roman Catholics acknowledge the Pope to be supreme head of the Church; that the Pope claims to be supreme head of the Church, on the pretence that he is successor to St. Peter, whom Roman Catholics assert to have been Bishop of Rome; that Roman Catholics do not allow the Scriptures to be the entire rule of faith, except as explained by their unwritten traditions and the authority of the church; that Roman Catholics teach that besides the Scriptures, they are bound to believe as the rule of faith, and as a rule of practice, whatever the Church of Rome directs; that the Roman Catholic Church does not allow the free use of the Scriptures to the people; that the pretence under which the Scriptures are withheld is the incompetency of the people to understand them; that the effect is, that the Roman Catholic people do not discover how contrary their religion is to the word of God; that the object of the Roman Catholic Church is, to keep the people in this state of ignorance; that Popes have maintained the position, that faith is not to be kept with heretics; that the Pope can absolve subjects from their oath of allegiance to Protestant Princes; and that the Roman Catholic religion countenances and commands persecution, massacre, and murder."

49. Proceeding, then, to remark on these topics of complaint, in the order in which they are placed, I admit that Protestants have been found at fault, at least as to the first of them; for Roman Catholics do not "acknowledge the Pope to be *supreme head of the Church;*" they hold Jesus Christ to be *supreme head of the Church*, and the Pope only to be *supreme head of it on earth.* Great sagacity and dignity are shown in exposing this misrepresentation! and there is an admirably sensitive and conscientious regard for truth, in not permitting so defective a statement to be considered in any other light than that of wilful, wicked misrepresentation! As to the claim of the Pope to be supreme head of the Church, on the pretence that he is the successor of St. Peter, Protestants again shamefully misrepresent matters, in not stating, in any account they have given of this thing, that it is the supreme head of the church *on earth only*, that the Pope claims to be, by virtue of his being the successor to St. Peter!! That he is, as the successor of St. Peter, the supreme head of the church *on earth*, Roman Catholics are always ready and willing to show, not as that which has only pretence to rest upon, but the broad and solid basis of sacred truth, and divine authority.* I will say but little on what Protestants consider the mistake of the Roman Catholics on this point, although "the one point, according to Bellarmine,† upon which the very sum and substance of Christianity depends."

50. It cannot be shown that Christ created Peter the Prince of the Apostles, and as such, the supreme head and sovereign upon earth of his Church. The passages quoted from the Evangelists, as containing his words to such an effect, show no such thing. "Thou art Peter, and upon this rock, I will build my Church."‡ Whatever be the import of this declaration, with which St. Peter was honoured by our Lord, when he had boldly and explicitly confessed him, we can find no difficulty in understanding the language of an Apostle, who, we must presume, not meaning to contradict his master, said to the Ephesians who had embraced Christianity, "Ye are built upon the foundation of the *Apostles.*"* "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." This surely needs not be understood as conveying a sovereign distinction to St. Peter, or as addressed to him any otherwise than as one of the twelve, when we find, that Christ, subsequently, in imparting the power which he thus signified beforehand his intention to bestow, said to them all alike, and equally, "Whosoever sins *ye* remit, they are remitted to them, and whosoever sins *ye* retain, they are retained;" and before his final interview with them, as recorded in the 12th chapter of St. Matthew, "Verily I say unto *you*, whatsoever *ye* shall bind on earth, shall be bound in heaven: and whatsoever *ye* shall loose on earth shall be loosed in heaven." The injunction of Christ to Peter, "Feed my sheep," Romanists have also understood to imply supreme authority given to him to instruct the church. But are not all ministers alike considered as obliged by the command of Christ, to "Feed the flock of Christ;"† and what plausible reason can be given for understanding his words to Peter, as anything more than an incidental urging upon him *individually*, this evidence of the *reality* of the love which he had so fervently professed?

51. But nowhere do we find Peter himself claiming this supremacy, nor his brethren admitting him to be invested with it. "Are we not struck, (says Bishop Hobart,) with the remarkable fact, so subversive of the alleged supremacy of St. Peter, that in the first council that settled the disputes of the infant church, St. James, Bishop of Jerusalem, even in the presence of Peter, enjoyed that precedence, and exercised that power, which are claimed as of divine origin for him?"‡

52. "But admitting that St. Peter, as the reward of his zealous confession, was distinguished by his Master with some marks of superiority over the rest of the Apostles; where is the evidence that this superiority did not cease with his person? Where is the proof that it descended to the Bishop of Rome? Where the warrant for the lofty titles, involving equally lofty prerogatives, assumed by the Papal Pontiff, of 'Vicar of Jesus Christ, and universal Bishop?' Of these lofty titles and these lofty prerogatives, we have no record set forth in the Apostolic history recorded in the Acts. Clement, Bishop of Rome, next but

* It is a fundamental article of the Roman Catholic faith, that the Pope, or Bishop of Rome, as successor to St. Peter, Prince of the Apostles, in that See, enjoys by divine right, a spiritual and celestial primacy, not only of honour and rank, but of real jurisdiction and authority, in the universal Church."—*A Pastoral Instruction, addressed to the Roman Catholics of the Archdiocese of Dublin, by J. T. Troy, D. D.*

† Præf. De Rom. Pontif.

‡ Matthew xvi. 18, 19, 20.

* Eph. ii. 20. † Acts xx. 23. ‡ Acts xv.

one in succession to that See from the Apostles, in his celebrated Epistle, advances no such claims. The venerable martyr, Ignatius, the disciple of St. John, delineating with the greatest minuteness, the Christian hierarchy, and enforcing the duty of submission to it, utters not a word of this supremacy of the Bishop of Rome. And before that deference which, in all ecclesiastical concerns, was naturally paid to the Bishop of the Imperial City, emboldened him to receive from the corrupt hand of secular power, the title and the prerogatives of Universal Bishop, the spiritual head of a rival city, received a rebuke for the assumption of this title, from a predecessor of those who make this title, and the powers involved in it, a divine warrant for supreme dominion over the Christian world."* I will leave the subject, of the Pope, or Bishop of Rome, with the remark, that Protestants have never admitted the sufficiency of the evidence either from Scripture or tradition, or the decisions of general councils, on which Roman Catholics rest the assertion, either that St. Peter was invested by Christ, with *supremacy over the Church*, that St. Peter, whether so invested or not with supremacy, was *the Bishop of Rome*, or that the Bishop of Rome, whether the successor of St. Peter in that See or not, was *admitted by the rest of the bishops of the first ages*, to have the supreme universal right to rule and govern the Church on earth. Dr. Barrow's Essay on the supremacy of the Pope, to which any may have access, will set the question in either of such points of view, with all candid inquirers, perfectly at rest.

53. The next item of alleged misrepresentation to be noticed, is, "that Roman Catholics do not allow the Scriptures to be the *entire* rule of faith, except as explained by their unwritten traditions, and the authority of the Church." It must be admitted that this, although evidently not designed misrepresentation, is an inaccurate manner of stating fact. Roman Catholics do not consider the Scriptures as the *entire rule of faith*, but as only *part of the rule of faith* for Christians. With or without explanation by unwritten tradition, and the authority of the Church, it is not the whole word of God —the whole of his revelation; that being to be found, say they, in both the written Scripture, and the *divine and apostolical traditions*. The traditions may explain and settle the sense of the Scripture, but they do not thus make it the *complete Christian revelation*. Protestants may, then, freely confess themselves to have used an inaccurate mode of expression, when they have said that Roman Catholics do not allow the Scriptures to be the *entire* rule of faith, except as explained, &c. When *explained by tradition* and the authority of the Church, they are still, according to the Roman Catholic doctrine, only one half, and that not the most important half of the word of God. The traditions that explain them, remain the more important part of divine revelation. And in this lies the difference between Roman Catholics and Protestants on this subject. The latter make the Scriptures, with the light derived from apostolical traditions, as collected from the writings of the earliest fathers, and the earliest history of the Church, next to the age of the Apostles, to explain and illustrate them, their *entire* and sufficient *divinely given* rule, of faith and practice. The former will not own their sufficiency in any sense, but make the traditions, which, while they explain and illustrate them, are the depository of other and more important revelations than *they* contain, equally with them, their divinely given rule of faith and practice. In this statement we are justified by the following authorities. "We assert that the necessary doctrine, whether relating to faith or morals, is not all expressly contained in Scripture; and, therefore, that beside the *written word* of God, there is a necessity for an *unwritten word*, that is, the divine and apostolical traditions." "The *total* rule of faith, is the word of God, or his revelation to his church; which is divided into two partial rules, Scripture and tradition. Since Scripture is not a *total*, but a partial rule, the consequence is, that it does not comprise all things; and, therefore, that there are some things relating to faith which are not contained in it."* Bossuet, in his exposition of the doctrine of the Catholic Church, in matters of controversy, conveys the sense of the Church to the same effect. But the Council of Trent, and the Roman Catechism founded on its decrees, and published according to a decree of that council, by the command of Pope Pius the Fifth, declare the same thing, at once in the most authentic manner, and in the plainest terms. In 1546, the council enacted, "that the traditions should be held as of equal authority with the Scriptures." The substance of the decree, as given in Paul's history of the Council, is as follows, and is perfectly in conformity with the whole *express letter* of it, as given in the collection of

* Corruption of the Church of Rome contrasted, &c.—*Charge to the Clergy of New York*, 1827.

* Bellarmine's Treatise on the Word of God, lib. iv. c. 12.

the canons and decrees of the council published at Rome, in 1569. "The synod, aiming to preserve the purity of the Gospel promised by the Prophets, published by Christ, and preached by the Apostles, as the fountain of all truth and discipline of manners, (which truth and discipline are contained in the books and unwritten traditions, received by the Apostles from the mouth of Christ, and dictated to them by the Holy Ghost, and passed from one to another,) doth according to the example of the fathers, receive with equal reverence, all the books of the Old and New Testament, and the traditions belonging to faith and manners, as proceeding from the mouth of Christ, as dictated by the Holy Ghost, and preserved in the Catholic Church." The decree proceeds to anathematize all who should not receive the Scriptures as declared by them sacred and canonical, and published by their authority, or should "wrongly and wilfully despise the traditions." In the preface to the Roman Catechism, also, the sense of the church is stated thus: "Omnis doctrinæ ratio, quæ fidelibus tradenda est, *verbo Dei* continetur, quod in Scripturam, traditionesque distributum est." I will only refer, as one more authority, to the little work which conveys the alleged Protestant misrepresentations, briefly remarked on these numbers. It says, (page 81,) "that the Scripture itself, as well as the most ancient witnesses, testify, that the principal revelations of our Saviour were made in the interval between his resurrection and his ascension, of which revelations we have no record in the Scriptures." Now in this view of things Protestants find it impossible to concur; because, in the first place, they cannot conceive, that the Apostles received from Christ anything during the interviews with him, with which they were favoured between his resurrection and ascension, *more important than what they delivered to the churches in their epistles*—or that they would have committed such more important matters of revelation to the less certainly safe deposit of oral tradition, while that of inferior importance was committed to writing with an anxious view to its effectual conveyance to the minds of those to whose eternal interest they deemed the knowledge of it necessary.* Secondly, because they find no allusion in the writings of the Apostles, to other important revelations from Christ, necessary to be embraced within the articles of their belief, which they had the knowledge of among themselves, but did not think good or expedient publicly to impart to his disciples. Thirdly, because nothing important enough to be believed in, as essential to the doctrine of Christ, is specified to be traditionary revelation, which cannot be satisfactorily shown, *by the evidence of Scripture*, to appertain to it. Fourthly, because oral traditions are subject to too much variation to be comparatively confided in: and they can find nothing with respect to which the testimony of tradition was uniform, and universal, except that which had the testimony of the Evangelists and Apostles to authorize and sustain it. Fifthly, because "such traditions as were not founded on Scripture, we know, were easily corrupted, and on that account, were laid aside by the succeeding ages; such were the opinion of Christ's reign on earth for a thousand years; the saints not seeing God till the resurrection; the necessity of giving infants the Eucharist; the divine inspiration of the seventy interpreters, besides some more important matters, which in respect to these times are not to be too much descanted upon."* Sixthly, because the Scriptures of the Evangelists and Apostles, are constantly referred to and quoted by the earliest writers of the Church, when his real doctrine was to be defended or established; and no determination of the Church, *independent of the authority of those writings*, can be shown to have taken place in the first ages of the Church; and, lastly, because what has been held to be necessary Christian doctrine and practice, *by tradition only*, has in all periods, varied and fluctuated; as might be shown in many particulars.

54. The following cannot but be satisfactory, and will supersede the necessity of anything further on the subject. It is from a dissertation of Bishop White, where the reader may find the whole subject of Roman Catholic *tradition* very sufficiently treated.† "It might easily be proved concerning the human race, in all the varieties of their situation, that their frailties incline them to creature worship, in one shape or in another; that the only counteracting cause is divine revelation; and that, the effect of this can be perpetuated only by its being brought before the popular mind from written records. It seems generally agreed, that during the later periods of the history of the Israelites, their preservation from idolatry, was in a great measure owing to

* Much stress has been always laid by Roman Catholics, on the words of St. Paul, in 2d Thessalonians ii. 15, as an argument for their doctrine of tradition. The reader will find it satisfactorily confuted by Dr. Marsh, in the fourth chapter of his Comparative View.

* Burnet on the Articles.

† See Lectures on the Catechism.

the institution of the worship of the synagogues, in which the Scriptures were read to the people: were read in the Hebrew language for the preservation of their purity, but rendered in the prevalent language of the times, the Syriac." "Even independently on the unhappy propensity referred to, there is another, inducing to put human institution on a level with the divine. This is illustrated in the conduct of the Pharisees; whom our Saviour accused of making the word of God of none effect, by their tradition.* His whole treatment of such addition to the old law, is very unfavourable to the supposition that he designed to leave a door open, for a like addition to the new law of the Gospel."

55. "There can hardly be a more decisive argument against what the Roman Church contends for on the subject of tradition, than that the fathers, whose opinion must be looked back to, in order to determine what tradition says on any particular point of controversy, hold up the *Scriptures* as the paramount directory."

56. The Bishop having quoted Irenæus, Clement of Alexandria, Origen, Tertullian, Cyprian, Chrysostom, and Austin, in passages which most unequivocally speak to the point of the foregoing paragraph, remarks very happily, that "as to the testimony of tradition to *the authority of the Scriptures*, (an argument to which the advocates of its divine authority attach much importance) the evidence is precisely the same, with that which attaches to the testimony of the legislature of any country, and of its courts, in reference to the laws which they have acted under, and which have influenced the manners of successive generations. There is no species of evidence more generally acted on, less liable to be deceptive."†

57. The next particular of Protestant misrepresentation to be noticed, is that which makes "Roman Catholics teach, that besides the Scriptures they are bound to receive, as the rule of faith and as the rule of practice, whatever the Church of Rome directs." There is no misrepresentation pretended here, except as to the unfortunate assumption by Protestants, of *the Church of Rome*, to have the authority which belongs no more to her than to any other district or portion of the Catholic Church.—It is the Roman Catholic Church, *as spread over the earth*, and not the Roman Catholic Church in *the little See of Rome alone*, whose directions are to be received, besides the Scriptures, as the rule of faith and the rule of practice. It is not denied by Roman Catholics, that the Roman Catholic Church has the authority so ascribed to it, as to matters of faith and morals; although some exception is taken by them to the term *directs*, as implying something different from *teaches* or *enjoins*, or *decrees*. The distinction is unimportant. The word *directs*, fairly understood, can imply nothing as to the Roman Catholic sense of the authority of the Church, which is not true. If it has no authority to *direct* anything but in conformity with its own interpretations, or ecclesiastical traditions, or decrees, as now existing, who will say that it may not by other canons, in other councils, *direct* observances additional to, or in substitution of, those already instituted, and declared to be in conformity with its unvarying principles? With respect to practice, Protestants do not mean to say, that the authority of the Church descends in detail to all the minutiæ of individual conduct, either moral, in the ordinary sense of the term, or social.—But is it not indisputably true, that it extends to all, that in a religious or ecclesiastical sense, is the practice of its members?

58. We pass to another point, in which Protestants are charged with a misrepresentation, viz.: *that the Roman Catholic Church does deny the free use of the Scriptures to the people, under the pretence of their incompetency to understand them; the effect of which is, that the Roman Catholic people do not discover how contrary their religion is to the word of God; an effect which it is the object of the Roman Catholic Church to perpetuate.*

59. In relation to this matter, I will but state facts and authorities, and leave them to speak for themselves. The Roman Catholic Church settles, by its authority, the whole tenor and interpretation of the Scriptures; and denies its members the use of them, according to any other. It will, moreover, allow the use of them only in such editions and translations as its authority sanctions. The Council of Trent, in its fourth session, decreed, that the Vulgate

* Matthew xv. 6.

† Protestants must not be supposed to be unaware of the importance of tradition in its proper use. Of the religious duties, usages, and rites, which the Apostles and the first Christians observed, of the sense in which the first held the words of Christ in relation to his mission, offices, and nature, and the other, the words of those Apostles, as to such and other points spoken of or referred to in their writings, the account furnished by tradition, they regard as of high and inestimable importance. There is no need of considering this tradition to have been kept right among the great body of the faithful, by an extraordinary divine influence over the mind. The supposition of such an influence is attended with insuperable difficulties.

should be the authorized Bible of the Roman Catholic Church; reasons having been given why the criticism of the text, except *by the Church herself*, by comparisons of versions and reference to the originals, was inexpedient. In conformity with such views, the creed founded on the decrees of that Council, in its second article, is as follows: "I admit, also, the Sacred Scriptures, according to that sense which Holy Mother Church, to whom it appertains to judge of the true meaning and interpretation of the Sacred Scriptures, hath holden and still holds; nor will I ever receive or interpret them otherwise than according to *the unanimous consent of the fathers.*" In the fourth rule of the Index Librorum prohibitorum, it is thus enacted: "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be discriminately allowed to every one, the temerity of men will cause more evil than good to arise from it; the bishops and inquisitors may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be thereby augmented, and not injured; and this permission they must have in writing.* But if any shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he has first delivered up such Bible to the Ordinary." Perfectly in unison with this, is the encyclical letter of Leo VII., dated May 3, 1824, and addressed to all patriarchs, primates, archbishops, and bishops: "We also, venerable brethren, conformably to our apostolical duty, exhort you diligently to occupy yourselves, by all means, to turn away your flock from those *poisonous pastures* (lethiferis hisce pascuis—the Scriptures translated into the vulgar tongue, and circulated by Protestants.) Reprove, beseech, be instant in season and out of season, in all patience and doctrine, that the faithful intrusted to you, adhering strictly to the rules of our congregation of the index, be persuaded that if the Sacred Scriptures be everywhere indiscriminately published, more evil than advantage will arise thence on account of the rashness of men." (Edit. Paris, 1825.) The little book, too, of letters, in which Protestant misrepresentations are complained of, admits that "the Roman Catholic Church forbids her children to take, keep, or use copies, or versions upon private or insufficient authority; and also forbids them to make any new interpretations which could contradict those traditional interpretations from the same source, [viz., divine inspiration!!] as the book itself, and as testified by the voice of ages and nations.

60. The result, then, is, that the Roman Catholic Church does allow the *free* use of the Scriptures to its members, *without liberty* to use them otherwise than she shall choose, or understand them otherwise than as she explains them; the use of the Scriptures, that is, with *full liberty* to read and understand them,—provided they will read and understand them only as the Church directs; in short, that the members of the Roman Catholic Church are free to use the Scriptures, but not their understanding, in order to know what they teach and require. Can any Roman Catholic on earth deny this to be the true, and *the only true* account of the matter? As to the effect of this restriction, to which the use of the Scriptures is subject, to keep the members of the Roman Catholic Church "ignorant how contrary their religion is to the word of God," it is the opinion of Protestants generally, that such is its effect. They express the opinion with the confidence with which they think they may reasonably entertain it. That it is the design of the Church to keep its members in such ignorance admits not of being proved, but by the tenor of its conduct on the subject. With none but their own versions and interpretations, and glosses, in their hands, and the infallible authority of the Church continually asserted, to keep them unwavering in their faith and sentiments, as founded in such versions, interpretations and glosses, together with the tradition that, independently of Scripture, may teach them most that the Scripture does, are they likely ever to become informed of the contrariety of anything in their system, to what Protestants hold to be the pure evidence of the word of God?

61. The alternative is, I am aware, on the one hand, this restriction, amounting, to say the least, to the denial of the free use of the judgment in considering the sense of Scripture: and on the other, the freedom which Protestants undeniably have abused and are always, it must be conceded, likely more or less to abuse, to the adoption of erroneous, fanciful, and utterly unwarrantable construction of the sacred text, as the foundation of schismatical *variations.* In the first, the evil is that of the absolute and unchangeable determination

* Much of the rigour of this rule has, of late years, been dispensed with. *Roman Catholic Bibles* and Testaments have been, for obvious reasons, more freely distributed among the people than formerly.

of the sense of Scripture by a few, multiplied by their own will into the Catholic or Universal Church. In the other side of the alternative, no reasonable Protestant will pretend that there is not also evil. It is evil, however, of the same kind as that which, from the beginning, has been inseparable from the freedom of moral agency to which, in divine wisdom, men were left; a freedom which, however, admitting of modification by that moral influence which is the result of individual prudence and humility, with respect to the authority of those who are invested with the right to instruct, yet cannot be restrained within limits arbitrarily prescribed, and, on pain of temporal and eternal penalties, forbidden to be transgressed, without reducing the religion of man to a mere mechanism with which the idea of responsibility cannot, with any shadow of reason, be associated. Indeed, so utterly unreasonable is this imposition upon the human mind, of the authority of the church, in the interpretation of the Scripture, with anathemas and compulsion for its enforcement, that it could not be reasonably sustained, without the doctrine of infallibility inseparably accompanying it. The church is infallible in its doctrines, and infallible as to the sense which it affixes to the Scripture, in any of its language in which doctrine is alleged to be founded; and, therefore, dissent from its authority cannot but be on any terms inadmissible. It were vain, perhaps, to expect, in the present day, to secure the attention of any intelligent reader to an argument either for or against the Roman Catholic doctrine of the church's infallibility. I will not detain any of yours with the subject, further than to remark, that, together with other instances in which the Roman Catholic doctrine has accommodated itself to the invincible aversion to its pretensions, strengthening more and more, in the mind of a progressively enlightened age dated from the reformation, the infallibility of the church may become resolved into that convenient sense, according to which it may imply only a *paramount* authority, from which there can be no appeal,—an authority which must in all its determinations be right, because from them there can be no admissible dissent,—an infallibility *de jure*, whatever it may be *de facto*. This modification of the doctrine may save a great deal of trouble to the defenders of the faith of the "mother and mistress of all churches;" and instead of the contrivances of ingenuity, such as that which has been resorted to, on the subject of transubstantiation, to make it less absolutely inconceivable and inadmissible, may change the necessity of asserting the truth of absurd, unscriptural and odious dogmas, which councils had established, into the assertion only of the *indispensable necessity of conformity to them*, until the church, by other councils, shall qualify or renounce them. Probably the only reason why transubstantiation is not renounced by Roman Catholics of the present day, is to be found in this yet unrenounced infallibility. It has been so decreed by councils; and the decrees of councils confirmed and ratified by the Pope, are the infallible authority of the church. But why may not another council *infallibly* determine the light in which preceding ones viewed this matter, to have been wrong.

62. With respect to the pretensions of *Popes*, there is happily less difficulty than arises out of the decrees and canons of the church. Many of these Roman Catholics, in behalf of the church, disclaim. "Popes have *undeniably* maintained the position that faith is not to be kept with heretics;" and it has *undeniably* been the established sense of the Roman Catholic Church, "that the Pope can absolve subjects from their oath of allegiance to Protestant princes." These things are matter of historical fact, too well known to be disputed. The Pope, it is true, is not the church. The right of excommunicating kings is, however, expressly claimed for the church by the Council of Trent, thus recognising and confirming the similar power which had been asserted, on no better grounds than the *false decretals*, and the arrogance of the execrable Hildebrand, by the Lateran Council. It matters not that very respectable and powerful portions of the Roman Catholic Church have always refused to recognise the temporal supremacy of the Pope, and the dangerous pretensions connected with it. It matters not that virtuous and patriotic individual members* of the Roman Catholic Church, in England, in

* Much has been sometimes said of the fact of the high moral excellence of which a zealous profession of the Roman Catholic faith has admitted —as in the case of Fenelon, Pascal, Bossuet, and others, of former days, and the benevolent and devoted Cheverus of the present—and the eloquent Dr. Channing has been quoted, to show that a cause cannot be odious with which such names are identified. To any such list of Roman Catholic writers, I would add the excellent Archbishop Carroll, the amiable successor of Cheverus, in the Roman Catholic See of Boston, and some other eminent Roman Catholics in England, Ireland, and America, both in the priesthood and out of it, and then ask of any one who would think for a moment on the subject, what is the amount of such an argument? What can thus be proved?

1789, publicly disclaimed for themselves and their brethren, the authority of the Pope and of the Church, as to all the monstrous features which, in relation to civil, and in some points, to religious obligations and interests, it had assumed. It matters not that all British Roman Catholics, of the more enlightened and enlarged character, *now* equally disown Popery, as it has formerly been known; or that Roman Catholics in the United States, and in your city especially, are good citizens and faithful subjects; upright, industrious, peaceable, and patriotic; it still is true that the *Roman Catholic Church* claims a spiritual authority in all sovereign states in Christendom, utterly inconsistent, were it to be exercised, with civil tranquillity and the liberties of the subject. The right to excommunicate kings, claimed by the Council of Trent, has never been renounced; and the right to absolve subjects from their allegiance,* actually exercised (to notice no other instance) by Pius the Vth, in the case of Elizabeth of England; and the power of the church over heretics, wherever they are,† has never been disclaimed otherwise *than by Roman Catholic individuals*. Roman Catholics say that their religion is wrongly charged with "*countenancing and commanding* persecution, massacre, and murder."—That persecution, massacre, and murder have come of the principles with respect to the power and authority of the church, which Roman Catholics hold, is all that I can collect from the language of Protestants on this subject. It is a subject on which I had rather leave the reader to collect his own information from authentic documents of history, (by which I of course do not mean only what Roman Catholics will call so,) than state for him the horrid items of which it must consist. "Persecution, massacre, and murder," for the sake, or under the pretence of the interest of religion, have crimsoned some pages of Protestant history, as well as many of Roman Catholic. The comparison the reader can easily make for himself. We trust that they are no more for ever to be the disgrace of Christians, under any name. The distinction, however, remains important, that canons and decrees, and dogmas of Popery, yet unrepealed and unrenounced, embody the power and right to punish temporally for religion's sake, and pursue heresy and schism with spiritual denunciations and temporal inflictions.* Protestantism knows nothing of the kind.

63. I have now, Mr. Editor, gone over most of what are called misrepresentations of the religion of Roman Catholics, as contained in the little Catechism, published in your city, by a Female Tract Society.† I confess myself at a loss to see anything in

* Roman Catholics must know that Protestants say, "Popes have maintained the position, that faith is not to be kept with heretics." They do not thereby mean that Roman Catholics "hold that they are not bound by the same moral obligation to fulfil contracts, or adhere to their promises with persons who differ from them in their religion, as with those who were members of their own church." They know that the allusion is to the invalidity of oaths of civil allegiance, as it has unquestionably been asserted and proclaimed; and as they know how to justify the assertion and proclamation of it, when for heresy or schism, the Pope thought it good to absolve subjects from their obligation. The application of the principle to the ordinary engagements of moral obligation in common life, Protestants have not meant to charge to the account of the Roman Catholic religion, as among its prevailing corruptions.

† The Roman Catechism, published by order of Pius V., and founded on the decrees of the Trentine Council, declares that heretics and schismatics, though no longer members of the Church of Rome, are still "in the power of the church, as persons to be called by it to judgment, punished, and doomed by anathema to damnation."—*Roman Catechism*, p. 78, 1587. And this claim, thus officially made in the Roman Catechism, is urged at this very day in the theological lectures, which are given in the College of Maynooth. For in the treatise de Ecclesia Christi, which contains the sum and substance of these lectures, it is positively asserted that "the church retains its jurisdiction over all apostates, heretics, and schismatics, though they no longer belong to its body."—*Marsh's Comp. View*, chap. 9.

* The following note in the margin of the Douay Bible, at the 8th verse of the 17th chapter of Deuteronomy, will throw some light on the subject. "Here we see what authority God was pleased to give to the Church Guides of the Old Testament, in deciding, *without appeal*, all controversies relating to the law; promising that they should not err therein, and *punishing with death* such as proudly refused to obey their decisions. And surely he has not done less for the *Church Guides* of the New Testament!!"

† Of Bishop Bowen's responsibility for its being put among the tracts distributed by this society, I say nothing, because authorized to say nothing. It is probable the matter came not under his cognizance, but that of other advisers during his absence. Or he may have doubted the propriety of taking upon him to reject that which so many had approved; among whom had been the venerable Dr. White, in whose diocess it had been reprinted from an English edition, distributed by "the Society for Promoting Christian Knowledge," and published and circulated by a society similar in its constitution and design to the Charleston Protestant Episcopal Female Tract Society. He seems to me, at least, to have been somewhat indelicately held up to the community as responsible for the offence thus given to Roman Catholics.

the publication which could reasonably make its appearance among you, so much more an outrage upon truth, and charity, and good feeling, than its appearance again and again in Great Britain, and in other places in America, was ever undertaken to be represented. It seems not to me to contain any actual misrepresentation of the religion of Roman Catholics; although it may be admitted to teach, in some particulars, that which *some portions of the Roman Catholic Church* do not hold, and that which very many Roman Catholic *individuals*, priests as well as laymen, will not admit legitimately to appertain to their institutions. Of the necessity of its publication in your city, I should have doubted, and am not sorry to be informed that it is not now exposed for sale. There are, undoubtedly, parts of it, which, however they might be suited to other circumstances, could not be called for, perhaps, by any which are known practically to characterize the Roman Catholic religion in America.

64. You will readily, I know, excuse me from noticing many other points, which, in the work containing the accusations, briefly answered in these numbers, are treated with a great parade of logic, as well as expostulation; but on the whole, with much more sophistry than argument, more plausibility than fairness, more confidence than correctness. The gauntlet of controversy is thrown, as to many questions in dispute between Roman Catholics and Protestants, with respect to which it might, without fear, be taken up. Let it lie, or be taken up by any who can expect any good, in our community, to come of a controversy which is useless, except to prove (and to whom but Roman Catholics would any, however hard the task, now essay to prove it?) that the *Roman* is not *truly* the *Catholic Church;* and that the *Roman Catholic Church, so called*, is not "the mother and mistress of all churches," out of whose communion there is no communion with Christ, whose authority is infallible, and all whose determinations, with regard to what men are to believe or do, are therefore entitled to an observance as sacred as anything which was taught by Christ and his Apostles.

A PROTESTANT CATHOLIC.

NOTICE.

In the translation of these Doctrinal Chapters, the words *justice* and *righteousness* are synonymous, and are given as the translation of the Latin word *justitia*.

DOCTRINAL CHAPTERS

OF THE COUNCIL OF TRENT, CONCERNING JUSTIFICATION.

Adopted in the sixth session, celebrated the 13th of January, 1547.

CHAPTER I.

Concerning the Inability of Nature and the Law to justify Men.

As the first thing, the Holy Synod declares, that in order to understand correctly and sincerely the doctrine of justification, it is fit that every one should acknowledge and confess, that since all men had lost their innocence in the prevarication of Adam,(*a*) being made unclean,(*b*) and as the Apostle says,(*c*) by nature children of wrath, as it exhibited in the decree concerning original sin; they were the servants of sin,(*d*) and under the power of the devil and of death (*e*): so that not only the Gentiles could not by the force of nature; but not even could the Jews, by the very letter of the law of Moses,(*f*) be freed therefrom, or arise; although free-will was by no means destroyed in them, though its force was diminished and inclined.

(*a*) 1 Cor. xv. 21; Romans v. 12, &c. to 19. (*b*) Isaias lxiv. 6. (*c*) Ephes. ii. 3. (*d*) Rom. vi. 17. (*e*) Heb. ii. 14. (*f*) Rom. iii. 9, &c., 19, &c.

CHAPTER II.

Concerning the Dispensation and Mystery of the Coming of Christ.

Whence it was effected, that the heavenly Father,(*a*) the Father of mercies, and God of all consolation, when that blessed fulness of time(*b*) was come, sent to men Christ Jesus, his son, declared and promised to many holy fathers,(*c*) both before the law, and in the time of the law, as well that he might redeem the Jews who were under the law, as that the Gentiles(*d*) who did not follow after justice, might lay hold upon justice: and that all might receive the adoption of children; him hath God set forth, to be one making propitiation(*e*) through faith in his blood, for our sins, and (*f*) not for ours only, but also those of the whole world.

(*a*) 1 Cor. i. 3. (*b*) Galat. iv. 45. (*c*) Genes. xxii. 18; xlix. 10, &c. &c. &c. (*d*) Romans ix. 30. (*e*) Rom. iii. 25, v. passim; Coloss. ii. 2; 12, 13, 14; 1 Tim. ii. 5, 6; 2 Tim. i. 9, 10. (*f*) 1 John ii. 1, 2.

CHAPTER III.

Who are justified through Christ.

But, although he hath died for all,(*a*) yet all do not receive the benefit of his death,

but they only to whom the merit of his passion is communicated; for as, in truth, men would not be born unjust, except they were born, propagated from the seed of Adam: since, whilst they are conceived through it, they, by that propagation, contract its proper injustice; so, unless they should be born again in Christ, they never would be justified, since the grace by which they become just, is bestowed upon them by that regeneration, through the merit of his passion. For this benefit, the Apostle exhorts us(*b*) always to give thanks to the Father, who hath made us worthy to be partakers of the lot of the saints in light: and delivered us from the powers of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption, and the remission of sins.

(*a*) 2 Cor. v. 15. (*b*) Coloss. i. 12, &c.

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CHAPTER IV.

There is introduced a Description of the Justification of the Impious, and his Condition in the state of Grace.

By which words, is introduced a description of the justification of the impious, so that it is a translation from that state in which man is born(*a*) a son of the first Adam, to the state of grace, and adoption of the sons of God, through the second Adam, Jesus Christ, our Saviour; which translation cannot, indeed, happen after the promulgation of the Gospel, without(*b*) the laver of regeneration, or the desire thereof, as it is written(*c*): unless a person shall have been born again of water and of the Holy Ghost, he cannot enter into the kingdom of God.

(*a*) Galat. iv. (*b*) Tit. iii. 5. (*c*) John iii. 5.

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CHAPTER V.

Of the necessity, in Adults, of a Preparation to be justified, whence it comes.

It moreover declares, that the beginning of justification itself, in adults, is to be derived from the preventing grace of God, through Christ Jesus; that is, from his vocation, by which they are called at a time when there existed no merits of their own, who being by their sins, turned from God, may be disposed by his exciting and helping grace, to turn themselves to their own justification, by freely assenting to that same grace, and co-operating therewith; so that when God toucheth the heart of man by the illumination of the Holy Ghost; it doth not happen that man does nothing by any means, because he is able to cast that away: nor, however, can he without the grace of God, move himself to do justice in God's presence by his own free-will; whence, in the sacred letters, when it is said(*a*), Be ye converted to me, and I will turn to you; we are admonished of our liberty, and when we answer(*b*): Convert us, O Lord, and we shall be converted to thee; we acknowledge, that we must be prevented by the grace of God.

(*a*) Zachar. i. 3; Joel ii. 12, &c. (*b*) Lament. v. 21; Jerem. xxxi. 18.

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CHAPTER VI.

The Manner of Preparation.

But they are disposed to righteousness itself, whilst roused and helped by divine grace(*a*); conceiving faith by hearing, they are freely moved towards God, believing to be true, those things which are divinely revealed and promised; and amongst the first, that the wicked man is justified by God through his grace, by the redemption(*b*) which is in Christ Jesus: and whilst understanding themselves to be sinners; by turning from the fear of divine justice, by which they are usefully shaken, to the consideration of the mercy of God, they are raised to hope, trusting that God will be merciful to them for the sake of Christ, and they begin to love him as the fountain of all justice, and therefore they are moved against sin with some hatred and detestation, that is, by that penance which ought to be done before baptism: finally, whilst they propose to receive baptism, to begin a new life, and to keep the divine commandments. Concerning this disposition, it is written,(*c*) that he that cometh to God must believe that he exists, and that he is a rewarder of them that seek him; and,(*d*) Son, be of good heart; thy sins are forgiven thee; and(*e*) The fear of the Lord driveth out sin; and(*f*) Do penance, and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. And(*g*) going, therefore teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, finally,(*h*) Prepare your hearts unto the Lord.

(*a*) Rom. x. 17. (*b*) Rom. v. 9, &c. &c. (*c*) Heb. xi. 6. (*d*) Matt. ix. 2. (*e*) Ecclesias. i. 27. (*f*) Acts ii. 38. (*g*) Matt. xxviii. 19, 20. (*h*), Kings vii. 3. *Prot. version*, 1 Samuel.

CHAPTER VII.

What is the Justification of the Wicked, and what are its causes.

Justification itself follows this disposition of preparation; it is not only a remission of sins, but is also a sanctification and renewal of the interior man by the voluntary taking up of grace and gifts. Whence a man becomes just, from unjust, and from an enemy a friend, so that he might become(*a*) an heir according to life everlasting. The causes of this justification are: the final indeed, the glory of God and of Christ, and eternal life: but the efficient, the merciful God, who gratuitously(*b*) washeth and sanctifieth, sealing and anointing(*c*) with the holy spirit of promise, who is the pledge of our inheritance; the meritorious cause, is his most beloved only begotten son(*d*) our Lord Jesus Christ; who when we were enemies,(*e*) by reason of his exceedingly great charity with which he loved us, merited our justification(*f*) through his most holy suffering upon the wood of the cross, and made satisfaction on our account to God his Father: the instrumental cause indeed is, the sacrament of Baptism: which is the sacrament of Faith, without which faith, justification was not ever conferred on any one; and finally the only formal cause thereof is the justice of God, not that by which he is himself righteous, but that by which he makes us righteous; being gifted with which, by him, we are renewed in the spirit of our mind, and not only are reputed, but we truly are called; and are just; receiving righteousness into ourselves, each one according to his own measure which the Holy Ghost(*g*) divideth to every one according as he wills, and according to the proper disposition and co-operation of each. For although no one can be righteous, except he to whom the merits of the passion of our Lord Jesus Christ(*h*) are communicated; nevertheless, that takes place in this justification of the wicked, whilst the(*i*) charity of God is poured out into the hearts of those who are justified by the Holy Ghost, through the merits of the same most holy passion; and it inheres in them, whence in the very justification itself together with the remission of sins, a man receives through Jesus Christ upon whom he is engrafted all these infused gifts, faith, hope, and charity: for faith unless hope and charity come thereto, neither perfectly unites with Christ, nor makes to be a living member of his body. Wherefore it is most truly said(*k*), that faith without works is dead and useless, and(*l*) that in Christ Jesus, neither circumcision availeth anything, nor incircumcision, but faith which worketh by charity. This faith, from Apostolic tradition, the Catechumens ask of the Church, before the sacrament of Baptism, when they ask faith available to eternal life; which life, faith without hope and charity cannot procure. Whence they immediately hear the words of Christ,(*m*) If thou wilt enter into life, keep the commandments. Therefore receiving true and Christian righteousness, as that first(*n*) robe bestowed upon them by Christ Jesus, in place of that which Adam lost for himself and for us, through his disobedience, they, upon being regenerated, are commanded to carry it white and unstained, before the judgment seat of our Lord Jesus Christ, that they may have eternal life.

(*a*) Tit. iii. 7. (*b*) 1 Cor. vi. 11. (*c*) 2 Cor. i. 21, 22, and Ephes. i. 13, 14. (*d*) Ephe. i. 5, 6, 7. (*e*) Ephe. ii. and v. pass.; Rom. v. 6, 8, 9, 10, &c. (*f*) Ephe. i. and ii.; Rom. iv. 25, &c. (*g*) 1 Cor. xii. 11, and pass.; Ephe. iv. 7, &c. (*h*) Philip. iii. 9, &c. (*i*) Rom. v. 5. (*k*) James ii. 17, 26. (*l*) Galat. v. 6. &c. (*m*) Matt. xix. 17. (*n*) Luke xv. 22.

CHAPTER VIII.

How it is to be understood, that the Wicked are Justified by Faith, and justified gratuitously.

But since the Apostle says that man is justified by(*a*) faith and gratis,(*b*) these words are to be understood in that sense, which the perpetual consent of the Catholic Church hath held, and expressed; to wit, that we are so said to be justified by faith, because faith is the beginning of human salvation, and the root of all justification,(*c*) without which it is impossible to please God, and to arrive to the fellowship of his sons; but we are so said to be justified gratis, because nothing of those things which precede justification, whether faith or works, deserve the grace itself of justification; for(*d*) if it is by grace, it is not now by works; otherwise, as the same Apostle says, grace is no more grace.

(*a*) Rom. iv. 3, 9, 13, &c. (*b*) Rom. iii. 24. (*c*) Heb. xi. 6. (*d*) Rom. xi. 6; Ephes. ii. 8; Tit. iii. 5; and Ephes. ii. 8.

CHAPTER IX.

Against the vain trusting of Heretics.

But although it be necessary to believe, that sins neither are remitted, nor ever were remitted unless(*a*) gratuitously by the divine mercy, for the sake of Christ; it is not to be said that sins are remitted or were remitted to any person boasting of a trust and certainty of the forgiveness of his sins, and resting upon that alone, since this vain trust which is remote from all piety, might exist

amongst heretics and schismatics, and does, in fact, exist in our times, and is preached with great contention against the Catholic Church. But neither ought this to be asserted, that they who are truly justified, ought without any doubt whatever to determine with themselves that they are made righteous and that no one can be absolved from sins and justified, save that person who might certainly believe that he is absolved and justified; and that absolution and justification are made perfect by this faith alone; as if the person who does not believe this, doubted of the promises of God, and of the efficacy of the death and resurrection of Christ. For as no pious person ought to doubt concerning the mercy of God, the merit of Christ, and the virtue and efficacy of the sacraments: so every person might fear concerning his own grace when he considers himself and his own infirmity and want of disposition; since no person can know with that certainty of faith which is not liable to error, that he had obtained the grace of God.

(a) Tit. iii.

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CHAPTER X.

Concerning the Increase of received Justification.

Therefore they who are thus justified, and made the friends and domestics of God(a) proceeding from virtue to virtue; are renewed, as the Apostle says,(b) day by day, that is, by mortifying the members(c) of their flesh, and exhibiting those arms of justice unto sanctification, by observing the commandments of God and of the Church, they make increase in that very righteousness which has been received through Christ, faith co-operating with good works; and are more fully justified, as it is written,(d) he that is just let him be justified still, and again,(e) be not afraid to be justified even to death. And again(f). Do you see that by works, a man is justified and not by faith only. And truly the holy church intreats this increase of justification, when she prays: Give us, O Lord, an increase of faith, hope, and charity.

(a) Ps. lxxxiii. 5, Prot. vers. lxxxiv. 4. (b) 2 Cor. iv. 16. (c) Coloss. iii. 5, &c.; Rom. vi. 6, 12, &c. (d) Apocal. or Rev. xxii. 13. (e) Eccles. xviii. 22. (f) James ii. 24.

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CHAPTER XI.

Concerning the Observance of the Commandments, and the Necessity and Possibility thereof.

But no person, how much soever justified, ought to think himself free from the observance of the commandments: no one should use that rash expression which the fathers have prohibited under anathema: that it is impossible for a justified man to observe the commandments of God. For God does not command impossibilities,(a) but in commanding, he admonishes to do what you can, and to ask for what you cannot,(b) and he helps that you may be able. Whose commands(c) are not heavy, whose yoke is sweet,(d) and whose burthen is light. For they who are the sons of God(e) love Christ; and they who love him,(f) as he testifies himself, keep his words. Which indeed(g) with the divine aid they can perform. For although, in this mortal life, however holy and just they might be, they sometimes fall into light and daily sins, which are also called venial, they did not therefore cease to be righteous; for that expression of the righteous(h) is at the same time humble and true, forgive us our trespasses. Whence it results, that the righteous themselves ought to perceive that they are the more fully obliged to walk in the way of justice, the more they are already freed from sin;(i) but being made the servants of God, living(k) soberly, justly, and piously, they can make progress through Christ Jesus, by whom(l) they have access into this grace. For God does not desert those(m) once justified by his grace, unless he is first deserted by them. Therefore no person ought to soothe himself flatteringly, in faith only, thinking that by faith alone he is constituted an heir, and will receive the inheritance, although he should not have suffered(n) with Christ, that he might be glorified with him; for even Christ himself, as the Apostle says,(o) whereas he was the son of God, learned obedience by the things which he suffered, and being consummated, he became the cause of eternal salvation to all that obey him. Wherefore the Apostle himself admonishes the justified saying:(p) know you not that they who run in the race, all run indeed, but one receiveth the prize! So run that you may obtain. I therefore run, not as at an uncertainty: I so fight, not as one beating the air; but I chastise my body, and bring it into subjection, lest perhaps when I have preached to others, I myself should become a reprobate. In like manner the prince of the Apostles, Peter:(q) labour the more that by good works, you may make sure your vocation and election; for doing these things you shall not sin at any time. Whence it appears that they contradict the orthodox faith, who assert that the just do sin, at least venially, in every good work, or what is more intolerable, that they deserve eternal punishment;

and also they who say that the righteous do sin in all their good works, if in them, by rousing their sloth, and exhorting themselves to run in the race, they do also look for an eternal reward, besides this, that in the first place God should be glorified; since it is written,(r) I have inclined my heart to do thy justifications for ever, for the reward. And the Apostle saith concerning Moses(s) that he looked unto the reward.

(a) 1 John v. 3. (b) 1 John v. 14, 15. (c) At sup. (d) Matt. xi. 30. (e) 1 John v. 1. (f) John xiv. 15, 21, 23, &c. (g) Luke xi. 9, &c. (h) Matt. vi. 12; Luke xi. 4. (i) Rom. vi. 16 to 22. (k) Tit. ii. 12. (l) Rom. v. 2. (m) Rom. v. passim. (n) Rom. viii. 17; Philip. i. 29. (o) Heb. ix. 8. (p) 1 Cor. ix. 24, &c. (q) 2 Peter i. 10. (r) Psalm cxviii. 112.; Prot. vers. Ps. cxix., the word *reward* is omitted, and the words *the end* substituted. (s) Heb. xi. 26.

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CHAPTER XII.

That the rash Presumption of Predestination is to be guarded against.

No one, either, so long as he liveth in this mortal state, ought so far presume concerning the dark mystery of divine predestination, as that he would with certainty declare that he is in the number of the predestined; as if it was true that the righteous(a) could not sin any more, or if he should have sinned ought to promise himself undoubted repentance: because he cannot know except from special revelation those whom God hath chosen unto himself.

(a) Ezek. xviii. 24, &c.; Galat. iii. 1, 2, 3, &c.

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CHAPTER XIII.

Concerning the Gift of Perseverance.

In like manner, concerning the gift of perseverance: respecting which it is written:(a) he that shall persevere unto the end, he shall be saved; which indeed cannot be had from any other source except from him who is able(b) to make firm him who standeth that he might perseveringly stand, and to restore him who falleth; let no person promise himself anything with absolute certainty; nevertheless, all persons ought to place and repose a most firm hope in the help of God. For God, unless they shall fall off from his grace, as he(c) began a good work, will perfect it, working both that they should will and accomplish. Wherefore, let them that seem to stand, take heed lest they fall, and(f) with fear and trembling, work out their salvation, in labours, in watchings,(g) in alms deeds, in prayers and oblations, in fasting and in chastity: because they ought to fear, knowing that they are regenerated(h) to the hope of glory, but not as yet, to glory itself, from that contest which remains with the flesh, with the world, with the devil, in which they cannot be conquerors unless by the grace of God, they obey the Apostle, saying,(i) We are not debtors to the flesh, to live according to the flesh: for if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live.

(a) Matt. x. 22. (b) Rom. xix. 4; 1 Cor. i. 6; Philip. ii. 13. (c) 1 Cor. x. 12. (f) Philip. ii. 12. (g) 2 Cor. vi. 4, &c. (h) 1 Peter i. 3 (i) Rom. viii. 12, 13.

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CHAPTER XIV.

Concerning those who have fallen, and their Reparation.

But they who having received the grace of justification, have fallen therefrom by sin, can be again made righteous, when by the exciting of God they shall have succeeded in recovering, through the merit of Christ, their lost grace, by means of the sacrament of Penance. This mode of justification is a reparation for the fallen; which the holy fathers have properly called the second plank of lost grace, after the shipwreck. For indeed Christ Jesus instituted the Sacrament of Penance for those who fall into sins after Baptism, when he said:(a) Receive you the Holy Ghost; whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained. Whence it is to be taught that the penance of a Christian man, after his fall is very different from that for Baptism: and that therein is contained, not only a desisting from sins, and their detestation, or a contrite(b) and humbled heart: but moreover, a sacramental confession thereof, at least in desire, and to be made at its proper time, and the absolution of the priest; and also satisfaction by fasting, by alms deeds, prayers and other exercises of a spiritual life, not indeed for the eternal punishment which is removed together with the guilt, by the sacrament, or the desire of the sacrament; but for the temporal punishment, which, as the sacred writings teach, is not always as happens in Baptism, entirely remitted to those, who, ungrateful to the grace of God which they have received, have grieved(c) the Holy Ghost, and feared not to violate(d) the temple of God. Concerning which penance is written:(e) be mindful from whence thou hast fallen: and do penance, and do the first works: and again:(f) for the sorrow which is according to God, worketh pen-

ance unto salvation, which is lasting. And again:(g) Do penance, and, bring forth worthy fruits of penance.

(a) John xx. 22, 23; Matt. xvi. 19. (b) Ps. l. 19; Prot. ver., Ps. li. 17. (c) Ephes. iv. 30. (d) 1 Cor. iii. 17. (e) Apocal. ii. 5. (f) 2. Cor. vii. 10. (g) Matt. iii. 2, 8; iv. 17, &c.

CHAPTER XV.

That by every mortal sin grace is lost, but not faith.

It must also be asserted in defending the doctrine of the divine law, against the cunning ingenuity of some persons who(a) by pleasing speeches and good words seduce the hearts of the innocent: that not only by infidelity, by which even faith itself is lost; but also by any other mortal sin, although faith should not be lost, the received grace of justification is lost: which doctrine excludes not only(b) infidels from the kingdom of God; but also the faithful(c) fornicators, adulterers, effeminate, sodomites, thieves, covetous, drunkards, railers, extortioners, and all others who commit deadly sins, from which, with the aid of divine grace they can abstain, and on account of which they are separated from the grace of Christ.

(a) Rom. xvi. 18. (b) 1 Tim. i. 19, 20. (c) 1 Cor. vi. 9, &c.

CHAPTER XVI.

Of the fruit of justification, that is, of the merit of good works, and concerning the meaning of merit.

Upon this ground therefore, whether they shall perpetually have preserved the grace which they received, or recovered that which they lost, the words of the Apostle are to be placed before justified men.(a) Abound in every good work, knowing that your labour is not in vain in the Lord:(b) for God is not unjust that he should forget your work and the love which you have shown in his name. And,(c) Do not lose your confidence which hath a great reward. And, therefore, to those doing well(d) unto the end, and hoping in God, eternal life is to be proposed as being as well, that grace mercifully promised through Christ Jesus(e) to the children of God: as also, as the reward to be faithfully given as a recompense(f) by reason of the promise of God himself to their good works and merits. For this is that crown of justice,(g) which the Apostle said was laid up for him, to be given to him by the just judge, after his fight, and course; and not only to him, but also to all that love his coming: for since he, Christ Jesus himself, as a head into the members, and as a vine(h) into the branches, continually infuses virtue into those justified (which virtue always precedes their good works, and accompanies and follows them, and without which, they could on no account be agreeable to God and meritorious); it is to be believed that nothing more is needful for those justified, but that they might be considered, indeed, by those works which are done in God, to have fully satisfied the divine law according to the state of this life; and have truly merited (if indeed (i) they shall have departed in grace) to obtain eternal life also in its proper time; since Christ himself says,(k) If any one shall drink of the water which I will give him, he shall not thirst for ever: but it shall become in him a fountain of water springing up to eternal life. So neither(l) is our own proper justice established as our own, proper from ourselves, nor is the justice of God overlooked or rejected; for that justice which is called ours, because we are justified by its inhering in us, is that same justice of God; because it is poured into us by God, through the merit of Christ. Nor is that either to be omitted that although in the sacred letters so much is attributed to good works, that even Christ himself promises(m) that whosoever will give a drink of cold water to one of those least ones will not lose his reward: and the Apostle testifies(n) that what in the present is but for a moment and light for our tribulation, worketh in us above degree exceedingly on high, an eternal weight of glory: far be it from us however that a Christian man should so confine(o) or glory in himself, and not in the Lord whose goodness towards men is so great, that he wishes those things which are his gifts to be their merits. And because(p) we all offend him in many things, so each one of us ought to have severity and judgment before his eyes, as he has mercy and goodness; nor ought any one judge himself(q) even though he should not be conscious to himself of anything: for all the life of man is to be examined not only by human judgment, but by that of God:(r) who will bring to light the hidden things of darkness and will make manifest the counsels of the hearts: and then shall every man have praise from God; who as it is written will render to every man according to his works.(s)

(a) 1 Cor. xv. (b) Heb. vi. (c) Heb. x. (d) Matt. x. and xxiv. (e) Ps. cii. (f) Rom. v. (g) 1 Tim. iv. (h) John xv. (i) Apocal. xiv. (k) John iv. (l) Rom. x. (m) Matt. x.; Mark ix., &c. (n) 2 Cor. iv. (o) 1 Cor. i.; 2 Cor. x., &c. (p) James iii. (q) 1 Cor. iv. (r) 1 Cor. iv. (s) Rom. ii., &c.

LETTERS ON VARIOUS MISREPRESENTATIONS OF THE CATHOLIC RELIGION.

ADDRESSED TO THE REV. WILLIAM HAWLEY.

[The following Series of Letters, occasioned by a violent attack upon the members of the Catholic Church, made in the columns of a periodical published in Washington, and conducted by several clergymen of the Protestant Episcopal Church, appeared in the "United States Catholic Miscellany," Vols. III. and IV. for 1824–5, and were afterwards published in a pamphlet form.]

LETTER I.

To the Reverend William Hawley and his associates, Clergymen of the Protestant Episcopal Church of the United States.

SIRS:—In your Theological Repertory for November, 1824, is an article headed "Roman Catholic Doctrines." After a most patient reperusal of this piece I find it to be a gross misrepresentation of Roman Catholics, conveyed to your readers in unbecoming language, and a most unfounded calumny of my persecuted fellow-countrymen wantonly introduced, together with some historical blunders.

Were this the first time that you exhibited your zeal to attack an unoffending church, and a meritorious people, I should have perhaps been satisfied to warn you of your errors in the hope that your zeal and your ignorance might plead your excuse. But the result of your late efforts being your total discomfiture, your zeal should have given way to prudence, and you ought to have studied to learn whether your statements were correct before you ventured to appear before a discerning public. Sirs, I shall prove those statements to be totally devoid of truth, and you then will be left to choose between want of information and want of honesty. In either case you will be proved unqualified for editors of a religious publication.

I stated, sirs, that you attacked an unoffending church. I now ask you, what offence has the Roman Catholic Church of this Union given to you? What offence has the Roman Catholic Church of the United States, given to the Protestant Episcopal Church of the United States? Do you answer, sirs, for I am at a loss to know what answers you can give. Will you have recourse to the old differences at the other side of the Atlantic? Sirs, your church is not there to be found. There is a church like yours it is true. But, sirs, no theologian who had any respect for his character, would assert that and yours to be the same church, however similar they may be. However, this is not now matter for our inquiry. But suppose the Church of England and yours to be what they are not, the same; when, where, or how have the Roman Catholics of the United States offended your church in Europe? What is the pretext, then, of your attack? You may, sirs, recollect the fable of the lamb drinking at the stream, and asked by a wolf who drank at the same rivulet, though much higher up, why he made the water so muddy as to render it unfit for the majesty of the wolf; "Do you not perceive that the water cannot flow up the stream?" replied the lamb. "Perhaps so," rejoined the wolf, "but twelve months ago you made it muddy in another place." "Indeed," replied the lamb, "I was not born then." "But your father was," said the wolf, "and I will make you suffer." Thank God, however, the Constitution of the United States will not give Messrs. Hawley & Co. all the power which they would be disposed to exercise to our injury.

Will you, sirs, point out any persecution of the English Church by Roman Catholics of America? You know, sirs, that the massacre of St. Bartholomew's, about which you have written so much falsehood in so few lines, was not committed by American Catholics nor upon Protestant Episcopalians. Sirs, in this happy country, Protestants and Catholics are united in bonds of amity, their intercourse is unrestrictedly affectionate. I, therefore, am totally at a loss for any reason why you and writers of your description, should be so anxious and so unremitting in their endeavours to interrupt this harmony, to create jealousy, to produce in America the miseries of European dissensions. The Roman Catholic Church of America has too long permitted herself to be assailed with impunity by every essayist in an unmeaning religious cant; it is time to exhibit their deformity. You must show, not by declamation, but by facts, in what your church has been offended by ours in these United States, or you stand convicted of having attacked an unoffending church.

You have, sirs, charged a meritorious people with crimes of which they are not

guilty. You have accused the hereditary Earl Marshal of England, the premier peer of the realm, the Duke of Norfolk, of being in *principle* a traitor to his government, although that government, with the exception of about ten bigots in the House of Lords, has in the last session of Parliament, directly contradicted you. What is his crime? He refuses to swear that the King of England is the supreme head of his church? Is this a crime? Will you swear that he is the head of your church? Will Bishop White swear that the King of England is the supreme head of your church? Is Bishop White a traitor? Can the venerable eldest prelate of your church be in *principle* a faithful citizen of this country, though he should refuse to swear that the King of England is the supreme head of his church? But, sirs, that Bishop did once swear that the King of England was the head of his church, and he afterwards rejected that headship; yet will you dare to call him a traitor? Why, then, call men traitors who never believed, never professed, never swore to any such headship; whose ancestors were plundered of their property, many of them dragged out their lives in prisons, several of whom were put to death because they would not swear what they did not believe to be true. Though you should even look upon those men to have erred in faith because they did not swear that the King of England was the visible head of God's church, yet you must allow them the merit of having suffered for conscience sake. Yet, sirs, in the plenitude of your liberality, and with singular consistency, you who do not acknowledge it to be necessary for salvation, to swear the oath of supremacy, tell us that the British and Irish Catholics who refuse to swear it ought to be persecuted, that they are on a level with the wretched criminals who are sent to New Holland. What has the Duke of Norfolk done, what has the Earl of Shrewsbury done, what have the millions of Catholics whose grievances resound through Europe done to provoke your ire, that you, claiming to be American citizens, should thus sentence them to transportation because they follow the conviction of their consciences?

Look at your words: when you can produce no charge against the Roman Catholics of the United States, you arraign the Catholics of Great Britain. These are your expressions:

"Such are the doctrines of a church, the members of which have raised such an outcry against the intolerant spirit of the English government for *not receiving them to a full share in its administration.* They might as well accuse that government of cruelty, *for banishing the wretched criminals to New Holland;* or of illiberality, *for punishing the man who traitorously conspires against his country.*"

And is this the language of American citizens? Is this the liberality of an Association of Clergymen of the Protestant Episcopal Church of the United States? I solemnly assure you that such a possibility could not be conceived in Europe; and what is the crime of those TRAITORS who are placed on a level with the WRETCHED CRIMINALS who are banished to New Holland? They will not swear that the King of England is the visible head in earth of God's Church!!! This is the head and front of their offence.

Will the Quaker swear it? Will the Presbyterian swear it? Will the Congregationalist swear it? Will the Unitarian swear it? Will the Baptist swear it? Will Mr. Hawley swear it? Will any Bishop of the Protestant Episcopal Church *now* swear it? And are all THOSE TRAITORS to be now sent as WRETCHED CRIMINALS to New Holland? And their banishment will not be an act even of illiberality!!

No! Mr. Hawley and his associates will not banish those good men; none deserve banishment as WRETCHED CRIMINALS and TRAITORS, but those IRISH PAPISTS. Is this the language of gentlemen? No, sirs, it is not. Is this the language of scholars? Is it the language of Christians? No, sirs; but I shall leave to the people of America to designate your characteristic.

What is the head and front of the charge? *No oath can bind* IRISH PAPISTS *to heretics.* What is the proof? I shall examine first the probability of your charge in the special case which you adduce. I shall then give you the facts; I shall then take up your general principle and your semblances of authority. But, sirs, I shall not conclude in this nor in my next letter.

What are the facts of your special case? The English government tells its Catholic subjects, "you must be disfranchised until you swear that you believe the King of England is head of the church, and that no foreign prelate has or ought to have any spiritual or ecclesiastical authority in this realm." The Catholic answers, "I do not believe either of the propositions to be true." The government answers, "I do not care what you believe, I only want you to swear." To show that I state the case fairly, I could produce several instances of well-known persons who did not believe the truth of the doctrines required to be sworn to, but who, pressed by the danger of losing their property and their rights, did

in a moment of temptation go into the Protestant Churches and read the forms, and into courts and take the oaths, and publicly declare, as soon as they received their certificates from the minister and the clerk of the crown, that they did not believe, but merely went through the form to comply with the law and to save themselves from ruin; and yet they were ever after considered good and lawful Protestants. Those disgusting recitals are painful to me: but, sirs, you have wantonly, I was about to add another expression, provoked them, and I suppress much which I would wish to forget. I was right, then, when I stated the answer of the British government to be, "We care not for your belief, we only want you to swear." The Catholics who continued faithful, that is the IRISH PAPISTS, said, "We will not swear what we do not believe," and their property was swallowed up by the men who swore. Yet Mr. Hawley and his associates are kind enough to say those men had no regard for their oaths!!! Yes, the men who gave up their estates, their liberties, their homes, many of them their lives, and who could at once emancipate themselves by merely taking an oath which Mr. Hawley proclaims they do not consider binding, but which is all that the British government requires!!! Did I take that oath, I would have avoided many of the ills of life. Did my ancestors take it, my lot would not have been poverty and the contemptuous oppression of the plunderer of my patrimony, who, to gain what I lost, swore what, perhaps, he did not believe. But my conscience has no sting, and in this free country I may meet Mr. Hawley and his associates as they deserve.

In the name of common justice, in the name of common sense, I ask, is it probable? Is it possible that those men who, sooner than swear one false oath to Protestants, permitted those same Protestants to run riot with their estates, their liberties and their lives, and those of their descendants did not believe an oath to heretics was binding, or ought to be observed?

Why were the Catholic Bishops turned out of their sees by Queen Elizabeth? because they would not swear what they did not believe. Why was Bishop Fisher beheaded? Because he would not swear that oath. Why was Archbishop Plunkett hanged, drawn, and quartered? Because he would not take that oath. Sirs, I will not increase the disgusting catalogue which I could swell to thousands, in whose blood the contradictions to your libels might be written. You must be either totally uninformed as to the proceedings in Great Britain, during the last eight or ten years, or you must be the most careless of reputation or credit of any public writers that ever ventured to brave an enlightened public. The greatest bigot on the benches of the House of Peers, the most infatuated old simpleton who peruses Fox's Martyrology, the most unblushing declaimer against Popery, the most degraded hawker of a paragraph for an Orange publication in the British islands, would feel himself overwhelmed with shame and confusion, did he venture to express, within the last few years, so gross a falsehood; though it was, for party purposes, imposed as unquestioned truth upon the people of Great Britain, for upwards of two centuries before. This atrocious calumny, like the depositions of THE REV. Titus Oates, has long since been treated with its well-merited reprobation in the British Parliament. Lord Stafford has been replaced in his rank, and, notwithstanding the opposition of the following bigots, the Premier Earl of England has been restored to his honours, though not to his rights, without requiring him to swear what he could not believe:

"Minority in the House of Lords against the Bill for allowing the Duke of Norfolk to execute the office of Earl Marshal, June 18, 1824: Dukes, York and Beaufort—Earls, Eldon, Macclesfield, Shaftesbury, Abingdon and Verulam—Archbishop of Canterbury—Bishops, Gloucester and Raphoe—Lord Gifford."

The King of England, the remainder of the Peers, and the House of Commons, with unanimity voted that he should, though a Roman Catholic, be permitted to do the duties of an office from which his ancestors and he had been excluded during two centuries under false pretences. Mr. Pitt, Mr. Fox, Mr. Percival, Lord Liverpool, Lord Sidmouth, Mr. Grattan, Mr. Canning, Mr. Brougham, Lord Grenville, Lord Grey, Lord Erskine, and hundreds of men like these, pronounced, after close examination, your virulent charge to be an atrocious calumny.

Good God! Then is America fallen so low? Is her intellect so debased? Are these states become such a sink of ignorance, as that all the rejected falsehoods of Europe are to find this as their asylum? Are we, who have led the way in the career of rational well-regulated liberty, to crawl after the bigots of Europe, sucking in what they disgorge, that we may vomit it upon each other? I protest, I cannot describe my feelings whilst I write; I thought that I had flung the Atlantic between me and this necessity. I imagined that the testimony of George Washington would have had weight with the people of this

Union. I did hope that the recollection of Archbishop Carroll was not blotted away altogether. I am now to be informed that Charles Carroll has forfeited the good will of his country, has betrayed his sacred honour, has snatched his pledged property from the perils of the contest for freedom, or has shamefully skulked from facing the enemies of his country in the day when his services were needed. No! we will be told there is a sufficient explanation of this.

"The only reason why, among PAPISTS, there are many good SUBJECTS OF PROTESTANT GOVERNMENTS arises from the fact, that there are so many in the Roman Church *inconsistent with their profession*, BETTER *than their profession; having no idea of all the doctrines and* ALL THE ENORMOUS CORRUPTIONS OF THE FAITH which they acknowledge."

And pray, sirs, call you this a compliment? "Sir, you profess a faith having ENORMOUS CORRUPTIONS." We shall not now stop to examine the theology of men who could use such an expression as "corrupt faith," just as accurate as "a false truth." "But, Mr. Carroll, you are a good man, but a very ignorant man; and the reason you are good, is because you are ignorant; for, sir, if your conduct and your belief were to be consistent, you would be a very bad man." I really must repeat, I know not how to write upon so disgusting a collection of arrogant insulting calumny. I must pause to ask, What has provoked it? I do know many virtuous, amiable, excellent Protestants. I believe the doctrines of their church to be erroneous in many instances. But if I know myself, I would sooner be deprived of my tongue or of my fingers, than address to any one of them such a gross insult. I do not know, I never did know any Protestant friend of mine to be as good as his church taught him to be. His church teaches a very high and exalted morality. And when, in a friendly way, I discuss with him topics of doctrine, I do not find it necessary to calumniate and to insult him. If Mr. Hawley and his associates have no better foundation for the support of their system than the ignorance or vice of some of those men to whom their Protestant neighbours would give honourable testimony for virtue and information, their base is tottering indeed.

But, sirs, what do you mean by calling America a *Protestant* country? Do you mean a Protestant Episcopalian country? Do you mean to insinuate that the *government of* America must be Protestant? Do you mean to insinuate, NO PAPISTS shall be allowed to live under these PROTESTANT GOVERNMENTS? If this be not your meaning your argument is worth nothing, for your statement is, that "PAPISTS cannot be good SUBJECTS of PROTESTANT GOVERNMENTS." I know of only *two Protestant governments* in the United States, viz., New Jersey and North Carolina. Yet in those states are to be found some Roman Catholic citizens who are amongst the best informed and most meritorious citizens of our Union; men beloved and respected by their Protestant fellow-citizens; and I would not so far insult them, as to say their oaths would be considered as good a pledge as would the Rev. Wm. Hawley's. Thank God, sirs, I know many of the members of the Protestant Episcopal Church, who will be amongst the first to clip your wings should you aspire to create an established church or a dominant church; and, sirs, you must be reminded, that Congress has no power to make any law respecting the establishment of religion, or prohibiting the free exercise thereof. This is then, sirs, as much a Presbyterian country, as much a Baptist country, as much a Unitarian country, as much a country of the Israelite, and of the Roman Catholic, and of the Methodist, as it is of the High Churchman. The Israelite in the desert often longed for the flesh-pots of Egypt, and loathed the manna, for it was very light food; he complained that the days were gone by, when he used to eat bread to the full,—yet he preferred slavery to his Egyptian masters, who fed him well, to going out in the desert in the freedom of a child of God. But repining is now useless, good sirs; we have passed through the Red Sea; Pharaoh and his hosts have been overthrown, a nobler destiny awaits us,—the yoke of our bondage has been cast off; and, perhaps, you would consider it an aggravation of blasphemy to add to the imaginary curses of the Vatican, one other curse against him who would lay it upon us again.

Good sirs, I have imperfectly given you a faint outline of your portrait. I shall proceed to fill up this piece so as to exhibit you as well as my few moments of leisure will permit. I shall discharge you from this day's sitting.

Your devoted servant,

A CATHOLIC CLERGYMAN,
A Native of Ireland.

Charleston, S. C., Dec. 4, 1824.

LETTER II.

To the Reverend William Hawley and his associates, Clergymen of the Protestant Episcopal Church of the United States.

SIRS:—Your libel upon my religion and my native country, consists of a text and a comment:—the text purports to be an extract from Pearson's Life of Hey; the comment is your own production. The text is a misrepresentation of facts; and in your comment you add falsehood, calumny and bad logic, to a most uncharitable exhibition of your zeal against Popery, as you are pleased to call the religion of nearly, if not fully, two hundred millions of the present inhabitants of the world. These, sirs, are plain, and strong, and by some perhaps will be considered bold assertions, others, it is probable, will give them a less courteous appellation; but I shall prove their truth or be content to assume the place which I now give you. Recollect, sirs, that this is your own seeking, not mine. Our writers left you unmolested—but you barked at our doors, you snapped at us as we passed along, you grinned, you snarled, and you growled as if we were thieves, and you the protectors of the national rights of America. Mark your words:—

"If ever the ROMISH CHURCH should be sufficiently powerful IN THIS COUNTRY, nothing but a loose attachment to her *essential principles* will prevent its members from seizing the TORCH AND SCOURGE OF PERSECUTION, and illuminating OUR BENIGHTED LAND with as many FIRES FOR OUR BURNING, as ever blazed amidst the Protestants of France."

Sirs, I would freely give more than you would, that you had never published this passage—*facilis descensus Averni*. Your pen was certainly dipped in gall when you wrote it; and unless fully true, and you certain of its truth, was it not a most uncharitable exhibition of your zeal against the ROMISH CHURCH, to have written it? Of what Catholics *would do* at a future period, sirs, you could not be certain, unless you were gifted with the spirit of prophecy, and as you very modestly and very properly lay aside all claim to those gifts promised by our Saviour in the Gospel of Mark xvi. 17, to the church of true believers, you cannot be suspected of this miraculous accompaniment more than of the power of healing the sick. Was it not then an uncharitable exhibition of zeal against our religion to attempt to rouse the prejudices of our fellow-citizens against us, upon the mere surmise of what our successors might possibly do hereafter?

Good sirs, have you ever read of the *Abingdon law* described by *Heraclitus ridens* which was, first to hang a man and then to try him? Or have you read of the *Lifford law* in Ray's Proverbs:

> That hang and draw,
> Then hear the cause by Lifford law.

Sir Roger L'Estrange mentions in his Apol. p. 3, that when he was imprisoned for his unsuccessful attempt upon *Lyn-Regis* in 1644, because *Miles*, the Judge Advocate, had not time to prepare the charges against him for the day originally fixed for the trial, he was like to be hanged first and tried after, upon a charge which would be brought. And since I must avow my profanity, I have heard that in a play a certain *Caleb Quotem*, wishing to go to a review, whips all his pupils in the morning so as to pay them beforehand for their earning during the future part of the day, that he might have leisure to see the soldiers without being indebted to the children. Apropos! Was not Mr. Hawley a captain who marched to a review *near* Canada? Just so, the Roman Catholics of the United States are to be delivered over to the execration of their fellow-citizens, because it is possible that their descendants, will burn future Protestants. Would it not be well to draw the horoscope of infants again, so as to spare the sheriffs the painful duty of hanging culprits, and judges and juries the loss of time in holding trials—for, all future malefactors could with facility be killed and buried at less expense when only one day old, than in manhood. Two great advantages more would thus be secured. The crimes would be prevented, the golden age would return: and it would only be necessary to baptize the infants to secure their salvation, whereas our black-coated gentry undergo great labour to convert the gallows into a path to Paradise.

O! I would that you had never written the passage! not because it makes the church of the feminine gender in one line "*her* essential principles," and of the neuter gender in the next "prevent *its* members;" for, no person expects to find more than a semblance of English in your monthly compilations. You have not the privilege of a daily journalist, nor of a weekly publisher, whom *the devil* frequently torments into inaccuracy. Neither have you room to plead want of time for reflection. You have an entire month to concoct your doses. Your work is done with deliberation, and if with malice, it is malice prepense. The source of my regret is the transient pain which our readers must feel at perusing what you have forced me to write in self-defence.

But they may rest satisfied that before it is inflicted upon them, it is endured by me. To you the knowledge of this may be a gratification; few, however, will envy you its enjoyments.

But to return. Is it not a most uncharitable exhibition of zeal in you, to hold us forth to public execration for crimes not yet committed, and which perhaps no one of us ever intended to commit? Your answer is, that our *essential principles* necessarily lead to the commission of the crime. We deny it. Our essential principle is "that we are bound to believe what God teaches and to obey God's commandments." This is the *sole principle* of the Roman Catholic religion: this is its *essential principle:* it has no other. All its doctrines, all its practices, must be conformable to this principle—they are nothing more than the application of evident facts to this simple principle. Thus if the *Romish Church*, as you politely style us, calls upon a person to believe a special doctrine, it is only by virtue of this principle. "Believe the doctrine of transubstantiation: not because I can demonstrate to you by natural philosophy that the substance *is* changed, and the appearances still continue the same as they were before the change." No, no! This is not her address. "But, because I will demonstrate to you that God revealed that such a change would be made by him in the circumstances which I prove to you are here found." Thus she says: "If you calumniate your unoffending neighbour grievously, and publicly, and repeatedly, you cannot pass unpunished, unless you repent and retract: for, I will show you that God commanded you not to be a calumniator, and declared he would punish you, if you transgressed, and farther, that he declared you would not be pardoned unless you repented, and still more, that your repentance would be delusive unless you made reparation for the injury which you inflicted." Roman Catholics have no other principle essential or accidental in their whole series of doctrine and discipline but the above single principle. No Roman Catholic pretends to say that his conduct is as perfect as the principle—but he will say that every deviation from the principle is more or less criminal, and that his Church, so far from sanctioning those deviations, unhesitatingly and unsparingly condemns each and every one of them. Thus you and others style her bigoted, because she will not assert, that man is *not* bound to believe *all* that God reveals, and say that every man may receive or reject revelated truths as he pleases; or because when she has full evidence, which satisfies her that God revealed a special doctrine, she will not assert that it is a matter of perfect indifference whether man believes that special doctrine or denies it. Thus others who do not like to be too tightly bound up by precepts are kind enough to call her tyrannical and bigoted, because when she sees full evidence that God gave a certain precept, she asserts that he gave it, and that it is necessary to observe it. Others again tax her with being inimical to the improvement of the human mind, and too antiquated to be fashionable; because she says: "I possess evidence that eighteen hundred years ago, God commanded this practice to be observed until the end of the world, and it is but a development of this doctrine which he then revealed. But the truth of the revelation and the divine origin of the practice were both denied one thousand three hundred and fifty years since. Solemn investigation was made and it was fully proved, decided, and recorded, that the revelation was given by God, and that the practice was by him instituted; here is an authentic copy of the record then; here are the proofs upon which the decision was had; here is evidence that the same was received and acted upon with almost unanimity, until, about two hundred and fifty years since, such persons in such a place again denied those facts and doctrines and ridiculed the practice as superstitious and childish, and told us that the production of our musty records, was but enslaving the free mind of man."

Sirs, we have but one essential principle—we believe what God has revealed, we care not how long it is since the revelation was made, provided the fact be proved. We obey God's commands. We only look for the proof of the fact, that he did give the precept; we will not try its reasonableness at the tribunal of our weak intellect, but we will examine the testimony by which the fact is upheld. We have no other principle. Now, sirs, we do not believe that God has either revealed or commanded that we should, if we had power, burn you, nor that our successors should burn your successors. Therefore, it was a most uncharitable exhibition of your zeal against Popery, to assert this calumnious falsehood — that our essential principles would urge us to burn you. Why should you be so much afraid of fire?

"The quirks and cavils thou dost make,
Are false and built upon mistake—
And I shall bring you, with your pack
Of *fallacies*, t' *Elenchi* back,
And put your arguments in mood,
And figure, to be understood;
I'll force you by right Ratiocination,
To leave your *Vitiligitigation*,

And make you keep to the question close,
And argue, *Dialeticos*."

Our essential principles, then, good sirs, neither put torches nor scourges into our hands. And you ought to have known, at least, so much, for you are doctors in divinity. However,

"That petticoat about your shoulders
Does not so well become a soldier's."

But I shall be told, your principles are known, not by your professions, but by your acts, and we charge you with holding the principle, "*that no oath can bind you to heretics.*" Now, sweet sirs, we deny that we hold any such principles, and we trust you will not make the practical blunder which your friends at the other side of the Atlantic have made, in the philosophic and enlightened eighteenth century, and which they continue in the nineteenth. Mark the wisdom and philosophy evinced by the British Parliament at the instigation of some wise men of Gotham and some learned Thebans, who were seated in dignity upon her Episcopal bench. "The Papists," says some venerable Christian prelate, a light of the age, "do not believe that they ought to keep any oaths which they swear to us; to remedy this, I would at least counsel your lordships to make them swear that they will not perjure themselves." "His Grace of Canterbury has outdone Solomon in wisdom, and well becomes his lawn," adds my Lord of Winchester, "but I would suggest that, to guard against his using a Papal dispensation, which he might have already obtained—for, my lords, our let has been cast in Antichristian times—as also to foreclose the possibility of his hereinafter procuring such dispensation, which might absolve him from the observance of such oath, it would please your lordships to add to the oath another clause, to the intent that the said Papist hath not already obtained, and will not hereinafter apply for, and if transmitted to him will not use any dispensation of the Bishop of Rome, relieving him from the pacts, covenants, promises, and obligations of his oath." Admirable wisdom! Profound philosophy! Consistent legislation! No oath can bind these Papists. The remedy is simple—make them swear to observe their oaths!!! But after a Papist takes the oath, he can procure a dispensation from the Pope. Make him swear that he will not use the dispensation! But the Pope will dispense with this third oath. Make him swear again not to use that second dispensation! He has got a new dispensation from this last oath. "Miserable Papist, what are we to do with you? We cannot believe your oath. You will swear anything to serve your purpose. That horrible old man, Antichrist, will give you leave to forswear and to swear! Come, put an end to the difficulty at once—swear as we all do, and be d——."* Good sirs, do not start; I am not so wicked—"and be done with it." Swear the oath of supremacy. "No, for I do not believe its propositions; I would be a perjurer." But we are heretics in your opinion, and you know it is a principle of your church, that no oath can bind you to heretics; and besides, you can get the dispensation after the oath, or before it if you prefer it: you can have the dispensation in your pocket whilst you swear.

Now, sirs, I put it to you in sober sadness. Do not the facts prove that we are a calumniated people? Do not the facts prove the absurdity of British legislation? If we were what the bishops of the Church of England have so often proclaimed us to be—is their wisdom greater than that of the Indian who placed the world on the back of an elephant, forgetting to examine upon what the elephant himself should stand? O! what an outcry against Popish ignorance, and Romish folly, and tyrannical bigotry, and remorseless cruelty, would be made if those prelates were in holy orders of the Roman Catholic Church! But they being good English parliamentary bishops, we should even put a cloud under the elephant's feet, to enable him to travel round the sun as softly and as much at ease as if he was moving upon woolsacks.

But Pearson, in his Life of Hey, adduces facts which prove that the ROMISH CHURCH, that is PAPISTS, that is well-informed adherents of POPERY, that is men who have studied and been well educated, men of intellect,—none of your *profanum vulgus*, none of your rabble, but the good consistent ROMISH PEOPLE, ROMISH AMERICANS, for instance—such men as Archbishop Carroll—to prove that those men hold it as a principle, "that no oath to heretics is binding." As for such poor wretches as the ignorant *Irish Papists*, they are so brutish in their ideas, and such dolts, that it is impossible to teach them this sublime doctrine.

Having no idea of all the doctrines, all the enormous corruptions of the faith they acknowledge.

Thus, ignorance is now a blessing, be-

* [This is undoubtedly one of the passages which Bishop England would have wished to erase, if he had revised his works with his own hand. We have preferred to leave it, however, untouched, lest we might seem to have taken undue liberties with the text of our author.]

cause the more ignorant a man is of the principles of his religion, the more moral will he be. Call you this Christianity?

When I saw the wondrous quotation from Pearson's Life of Hey, I looked upon my cause as lost. Pearson—Pearson—Hey—Hey. Was there not a Bishop Pearson? asked I of a gentleman whom I met. Was he not a holy father, or a professor of divinity, or at least some person who wrote upon theological subjects? I could find no one to give me information. I went to a very respectable bookseller. "Pray, Mr. ——, do you know such a work as Pearson's Life of Hey?" "Yes, sir." "Have you got it?" "No, sir." "Do you know who has?" "I believe it is in the Medical Library." "What should bring it there?" "Sir, it is its most natural place." "And do our physicians study theology?" "No, sir; Pearson was not a theologian." "What then was he?" "A surgeon." "A surgeon!—Who was Hey?" "A surgeon." "What in the name of wonder sends Mr. Hawley of Washington and his compeer to study theology in a surgeon's biography?" "I cannot tell, sir. But I believe Surgeon Hey, who was, I think, an Englishman, and lived at Liverpool, was considered to be a religious man. I think he was an Evangelical." "Are you certain he was not a Roman Catholic?" "I am quite positive he was not." "Nor Surgeon Pearson?" "Not at all." "So, so, it is from surgeons Mr. Hawley learns his theology. Do you think the book is in the Medical Library?" "Yes, sir."

I next met a medical friend. "Do you know, Doctor, whether Pearson's Life of Hey is in the Medical Library?" "I am not certain. But," continues my friend, archly smiling, "what can you now be seeking for?" "I want to learn some theology." "Theology! Bless me! I thought you looked upon us doctors to be a set of infidels." "Not I. I have just been told that there are Evangelical surgeons who write falsehoods, and my curiosity is quite on the *qui vive*. Do let me see Pearson." My search was fruitless. I could not find the surgeon from whom you have learned to charge Catholics with holding a principle which they do not hold. But it soon struck me that you, good sirs, might have some reason connected with your theology for studying surgery. I recollected that Surgeon Pearson or Surgeon Hey might be preferable to invisible physicians, for teaching where the liver lay, and giving some information on the subject of discharge of the contents of non-existent abscesses;* and I cannot tell how my vision was strengthened, but so it was, that not even the "star-spangled banner" could hide from my view your figures, as you anxiously counted your works of anatomy and surgeons' biography, to try if you could discover some new mode of proving impossibilities. This, good sirs, may be one of those day-dreams in which we all occasionally indulge. But it struck me, as you could not make the surgeons say all that you wished, you were satisfied to make the most of what you found. But, sirs, poor indeed would have been the value of those gentlemen's surgical knowledge, unless it exceeded in correctness the specimen which you have given us of their historical information. To prove this shall be my task in my next letter. Believe me to be, good sirs, for the present,

Devotedly yours,
A Catholic Clergyman,
A native of Ireland.

Charleston, S. C., Dec. 10, 1824.

* See account of Miss Mattingly's cure, in P. III.

LETTER III.

To the Reverend William Hawley and his Associates, Clergymen of the Protestant Episcopal Church of the United States.

Sirs:—I recollect having once witnessed the protest of an old gentleman, who complained of serious injury having been done to him, and was answered by those whom he charged with its infliction, that he had no cause of complaint because they had sworn to each other that they would give him no redress; and that it was a gross crime in him to expect that they should become perjurers for his gratification. It may be well to examine the supposed facts of this case. The old gentleman was guardian to minors whose property consisted chiefly of rent-charges upon the estates of several persons who lived in the same vicinity, and through whose lands the old gentleman himself had a right of passage, with liberty to cut timber, and to work mines, and to carry away the produce. The proprietors began to quarrel among themselves, and wasted each other's property. Moved by his duty to his wards, by his feelings of benevolence, and even his self-interest, the old gentleman used his influence to bring about reconciliation. Some of them proposed as the only mode of effecting this, that he should relinquish his own rights and those of his wards—and leave them to fight out until one should be vanquished. Others thought this unjust, and proposed to reinstate him in his rights and to pay the arrears of the rent-charges, and to turn out

of possession the persons who first called upon them to stop the payments, but at length they began seriously to consider of peace, as they were tired of war, and they found the principal obstacle to be who should pay the expenses. Again it was proposed to sequester part of the rent-charges, and to appropriate some of the produce of the mines to this purpose; so that all who fought should be indemnified, and the old man and his wards be made to pay for their benefit. The old gentleman protested from day to day, and still from day to day they continued to make their arrangements upon the principle of fixing the whole of their expenses, and the amount of bribes and presents upon the property in his charge. Some fearing that others would not be easily induced to oppose his claims if they should proceed to the spoliation, proposed to establish the bond of a mutual oath on all the parties to abide by their common decision, and especially not to yield to the claims of the old gentleman.

The treaty was made, the parties swore to its observance, and they refused the chief part of the rent-charge, obstructed the passage, and took away the produce of the mines, and then divided the plunder amongst them, after which they kindly sent a messenger to inform their old neighbour, that they had settled all their differences, were good friends, and hoped they had gratified him by making peace. He complained of injuries done to him, and required redress. They sent their best respects, that they had sworn to abide by the terms which they had made, and he was, it seems, so ill advised as to write a letter, in which he published to them and to the world, that this oath could not bind them to plunder him, and that it was null and void, and that those persons who originally exerted themselves to strip him of everything, his sworn enemies, were its contrivers, and that this oath ought not to be kept to gratify them, but that he ought to have his rights restored.

You can have no objection, sirs, to try this case by the principles of Archdeacon Paley, who was a dignitary of the English Church, by law established.

The oath taken by those peace-makers was a promissory oath; an oath by which they promised to each other to observe the stipulations of their treaty. The Archdeacon says, in his treatise of Moral Philosophy, chap. xvi. part v. "Promissory oaths *are not binding*, where the promise itself would not be so: for the several cases of which, see the chapter of Promises." This is chap. v. in part iii. of which we read: "Promises are not binding where the performance is *impossible*." He follows on to explain:

"1. But observe that the promiser is guilty of a fraud if he be secretly aware of the impossibility, at the time of making the promise. For when any one promises a thing, he asserts his belief, at least of the possibility of performing it; as no one can accept or understand a promise under any other supposition. Instances of this sort are the following: The minister promises a place, which he knows to be engaged, or not at his disposal. A father in settling marriage articles, promises to leave his daughter an estate which he knows to be entailed upon the heir male of his family."

Now, in the case alluded to or supposed, it was impossible for the contracting parties to fulfil their promise without being guilty of injustice; and in morality, that which cannot be done justly, is impossible, because it is impossible to be moral and at the same time unjust. Thus, although it was physically possible for those conspirators to plunder the claimant; still it was impossible in morality; they could not bind each other by an oath to do injustice, for an oath is not a bond of iniquity; the claimant then could fairly and properly and conscientiously answer them: Your pretext is frivolous, your object is bad, your oath is no bond, you ought not to observe it: shall I lose my claim to what is mine, because you swear to do what you cannot justly do? Shall it be in the power of a confederation of villains to create a good title for themselves to the property of honest people by merely combining to seize upon what they please, and then partitioning their plunder and swearing that they will abide by their regulations? And shall the plundered sufferer, who says their perjury and rapine are bad titles to his property, be taunted with the imputation of caring nothing for the sanctity of an oath, and branded as too impious to be permitted to live, in civil society, because he cries out that an oath is not a bond of iniquity?

Now, most wise and learned sirs, can you show any difference between the value of an oath by which a man promises to give to his daughter that which belongs to her brother's son, and of an oath by which two men who commit robbery, guarantee to each other the property which they have stolen? Will the title of the robber be better than the title of the father? I conjure you then, by all the regard which you have for your reputation as sound divines; as you would avoid the vile sneers of wicked passengers in New York steamboats; as you respect the authority of the venerable Archdeacon of a Church like yours, and as you

value the maxims of common sense and of good morality, to come into this conclusion, "That an old gentleman who has been plundered of what are *bona fide* his rights, or of what he conscientiously believes to be his rights, by confederates, who swear, not to restore these real or imaginary rights, may believe an oath to be a most holy and solemn bond, at the same time that he asserts that those confederates have been guilty of injustice, and that their oath is *not binding*."

Now, kind sirs, having found our principle, let us apply it to our facts. Your Surgeon Theologian informs us:

"When the Emperor and Roman Catholic Princes of Germany concluded the treaty of Westphalia with the Protestant Princes, they mutually bound each other, by a solemn oath, to the observance of it. On which Pope Innocent X. published a Bull, pronouncing the oath to be null and void: *as no oath could bind them to heretics*."

So writes Surgeon Pearson, we take your word for it, we have not seen the Surgeon's book. *Imprimis* then, I deny that this is true. I state that the Pope is here grossly misrepresented; not so much by the first part of the statement being false, as by a false colouring having been laid upon the whole transaction.

Now, sirs, this Pope is the identical old gentleman whom I described before; and this holy alliance of Westphalia was the confederation; and the negotiators were the plunderers: and the Pope declared the oath to be *not binding* because it was a promissory oath, and a promissory oath would not be binding, where the promise would not, and the promise would be null and void where it could not be fulfilled without committing injustice; and the Pope declared that by this treaty of Westphalia, great injustice was done to him and to his wards, and that any oath to do this injustice was null and void. The principle of the nullity of the oath then, was the injustice of the promise, and not the heretical quality of some of the plunderers. Other Popes had declared similar oaths to be null and void, long before such special heresies were instituted, upon the same principle, and when the oaths were taken by Catholics to Catholics.

Now, learned sirs, I call upon you to produce the Bull, for you know Surgeon Pearson's hearsay cannot be admitted instead of documentary evidence, when the question at issue is the moral character of two hundred millions of persons, and the moral character of their predecessors during eighteen centuries, and of their successors in all future times. The charge is made upon the essential principles of the Roman Catholic Church, which, as you very truly observe, never change. Now, charitable sirs, to convict such a dock full of prisoners, even your own counsellor would tell you something more than the vague, unsworn statement of an Evangelical anatomist would be required. Do, sirs, take the Bull at once by the horns; show courage here at least. You who dared all the familiars of the Inquisition, and dauntlessly exposed yourselves to fires which your fancy painted, to be tied with unfelt cords to imaginary stakes: come forward and seize this Bull. I promise you his horns are not as sharp as British bayonets; my country has given me perhaps the privilege of an acquaintance, and of an exhibition to which you are not entitled. I may play here safely, and you cannot, the Bull is harmless. But, sirs, do you keep away, for the Bull will hurt you, because of the very harmlessness: and still more, I am greatly afraid that a pair of surgeons could not heal the wounds which you have already received.

What in the name of prudence urged you to this bull-fight? Was it the suggestion of a friend of mine?

"So *Spanish Heroes* with their lances,
At once wound *bulls*, and *ladies' fancies*,
And he acquires the noblest spouse
That widows greatest herds of cows;
Then what may I expect to do,
Wh' have quell'd so great a buffalo?"

Let me, good sirs, try what other principle we may agree upon before I bring forward other facts.

Pray, sirs, whose property is the estate of Trinity Church in New York? Do you think the Governors of the several States could legally deprive your trustees of that property and divide it between themselves? What would you say to the POPISH PRIEST, who is delegate to Congress from Michigan,* if he had the audacity to suggest to some of the Radicals that it would be better to apply this money to national purposes than to building unnecessary churches in that city? We should then, indeed, have our ears filled with invectives against unprincipled ROMISH TYRANNY; then would the fire of wrath be enkindled, and the fires of the Inquisition would shine in flaming splendour. And why? The inviolability of property, the sanctity of charters, the limits of power. But suppose the Governors, or the Congress seized upon the revenues and swore a solemn oath, never to give it back. Of course, good sirs, you would have such

* Rev. Mr. Richard.

respect for the inviolability of an oath, especially if it had been taken at the suggestion of this Romish American deputy to Congress, that you would support your bereavement in resignation; and even if the despoilers felt some qualms of conscience and had some misgivings, and consulted you, as good divines, you would tell them: "'Tis true you robbed our church, but you swore to keep the plunder; your oath is registered in heaven. You must observe it. As for us: God forbid we should be partakers of sacrilege, should you violate your oaths and restore this property, we should never obtain forgiveness, did we touch one cent thereof; for it would be concurring in your perjury; from which may our good consciences defend us!" Call you this theology? Something like it was taught by the first royal head in earth of Christ's church in Great Britain. King Henry VIII. taught it with a witness; his Vicar General Cromwell taught it: the gentle Cranmer assented thereto; the disinterested Somerset protected the principle along with Edward VI.; Elizabeth was not impoverished thereby; and it was most religiously acquiesced in by all the bishops whom she and her Parliament made. However, the doctrine has been somewhat antiquated—*tempora mutantur*. It is branded with little less, perhaps I ought to say a little more than the stamp of heresy by his grace the Lord Archbishop of Canterbury, Primate of all England; by his grace, the Lord Archbishop of York, Primate of England; by his grace the Lord Archbishop of Armagh, Primate of all Ireland; by his grace, the learned and conciliating, the *grave, tolerant* Lord Archbishop of Dublin, Primate of Ireland; by his grace the Lord Archbishop of Cashel; by his grace the Lord Archbishop of Tuam; by his Majesty's Cabinet Ministers; by his Majesty's Lord High Chancellor of that part of the United Kingdom of Great Britain and Ireland, called Ireland, and by the Right Honourable William Conyngham Plunket, his Majesty's Attorney General of the same; and by all those members of the British House of Commons who, in the present year, accused Mr. Joseph Hume of the most sacrilegious criminality for daring to inquire whether the Protestant Bishops and Clergy of Ireland could not live on less than one-fifth of the land, though their flocks did not constitute the one-tenth of the population. Therefore, sweet sirs, you will not consider me profane, if I conclude that it is not abhorrent to the principles of the Protestant Church of England, to say that church property is inviolable, equally as private property. That it is also perfectly compatible with the principles of the Protestant Episcopal Church of America to assert, that church property which is legally recognised, is to be sacredly preserved for the purposes to which it is destined, and cannot be applied to any other; nor is it lawful to seize upon it by force, or to usurp the same.

So far is it recognised as a principle in the State of South Carolina, that it has been decided upon appeal in Equity, that where a Protestant Episcopal Church had certain revenues, and was for many years vacant, and no minister of that church could be had, and some of the Parishioners invited a Presbyterian Clergyman to officiate, he could not, upon the principle of *cy pres* or doing what came nearest to the object for which the fund was created, receive a salary therefrom, because it was created for a Protestant Episcopalian, and *not* for a Presbyterian; and the court could not in Equity permit a fund sacred to one purpose to be given for a different purpose. It would be unjust to divert the fund from the purpose of its creation.

Let us then in the name of consistency give the Pope leave to hold the same opinion respecting church property of the Romish Church, that English Protestants hold respecting the property of the English Church; that American Protestants and American Courts of Equity do respecting the property of the Protestant Episcopal Church. Let us give Innocent X. the benefit of the principle now established, and by the application of obvious facts to this principle, we shall come to the proper result.

The question now is, whether by the treaty of Westphalia the contracting parties did against the Pope's consent, deprive him of rights which he previously had; and whether the churches under his protection and whose rights he was sworn to defend, and bound to preserve, were against his will, stripped of their rights and possessions. This is a plain question touching facts, and easily solved by history. As, however, history is rather cumbersome; you, sirs, who wish to be at your ease, dispense with its burthen, and make sumpter mules of your surgeons. You lay all the faults of your quackery upon invisible physicians, and all your historical blunders upon tangible surgeons.

To know how a question is to be solved, we should know its bearings. The rights which the German churches possessed, were the right to hold the property bestowed for religious purposes—the right to have the offices filled by persons having the qualifications required by the donors, and the right of having those officers appointed by the au-

thority established and in the mode pointed out by the donors. The property was bestowed by Roman Catholics for the support of the Roman Catholic worship. The offices were to be filled by Roman Catholic clergymen of several descriptions; they were to be appointed in some instances by the Pope, in others by the chapter, in others by the bishop. The Pope had his own special rights, and was moreover guardian and protector of the rights of the bishops, of the chapters and of the churches generally; he had in Germany special rights beyond what he had in other places, arising from two causes, viz.—1. He was the creator of that Empire. 2. The Emperor was bound by several treaties to preserve those special, peculiar and eminent privileges and rights, and to prevent any infringement of them or of any of them. But in the treaty of Westphalia, he did grossly infringe upon them. Your own Archdeacon (Paley) tells us, (C. VI. part III. sec. 3, Moral Philosophy,) "Promises are not binding when they *contradict a former promise*. Because the performance is then unlawful." The *first* promise of the Emperors was to protect and to preserve *the rights of the church*. To observe this, they *were sworn* at their coronation. The *first treaties* of the Emperor were to *maintain the rights of the See of Rome*. It was for this purpose the Empire was originally *created*. Therefore, a promise at the time of the treaty of Westphalia was subsequent to those promises; and would be unlawful if it contradicted them, and Archdeacon Paley says it would not be binding even if confirmed with an oath, for "Promissory oaths are *not binding* where the promise itself would not be so."

Now, good sirs, I put it to you as Divines: is it lawful to take away from Trinity Church, New York, its funds and to convert them to the repairing of the Cumberland Road, or to the fortifying of Point Comfort? Or would the Rev. Mr. Hawley or the Rev. Mr. McIlvaine consent to the lawfulness of appropriating the income of their churches to the defraying of the expenses of the City of Charleston, in the entertainment of General La Fayette? Now, Archdeacon Paley tells us that "promises are not binding when the performance is *unlawful*." Suppose our friend Captain Carbery, whom you abused for being asleep when his sister was cured, was again elected by his fellow citizens to be Mayor of Washington, and that he swore the income of one of your churches should be appropriated to the procuring of a good mansion house for the mayor of the federal city, would you give up the money, rather than permit him to be esteemed a perjurer? Suppose a good, warm-hearted, foolish countryman of mine were to swear an oath that you should not quit his table until you were drunk, would you be obliged to become intoxicated lest he should be a perjurer? I hope this will not be found your maxim of morality.

The principle of law, the principle of morality is prior to this oath. Listen to your own Archdeacon:

"The parties in those cases are *not obliged* to perform what the promise requires, *because they were under a prior obligation to the contrary*. From which prior obligation what is to discharge them? Their promise—their own act and deed. But the obligation, from which a man can discharge himself by his own act, is no obligation at all. The guilt therefore of such promises lies in the making not in the breaking of them; and if in the interval betwixt the promise and the performance, a man so far recover his reflection, as to repent of his engagements, he ought certainly break through them."

However, learned sirs, as you perhaps will not be satisfied with a mere Archdeacon of the English Church, it may be as well to give you the doctrine of the pure days of King Edward VI., with the approbation of her majesty Queen Elizabeth, who committed the crime of living in single blessedness, you probably know as well as I do what is meant, *cum grano salis*. The Homilies have authority from the ratification of the thirty-nine articles, together with the acceptation of the Protestant Episcopal Church of America:

No. 7, Sermon of Swearing, part 2, paragraph 2.

But if a man shall at any time, either of ignorance, or of malice, promise and swear to do anything which is against the law of Almighty God, or not in his power to perform, let him take it for an unlawful and ungodly oath.

Paragraph Last.

And finally ye have heard how damnable a thing it is either to forswear ourselves, or to keep an unlawful and unadvised oath.

However, sirs, as Pope Innocent X. had not the benefit of Dr. Paley's learning, it may be no harm to see by what light he was guided. I shall therefore make a few quotations from Popish authors whom his Holiness could have consulted, and in such dark times those little scintillations might have sufficed; though British divines might have been as much in error, as to the value of their authority as the British soldiers were during the last war, respecting the nature of fire-flies, when their scouts mistook them for sparks from flints preparing for the rifles which were to send them to a world of spirits. We will, however, take one or two passages:

ST. THOMAS OF AQUIN, *Summa*, 2. 2*d*. *Q*. 88, *A*. 11. *ad secundum*.

"Some things are good under all circumstances, such as works of virtue, and such good things might be vowed or promised to be done. Other things are bad under all circumstances: such as things naturally sinful. And they can never be made the matter of a vow, or of a promise. There are also some things which considered abstractedly are good, and under this view they may be the matter of a vow or of a promise. But under certain circumstances they may lead to a bad result; and in this view they can not be the matter of a vow or of a promise. * * * * * Thus St. Jerome says of Jephtha, he was a fool in making a vow imprudently, and he was impious in its fulfilment."

In his next question, art. 7, ad secundum, St. Thomas after laying down his doctrine and its supports from reason to show that a person ought not to observe an oath which appeared to bind to the performance of an unlawful or sinful act, produces the testimony of St. Ambrose, in those words: "It is sometimes against duty to fulfil your promise, to keep your oath: as when Herod put John to death, lest he should not fulfil what he had sworn." You know, sirs, St. Thomas, and St. Jerome, and St. Ambrose, and all those writers of my church were fanatics and poor ignorant creatures, who knew nothing of the mariner's compass, nor of the art of printing, which Romish men, however, invented, but as they wrote a kind of monkish Latin, which I feared you could not understand, I gave a translation in English. Thus you will perceive, the Archdeacon of a church like yours, and my saints, have agreed upon a principle; all that remains for you and me is to find the facts and to draw the conclusion.

We have seen what rights the Pope had in Germany, or if you say these were imaginary rights, I will answer: That he considered the rights to be in him: and the Catholic princes and prelates and people believed the rights to be in him. It is true the Protestants asserted that he had no rights, and were enemies to his having any power in Germany, or elsewhere, and one of the complaints of the Pope was that the Catholics knowing the object of the Protestants to be the destruction of his rights, invaded those rights to save their own privileges and purses; thus he complained that those men were led by their heretical principles to try and bind Catholics to do him serious injustice; and he declared that any oath taken to heretics to do this injustice was not to be kept by Catholics, not because the oath was made to heretics, but because it was made to do injustice. It is, then, gross misrepresentation to publish to the world that the doctrine of the Pope is, that *oaths made to heretics by Catholics are not binding*. It is that fallacy which draws a general conclusion from particular premises. It is that fallacy which comes to a general conclusion from an accidental circumstance. It is faulty in several respects. Such fallacious arguments are seldom used by honest men: and when honest men use them it is only their ignorance which can plead their excuse. It is a species of sophistry highly discreditable to him who uses it; and it is that which is almost perpetually used against the Roman Catholic Church.

The Protestants of Germany made several attempts to destroy the Catholic establishments. 1. By procuring disqualified persons to be elected and installed into places for which only Catholics were qualified. 2. By placing Protestant laics in the places founded for Catholic clergymen. 3. By procuring frequently by force and oftener by fraud, the secularization of Church property. What would you say, good sirs, to the Roman Catholics, of this Union, did they pretend to be Protestants, and get elected upon the vestries of your churches, for the purpose of disposing of their revenues in a way injurious to your religion and beneficial to their own? What would you say to them if they appointed Catholic laymen to fill the places of your pastors and kept them by force in those places, permitting them to hire Protestant clergymen at trifling salaries to go through the duties badly and irregularly, and pocketing large profits in the amount of difference between receipts and expenditures? What, if the Catholics had your chartered property seized upon and converted to the public purposes of the state, or divided amongst themselves? Yet of such a nature you will learn from the Protestant Archdeacon Coxe, were the facts in Germany. You may, if you will, say that POPERY is ERROR, but does his error destroy the Papist's right to his property? To the offices of his own church and to their income?

It is time to come now to the treaty of Westphalia. It was signed at Osnaburg on the 6th of August, and at Munster on the 8th of September, 1648, after a negotiation of two years. The Protestant powers together with Sweden met at Osnaburg under the mediation of Denmark. France, Spain, and the Catholic powers met at Munster under the mediation of the Pope. At a very early period of the negotiations, Chigi, the Nuncio of Innocent X. protested against the injustice to the Papal See and the German churches; and withdrew. He succeeded Innocent in the Papacy by the name

of Alexander VII. The negotiators foresaw the opposition which would be given by the parties whose rights they knew they were destroying. See what your own Archdeacon writes in his history of the house of Austria.

"As the *protests of the Pope and the King of Spain were foreseen*, a particular clause, expressed in the strongest and most precise terms, established these treaties as a perpetual law, and pragmatic sanction, and declared null and ineffectual all opposition made by any ecclesiastic or secular prince either within or without the empire."

There was besides this a special compliment paid to the Pope quite in the Lutheran fashion at that day, of placing him in a stipulation of the treaty in that company which it was thought it was most appropriate. Your Archdeacon gives it to us in these words.

"The principal contracting parties were allowed to include their allies, if nominated within a certain period, and received by common consent; and the different powers specified under the sanction of this article, comprised all the European states, *except* THE POPE AND THE TURKISH SULTAN."

We shall now see the church property, which was conveyed away to indemnify the belligerents, and the whole church property of the several denominations in the United States, is far less than the Catholic Church was stripped of by this treaty:

"Sweden obtained, the Archbishopric of Bremen secularized and converted into a duchy.

"The Bishopric of Verden secularized and converted into a principality.

"The Elector of Brandenburg, in return for part of Pomerania, ceded to Sweden, obtained the Archbishopric of Magdeburgh, secularized and converted into a duchy.

"The Bishopric of Halberstadt, converted into a principality.

"The Bishopric of Minden, converted into a principality.

"The Bishopric of Cammin, converted into a principality.

"The house of Brunswick Lüneburg, in return for the patronage in the Catholic Church, lost by his leaving the Catholic religion, received the property of the converts of Walkenrid and Groningen, and the alternate possession for one of the younger sons of the house of Hanover, of the revenues of the Bishopric of Osnabrück, the Bishop, a Roman Catholic, to have the alternation. By virtue of this clause, his Royal Highness, Frederick, Duke of York and Albany, and heir-apparent to the British throne, has received the income to the see of Osnabrück, during the last *sixty-one years*, leaving the Catholics to find some way of supporting their church, without the income left by their predecessors for that purpose. (What says Mr. Hawley to this?)

"The Duke of Mecklenburg received the Bishopric of Schwerin, converted into a secular principality.

"The Bishopric of Ratzeburg, converted into a principality.

"Two commanderies of the religious order of Knights of St. John.

"William, Landgrave of Hesse Cassel, who had no claim whatever for satisfaction or indemnity, because he had suffered no loss: by the support of the Swedes, and because his father was one of the first German princes who joined Gustavus Adolphus in opposition to the Catholics, obtained the princely possessions of the Abbey of Hirschfeld, as a secular domain."

Besides those special enumerations, a vast quantity of Catholic Church property was alienated indirectly by several other articles of the treaty; and a great many of the ancient and undoubted rights of the See of Rome and of the church were destroyed. My object is sufficiently answered by the general notion here given. I wished to show that the Pope complained steadily, constantly, and loudly, not that Catholics and Protestants made a fair treaty, and that Catholics ought not to observe an oath sworn to Protestants; but that Catholics and Protestants made a treaty to enrich each other by plundering the church, and that he felt himself called upon to protest against the spoliation as an act of gross injustice, and to declare the pretext of the bond of an oath between the contracting parties to be a frivolous pretext, because the oath was not binding.

This, good sirs, is the view which the principles of morality and the facts of history give of the case. I then unhesitatingly assert, that the act of Innocent X. was not immoral, and that it is a calumny of a very gross kind to assert that he taught, or that Catholics believe, that *Catholics are not bound by their oaths to heretics*. It manifests either a total ignorance of facts, or a total absence of moral feeling in the writer who deliberately publishes the proposition; and now, good sirs, I leave you and Sergeant Pearson to share your well-deserved honours between you. I promise you, in my next, to make Ireland as uncomfortable to you, as Westphalia must be at present. Wishing you many happy returns of the season,

I remain, sirs,

Your devoted servant,

A CATHOLIC CLERGYMAN,

A native of Ireland.

Charleston, S. C., Dec. 17, 1824.

LETTER IV.

To the Reverend William Hawley and his Associates, Clergymen of the Protestant Episcopal Church of the United States.

SIRS:—Some persons are of opinion that

I treat you with too much severity; "for," say they, "this priest ought to make some allowance for the ignorance of facts under which the Rev. Mr. Hawley and his associates labour: these gentlemen are well disposed, but though they have studied divinity, and are zealous preachers, they have not studied history to a sufficient extent to know all those things." Shall I admit their excuse for you, and against myself? Am I, and my religion, and my country to be held up to execration, without redress? Are Roman Catholics to be libelled with impunity? Are the great majority of the people of Ireland, and nearly a million of the respectable and best-conducted peers, baronets, gentry, merchants, and other inhabitants of Great Britain to be denounced as TRAITORS, who are on an equal footing only with the WRETCHED CONVICTS who are transported to New Holland? And am I to suffer all this, merely because *you are ignorant?* If your advocates have no better excuse, they had better continue silent. Would to God you had been silent!! We should never have disturbed your literary somnambulism, had you not contrived to grope us out, and seize upon us for destruction. You left us no alternative. We should either, before all the citizens of the Union, acquiesce in the truth of your horrible charges, and thus acknowledge ourselves too base and too wicked to be admitted into these republics, or we should prove your intentional falsehood, or your total ignorance. You left us no choice. I differ, therefore, with your apologists, and must proceed.

Your next allegation is derived from your Doctor:

"In 1768, when an oath of allegiance to be taken by the Roman Catholics of Ireland, was in the contemplation of Parliament, containing a declaration of abhorrence of the doctrine, *that faith was not to be kept with heretics, and that princes excommunicated by the Pope might be deposed or murdered:* Thomas Maria Ghillini, the Pope's Legate at Brussels, made the following observations on that oath, in four letters to the Archbishops of Ireland; that these doctrines are defended by most Catholic nations, and the Holy See has frequently followed them in practice: that as the oath is in its whole extent unlawful, so in its nature it is invalid; that it can by no means bind or oblige consciences.

"It was with reference to, and to guard against these dangerous popish tenets, that the following clauses were inserted in an oath of allegiance intended to have been taken by the Roman Catholics of Ireland:

"'I do swear, that I do from my heart detest, and abjure as impious and heretical, that damnable doctrine and position, that princes excommunicated by the Pope, or by any authority of the See of Rome, may be deposed or murdered by their subjects, &c.'

"Before this oath could receive the sanction of the legislature, it was condemned by the vicars apostolical of the western, northern, and southern districts, in an encyclical letter addressed to all the faithful clergy and laity of those districts."

Now, sirs, I am perfectly at a loss to know whether it is upon you, or upon Surgeon Pearson, the weight of all the blunders and misrepresentations of this precious collection ought to be laid. I have not seen the Surgeon's work, from which it purports to be an extract. I do not know whether there is anything in the book to let the reader know that all this ought not to refer to Ireland; but I do know, that here it appears to refer to the Roman Catholics of Ireland only: except so far as Legate Ghillini and the Papists at large are calumniated. I shall therefore place the whole to your debit, and you and your Surgeon will be at full liberty to settle your own accounts as you think proper.

Leaving the legate and the general imputation for awhile, let us see the other allegations: 1. You assert that the clause which you favour us with, was inserted in an oath intended to have been taken by the Roman Catholics of Ireland. 2. That it was so inserted, for the purpose of guarding against these popish tenets which you have adduced, viz.: *that faith was not to be kept with heretics;* and next, *that princes excommunicated by the Pope, might be deposed or murdered.* 3. That in 1768, Parliament contemplated framing an oath of allegiance for the Roman Catholics of Ireland, containing a declaration of abhorrence of these doctrines. 4. That this oath was condemned by the vicars apostolical of the northern, western, and southern districts, before it could receive the sanction of the legislature.

Now, good sirs, I beg leave to inform you, that each and every one of the above four propositions is a distinct falsehood: 1. The clause you adduce, was never inserted in any oath offered to the Roman Catholics of Ireland, nor in any oath intended for them by the Irish Parliament, which was their legislature at the time. 2. That [clause] not having been introduced into the oath intended for them, could not have been introduced for a special purpose. 3. In the year 1768, the Irish Parliament did not contemplate an oath of allegiance to be taken by the Roman Catholics. Lord Townshend was the Lord Lieutenant of Ireland, and the Parliament was occupied chiefly with the Octennial Bill, and that regarding the judges, until its separation in June. It did not meet again until October, 1769: and during the entire administration of this lord,

which did not terminate until 1772, no question about the Roman Catholics was raised or considered of, in the legislature. 4. There were no Vicars Apostolical in Ireland, and the English Vicars Apostolical had no concern with the Irish oath, and issued no circular or encyclical letter, either in approbation or in contradiction thereof.

I might, so far as you are concerned, rest here, satisfied with having exhibited your total ignorance of facts; but my object is not to treat you as you richly deserve. I candidly avow, that from the specimens of your theological and historical knowledge which I have seen, I should be but little inclined to waste even my ink upon yourselves; but, as I feel every inclination to treat respectfully those who may read my effusions, I owe it to them, even at the hazard of being tedious, to show that I make no unfounded assertions. I shall, therefore, give as briefly as I can, a statement of facts, and an exhibition of documents which will correct your misrepresentations.

In 1757, the Duke of Bedford was appointed Lord Lieutenant of Ireland; during many years previous, the Catholics had not only been ground down, but they suffered under a persecution worse than any bodily torture; such a persecution as you endeavour to continue—the persecution of calumny. To an upright mind, it is the worst species of infliction. I feel, at this moment, a conflict within myself which is most painful. I know the precept of forgiveness which my Redeemer obliges me to observe, and I feel the tortures of your cruel injustice. I know, the avowal will gratify you: but enjoy it. God knows I do not envy you. Yet this precept, notwithstanding, I wish you could feel as I do: the torture of being publicly vilified by ——— I shall not write what I feel. Besides brutal oppression, the Irish Catholic felt then more than I now feel, and what, if you once felt, if you had even the shred of the remnant of a heart, you would never inflict: the torture of being painted in every deformity which they detested. In that Duke my ancestors found, what notwithstanding foul falsehoods from men who preach, not to bear false witness, I found in America, a kind Protestant friend. Such an unwonted, such an unexpected, such an extraordinary discovery, gave them courage and gratitude; and the following extract from the address of the Roman Catholic Clergy of Dublin to the Laity, was an exhibition of their feelings. Read it. It is the modest remonstrance of good and persecuted men, conscious of integrity, but scarcely venturing to insinuate that they had been calumniated, though they groaned under the calumny. O! may God long preserve and fortify the principle which leaves every man in America at full liberty to reply to his defamer in language which, though perhaps too warm, is still less severe than a defamer deserves; especially one who flings about him the mantle of religion, and calls upon his fellow-citizens, as they love God, to execrate their neighbour.

Extract from the Address to the Laity, read from the altars of the Roman Catholics of Dublin, on Sunday, Oct. 2, 1757.

"But as we have not a more effectual method of showing our acknowledgment to our temporal governors, than by an humble, peaceful, and obedient behaviour, as hitherto, we earnestly exhort you to continue in the same happy and Christian disposition, and thus by degrees you will entirely efface in their minds those evil impressions which have been conceived so much to our prejudice, and industriously propagated by our enemies. A series of more than sixty years spent with a pious resignation under the hardships of very severe penal laws, and with the greatest thankfulness for the lenity and moderation with which they were executed, ever since the accession of the present royal family, is certainly a fact which must outweigh, in the minds of all unbiassed persons, any *misconceived opinions of the doctrine and tenets of our holy church.*

"You know that it has always been our constant practice as ministers of Jesus Christ, to inspire you with the greatest horror for thefts, frauds, *murders*, and the like abominable crimes, as being contrary to the laws of God and nature, destructive of civil society, *condemned by our holy church*, which so far from justifying them on the score of religion, or any other pretext whatsoever, delivers the unrepenting authors of such *criminal practices* over to Satan.

"We are no less zealous than ever in exhorting you to abstain from cursing, swearing, and blaspheming; detestable vices to which the poorer sort of our people are most unhappily addicted, and which must at one time or other bring down the vengeance of heaven upon you in some visible punishment, unless you absolutely refrain from them.

"It is probable, that from hence, some people have taken occasion to brand us with *this infamous calumny*, that we need not fear to take *false oaths*, and consequently to perjure ourselves, as if we believed that any power upon earth could authorize such *damnable practices*, or grant dispensations for this purpose. How unjust and cruel this charge is, you know by our instructions to you, both in public and private, in which we have ever condemned such doctrines, as *false and impious*.

"Others, likewise, may easily know it from the constant behaviour of numbers of Roman Catholics, who have given the strongest proofs of their abhorrence of those tenets, *by refusing to take oaths*, which, however conducive to their temporal interest appeared to them entirely repugnant to the principles of their religion."

In the year 1757, the Catholic Committee was formed, and the venerable Dr. O'Keeffe, Bishop of Kildare and Leighlin, and founder of the college of St. Patrick, at Carlow, previously proposed to a meeting, of which Lord Trimbleston was Chairman, a declaration of Roman Catholic tenets as regarded the calumnies with which they were assailed, and insulted, and which declaration was adopted, and signed unanimously. This declaration then, be it remembered, was drawn up by a Catholic Bishop, and proposed by a Catholic Bishop, and unanimously adopted by the Catholic Committee, and signed by clergy and laity, and sent to Rome as the authentic act and deed of an Irish Catholic Diocess, and there received without condemnation, in 1757, which was full *eleven years before the period* alluded to by the Surgeon.

This declaration, amongst other things, contains the following:

"Whereas, certain opinions and principles inimical to good order and government, have been attributed to the Catholics, the existence of which WE UTTERLY DENY; and whereas it is at this time, peculiarly necessary to remove such imputations; and to give the most full and ample satisfaction to our Protestant brethren, that we hold no principle whatever, incompatible with our duty as men or as subjects, *or repugnant to liberty, whether political, civil, or religious.*

"Now we, the Catholics of Ireland, for the removal of all such imputations, and in deference to the opinion of many respectable bodies of men and individuals among our Protestant brethren, do hereby in the face of our country, of all Europe and before God, make this our deliberate and solemn declaration:

"1st. We abjure, disavow, and condemn the opinion, that princes excommunicated by the Pope or Council, *or by any ecclesiastical authority whatsoever*, MAY THEREFORE BE DEPOSED OR MURDERED *by their subjects, or by any other persons.* We hold such doctrines IN DETESTATION, AS WICKED AND IMPIOUS; and we declare that we do not believe that either the Pope, with or without a general council, *or any prelate or priest, or any ecclesiastical power whatsoever*, can absolve the subjects of this kingdom, or any of them, from their allegiance to his majesty King George, who is, *by authority of Parliament*, the lawful king of this realm.

"2d. We abjure, condemn, and detest, as UNCHRISTIAN and IMPIOUS, the principle that it is lawful to murder, destroy, *or any ways injure any person whatsoever, for, or under the pretext of being heretics;* and we solemnly declare before God, that we believe *no act, in itself unjust, immoral, or wicked, can ever be justified or excused by, or under the pretence or colour that it was done either for the good of the church, or in obedience to an ecclesiastical power whatsoever.*

"3d. We further declare that we hold it as an UNCHRISTIAN and IMPIOUS principle '*that no faith is to be kept with heretics.*' This doctrine WE DETEST and REPROBATE, not only as CONTRARY TO OUR RELIGION, but as destructive of morality, society, and even common honesty; and it is our firm belief, that an oath made to *any person*, not of the Catholic religion, is equally binding as if we made it to any Catholic whatsoever.

"4th. We have been charged with holding as an article of our belief, that the Pope, with or without the authority of a general council, or that certain ecclesiastical powers can acquit or absolve us before God, from our oath of allegiance or even from the just oaths and contracts entered into between man and man.

"Now, we do utterly renounce, abjure, and deny, that we hold or maintain any such belief—as being contrary to the peace and happiness of society, inconsistent with morality, and above all REPUGNANT TO THE TRUE SPIRIT OF THE CATHOLIC RELIGION."

Now, sirs, look at this document; and if you have a particle of feeling, can you dare to ascend the pulpit of the God of truth without seeking pardon for your gross, your uncalled for libel upon a people persecuted in a manner too shocking to be related. This declaration was drawn by a Catholic Bishop, it was subscribed by the clergy and the laity, and it was registered in Rome, and published in Ireland, fully over ten, nearly eleven years before your assumed date.

The fact of Dr. Ghillini's interference, at a subsequent period, I am ready to admit and to show that it does not bear upon the question between you and me.

That question is, whether the doctrines imputed by you to the Irish Catholics, and here rejected by them were held by them. Another question will be, were they, or are they Catholic, or in your uncourteous phraseology, *Popish* doctrines. I will now suppose against the fact, that they were held by the legate at Brussels. My answer is as short as was that of Father O'Leary, viz., "Mr. Ghillini is not the Roman Catholic Church; he is not infallible."

The Roman Catholics were not noticed until 1773, when two bills were brought into Parliament to enable them to lend money upon mortgage and to take leases of land for lives, upon certain provisos. But both were rejected. Next year, 1774, on the 5th of March, leave was given to bring in a bill to enable them to testify their allegiance, and it passed without opposition; but it remitted no pain or penalty to which they were liable. It received the royal assent upon the 2d of June. So that in your statement of 1768, you made another mistake of six years; but, sirs, to you such inaccuracies are trifles.—Great men who are occupied in deep philosophical researches, and whose meditations are made amidst the piles of the patriarchal tomes,

cannot be expected to be good chronologists—and, indeed, sirs, 1768 was a good guess for either 1757 or 1774. But the misfortune is, that the Parliament never contemplated the oath until the latter period. You ought, however, to be forgiven this mistake, I would myself warrant you will never forget the dates again.

As you may like to know the history of the oath, I shall give it to you, and you will be the more interested in it, as a truly respectable Protestant Bishop, one whose memory, Papist as I am, I respect, took a creditable part in the transaction. It will also show that you who are not Bishops, and are not — — — however, I shall not write what I think, cannot be so much blamed for ignorance upon a point on which this great and good man was for a long time unenlightened. The following is an extract from the Life of O'Leary, by the Reverend Thomas R. England, brother to the Bishop of Charleston (p. 53):

"The act is said to have originated from the following occurrence.—The celebrated Earl of Bristol, Bishop of Derry, whilst at dinner one day, with the professors of one of the Irish colleges in France, feelingly lamented the hard necessity, which his learned and amiable countrymen were under, of spending in foreign countries, the most valuable portion of their lives; 'still he could not see,' he added, 'why they refused to their native sovereign that allegiance and fidelity, which distinguish their conduct towards the continental monarchs, in whose dominions the Irish colleges were situated. For his part, he wished the Catholics to enjoy freedom of conscience; but until they were found to renounce the opinions generally entertained by them—opinions which militated against the lives of those whom they termed heretics, the safety of the throne, and the obligations of an oath—he could not so far forget what he owed to the peace and security of the country, as to show them any countenance there.' This declaration gave rise to a conversation of some length; in the course of which the noble guest learned the willingness of the Catholics, as stated to him, to afford every proof of temporal allegiance that could be required from subjects; and moreover, their hearty abhorrence of the opinions imputed to them of holding no faith with heretics, and of being prepared, at every intimation from their religious superiors, to trample upon the obligations of an oath. These statements were, upon his return home, circulated by his lordship among his political friends, and as the Catholics were gradually growing on the good will of some members of the administration, the subject was very generally and freely canvassed. The late venerable Lord Taafe, Charles O'Conner, (a man whose name will ever be dear to Ireland,) Mr. Wise, of Waterford, Mr. R. Dermott, and some other gentlemen who acted as a committee for the Catholic body, after consulting with the Catholic Archbishop of Dublin, drew up the form of an oath, which they professed their willingness and anxiety to take as an evidence of their loyalty, &c."

Such, sirs, is the history of the first declaration, and next of the oath of 1774, regarding which you made so many mistakes. It is but right now to give you a few passages from the oath itself, which was indeed formed upon the declaration:

"And I do swear, that I do *reject* and *detest* as UNCHRISTIAN and IMPIOUS to believe that it is lawful to murder or destroy any person or persons whatsoever, for or under pretence of their being heretics: and also that UNCHRISTIAN AND IMPIOUS principle, *that no faith is to be kept with heretics*. I further declare, that *it is* NO ARTICLE OF MY FAITH, and that I do renounce, reject, and abjure the OPINION that princes excommunicated by the Pope and Council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatever; and I do promise that I will not hold, maintain or abet, any such opinion, or any other opinion contrary to what is expressed in this declaration: and I do declare, that I do not believe the Pope of Rome, or any other foreign prince, prelate, state, or potentate, hath or ought to have any temporal or civil jurisdiction, power, or superiority or pre-eminence, directly or indirectly with this realm."

All this is clear.—1. The declaration and the oath both distinctly reject and condemn as *unchristian and impious* that it is lawful to murder or destroy heretics for heresy, or under that pretence. 2. They both distinctly reject and condemn as UNCHRISTIAN and IMPIOUS, that no faith is to be kept with heretics. 3. The oath declares *that it is not a doctrine* of the Roman Catholic Church, that princes excommunicated may be deposed or murdered—but it admits that such an opinion was held by some individuals. The juror declares he rejects and abjures the opinion.—Upon this head the declaration is more accurately worded than the oath, though their meaning is precisely the same. We shall in a future letter see that not keeping the precise form of the declaration on this point was the only cause of any difficulty, and of that difference in Ireland which gave room for the gross misrepresentation of which I proclaim. The oath generally rejects the opinion that they may be deposed, obviously, however, the meaning is, *in consequence* of being excommunicated—the declaration contained the precise word, and may *therefore* be deposed—clearly expressing the reason which the oath only implies.

But the most precious part is to come. And if ever I wished for any portion of the spirit of Cervantes, of Butler, or of Swift—it was to be able to describe as I ought, the folly which endeavours to conceal its own

injustice and errors by its laughable absurdity. The Catholics had been represented as not valuing the sanctity of an oath—the proof of the charges was that they permitted themselves to be plundered and enslaved by Protestants sooner than swear what they did not believe. They had been represented as believing that the Pope could dispense with their observing their oaths, yet they permitted themselves to be afflicted to the last degree of endurance rather than ask for that dispensation. They had been represented as believing that no oath to heretics is binding, yet they preferred permitting these heretics to take their valuable properties, and their valuable rights, and their valuable health, and their valuable feelings, and their valuable lives, rather than make those heretics, the empty compliment of a valueless oath!!! But now those Catholics were to be permitted to swear. Here was the jet of this melancholy joke.—To permit them to swear was to acknowledge that they had been calumniated, and plundered. Besides, the consciences of the Episcopal bench must be satisfied. Let the free and rational and powerful mind of America, read and stand amazed at the degrading burlesque of sanctimonious hypocrisy which assured the Catholic Committee that the act could not pass without the following addition, which it was of course necessary to have added to the oath for the purposes of satisfying the *timorous consciences* of their worst oppressors —and which to this day forms part of the recital of the disgusting farces which their courts occasionally exhibit. The Irish peer, the Irish archbishop, and the Irish peasant who scarcely knows, why he cannot be permitted to sign his own lease or give his note, until he shall have sworn to the truth of the contents of almost half a quire of paper, are all equally insulted by the following conclusion of their oath:

"And I do solemnly, in the presence of God, and of his only son Jesus Christ, my Redeemer, profess, testify and declare, that I do make this declaration in the plain and ordinary sense of the words, without any equivocation or mental reservation whatever, and without any dispensation already granted by the Pope, or any authority of the See of Rome, or of any person whatever, and without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning. So help me God."

Some persons thought this piece of insulting, contumelious falsehood, and blasphemous sporting with the name of God and the Redeemer, was added by a cunning device of men who wished to wound, but were afraid, or ashamed to strike, in order to disgust the Catholics with the oath and render their refusal subservient to their own vile system of misrepresentation.

Be that as it may, I have never read the oath without mingled feelings of indignation and contempt, for the blending of its malignant imputations and ludicrous puerility.

Bad as its history is, I have been forced by you to give it, and shall still have to enter more deeply into the history of the subsequent transactions, for the purpose of vindicating that church to which I have the happiness and the honour of belonging, from the foul charges which you have, unfortunately for yourself and for my readers, been tempted to make. Why, in the name of common sense, did you not confine your extracts to some articles like the story which either you or Luther filched from Andrew Dunn? In cases like that there is more safety. You can always fight *in nubibus*, and when you are driven to such a pass as not to be able to poison Papists with arsenic, you can shower down barrels of flour upon them to crush their carcasses, and to give manna to their foes. But, good sirs, facts are very dangerous, if they are portions of history—you will neither be allowed to indulge your imagination, nor to exercise your inventive powers, you will always be brought to evidence. The more you test facts, the more will you please me, because I shall stick close to you until I shall enable our readers plainly to discover the truth. I have no interest in either deluding myself or deceiving others. Prove to me your assertions to be founded in truth. If you do, I pledge myself through the Editors of the Miscellany, who shall be publicly answerable as my bail, to renounce my profession of the Roman Catholic Faith. I know, good sirs, how much it would cost you to meet the offer by a similar one on your part. I am bound—you are free. But we must have a few letters more about the TRAITORS, the *Irish Papists*, from

Yours, devotedly,
A CATHOLIC CLERGYMAN,
A native of Ireland.

Charleston, S. C., Dec. 24, 1824.

LETTER V.

To the Reverend William Hawley and his Associates, Clergymen of the Protestant Episcopal Church of the United States.

SIRS:—In my last, I showed that your assertion respecting the contemplation of Par-

liament in 1768, to propose an oath of allegiance to the Roman Catholics of Ireland, was not true. I have given perhaps too much in detail the history of the oath of 1774, which was the first oath. I now proceed to show that this first oath contained no such clause which you stated it did. The clause which you insert is in the following words:

"I do swear that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes, excommunicated by the Pope or by authority of the See of Rome, may be deposed or murdered by their subjects, &c."

The clause which was really introduced into the oath, and which still forms part of it, is in the following words:

"I further declare, that it is no article of my faith, and that I do renounce, reject, and abjure the opinion that princes excommunicated by the Pope and council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever."

So that it was not true to assert that a clause which never was in the oath was in it; neither have the two clauses the same meaning, as I shall show when I come to treat of the fact which caused your mistake. Your total ignorance of the history of the British and Irish Catholics is manifest: yet you thoughtlessly take upon you to write concerning facts of which you are grossly ignorant. If you know anything of the first principles of theology, you must at once perceive a serious and an important difference between the meaning of the clauses, and sirs, I hope you will not require that a Popish priest should be under the necessity of teaching you how proper it is that oaths should be in precise words. They are not Roman Catholics, sirs, who swear to the thirty-nine articles, and *after* having sworn, discuss what was the meaning of their oath. Roman Catholics like to know *before* they swear what is the *exact meaning of the oath;* they were not Papists, who swore the *et cetera oath* in 1640. Lest you might not have been able to find *The anatomy of &c., or the unfolding of the dangerous clause of the sixth Canon*, London, *printed* 1641, I will beg to inform you that it was a comment upon a clause of the said Canon, enacted in the Convention of 1640, which required every clergyman to swear, amongst other clauses, the following:

"Nor will I ever give my consent to alter the government of this Church by Archbishops, Bishops, Deans, Archdeacons, &c."

Some persons who appear to have just as much respect for oaths as *Papists* have, objected to swear the *et cetera*, upon the ground that it might be brought to mean several things, which they never intended; amongst others, Cleveland, the satirist, has left us the following lines:

"I cannot half untruss
Et cetera, it is so abominous;
The Trogan *nag* was not so fully lined.
Unrip &c.; and you shall find
Og, the great commissary, and which is worse
The apparator upon his skew-bald horse;
And finally my *babe of grace* forbear
Et cetera, 'twill be too far to swear,
For 'tis to speak in a familiar style
A *Yorkshire* 'Wea-bit,' longer than a mile."

No such clause as you adduce was ever introduced into the Irish Catholic's oath of allegiance.

Now, good sirs, will you be pleased to inform me how that which was never introduced could be introduced for a special purpose? One would be really tempted to imagine when he read this pretty lucubration of yours, that you were, in writing, perfectly careless of even the semblance of truth. Indeed, sirs, your making the Irish Parliament introduce what they never introduced, to guard against a danger which never existed, is a sort of blunder to which moralists give a very short but a very significant name, and which, [as] not becoming the mouth of a gentleman to utter, I shall leave you to lisp out as prettily as you can; my pen is too genteel to afford ink for writing the shortest mode of expressing the assertion of the thing which is not. This, good sirs, is number two.

I have already shown what will warrant my stating that 1768, is number three. As to number 4, sirs, there never was a vicar apostolic, who had jurisdiction in Ireland, since the days of St. Patrick: for the Irish have in a most unprecedented manner preserved their hierarchy through fire and blood, since the days of its establishment to the present day; nor indeed, need they envy those who perhaps could boast for the commencement of theirs as celestial an emblem as that of Darius, King of Persia. I may then leave the noble war-horse to proclaim the new dynasty, by royal right and authority of Parliament, and the Irish will feel satisfied with the possession of that which came to them through humble fishermen. Before the days of St. Patrick there were in Ireland a few vicars apostolic; but Pope Celestine gave to him, not only Episcopal consecration, and regular jurisdiction, but also legatine authority; and he established an ordinary hierarchy, which, notwithstanding the worst efforts of the most cruel persecution, still continues, and which of course did exist in 1768.

Now, sirs, we come to see of what value is your argument respecting the letter of Dr. Ghillini. But before I proceed farther, I must ask who was Dr. Ghillini? The Pope's legate at Brussels. What is a legate? An ambassador. Is he infallible? No. Then what is the value of his assertions? The value of his commission. Does his commission extend to explain the doctrines of the church? Just as far as the American ambassador's at Paris extends to explain the Constitution of the United States. Would the American ambassador's decision supersede that of the Supreme Court? Would it outweigh that of the judges upon circuit? —Would it even equal that of the Attorney General? No; an ambassador of the Pope can bind his principal to do certain acts, which he has authority to agree to in his name: but he is not infallible, nor can he make the Pope infallible in any decision. If then the legate stated that these impious doctrines were doctrines of our church, his declaration would not have made them so. If he did any act, its force would not extend beyond the territory to which he was legate. He was legate to Flanders, not to Ireland. The question is then easily settled: Dr. Ghillini's opinion was not of more authority than Mr. Hawley's would have been, so far as right is concerned. He ought to know the Catholic doctrine, but he was not infallible. He might have erred.—Now I distinctly assert, that if Dr. Ghillini did teach what you state he did, he did err most egregiously.

You represent the legate as teaching—1. That it would be unlawful to swear an abhorrence of the doctrine, *that faith was not to be kept with heretics;* and of the doctrine *that princes excommunicated by the Pope might be deposed or murdered.* 2. That such an oath would be invalid, and could not bind or oblige conscience. 3. That these doctrines are defended by most Catholic nations. 4. That the Holy See has frequently followed them in practice. I shall show, first, that if Dr. Ghillini taught those four propositions, he taught what was not true, and I shall next show that he did not teach any one of them.

1. The doctrine of the Roman Catholic religion never changes. You acknowledge this yourselves. Now in 1757, whilst Benedict XIV., who was one of the [most learned] Popes of the last century, occupied the chair of St. Peter, the declaration of the Roman Catholic clergy and laity of Ireland containing the solemn abhorrence of those two doctrines, was recorded in Rome, and its propositions so far from being contradicted were approved of. Secondly, the Irish clergy and laity have, since 1774, been in the constant habit of publicly swearing their declaration of abhorrence of those two doctrines, and yet they have been considered and esteemed most faithful Catholics, doing only what is lawful. Thirdly, the Roman Catholics of Great Britain, since the year 1791, have been openly in the habit of swearing to their abhorrence of those two doctrines, and yet have been considered and esteemed most faithful Roman Catholics, doing what was lawful. Fourthly, Pope Pius VI., has approved of this abjuration in each of those cases, and has held communion with those who abjured those doctrines, he has made them his Vicars, and has given them every mark of affection and token of communion and love—his successors, Pius VII., and Leo XII. have followed the same line of conduct. Fifthly, the bishops of France, of Spain, of Portugal, of Italy, of Germany, of all the rest of Europe, not to mention the rest of the churches, held close communion with the bishops, who to their knowledge had made this abjuration. Sixthly, the principal Universities of the Roman Catholic Church in Europe, having been consulted by the directions of Mr. Pitt, by the Roman Catholics of England, upon the following queries, viz.:

"1. Has the Pope, or any Cardinal, or any body of men, or any individual of the Church of Rome, any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England?

"2. Can the Pope or Cardinals, or any body of men, or any individual of the Church of Rome, absolve or dispense with his majesty's subjects, from their oath of allegiance, upon any pretext whatsoever?

"3. Is there any principle in the tenets of the Catholic faith, by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions, in any transaction either of a public or a private nature?"

The answers to this third query will be all I shall now refer to. They are as follows:

From the answer of the Sacred Faculty of Divinity of Paris.

"There is no tenet of the Catholic Church by which Catholics are justified in not keeping faith with heretics, or those who differ from them in matters of religion. The tenet, that it is lawful to break faith with heretics, is so repugnant to common honesty, and THE OPINIONS OF CATHOLICS, that there is nothing of which those who have defended the Catholic faith against Protestants, have complained more heavily, than the MALICE AND CALUMNY *of their adversaries* in IMPUTING *this tenet* to them, &c.

"Given at Paris in the general assembly of the Sorbonne, held on Thursday, the 11th day before the Calends of March, 1789."

From the answer of the Faculty of Divinity of Douay.

"To the third question the sacred Faculty answers: That there is no principle of the Catholic faith by which Catholics are justified in not keeping faith with heretics, who differ from them in religious opinions. On the contrary, it is the *unanimous doctrine of Catholics*, that the respect due to the name of God, so called to witness, requires that the oath be inviolably kept, to whomsoever it is pledged, whether Catholic, heretic, infidel, &c.—February 5, 1789."

From the answer of the University of Louvain.

"The Faculty of Divinity of Louvain having been requested to give its opinion upon the questions above stated, does it with readiness—but struck with astonishment that such questions should, at the end of this eighteenth century, be proposed to any learned body, by inhabitants of a kingdom that glories in the talents and discernment of its natives!

"Proceeding to the third question, the said Faculty of Divinity (in perfect wonder that such a question should be proposed to it) most positively and unequivocally answers—that there is not, *and there* NEVER *has been* among the Catholics, or in the doctrine of the Church of Rome, any law or principle which makes it lawful for Catholics to break their faith with heretics, or others of a different persuasion from themselves in matters of religion, either in public or private concerns.

"The Faculty declares the doctrine of the Catholics to be, that the divine and natural law, which makes it a duty to keep faith and promises, is the same; and is neither shaken nor diminished, if those with whom the agreement is made, hold erroneous opinions in matters of religion, &c.—18th of November, 1788."

From the answer of the University of Alcala.

"To the third question it is answered: That the doctrine which would exempt Catholics from the obligation of keeping faith with heretics, or with any other persons who dissent from them in matters of religion, instead of being an article of Catholic faith, is entirely REPUGNANT to its tenets.—March 17, 1789."

From the answer of the University of Salamanca.

"To the third, it is answered: That it is no article of Catholic faith, that Catholics may be allowed not to keep faith with heretics, or with from persons of any other description, who dissent them in matters of religion.—March 7, 1789."

From the answer of the University of Valladolid.

"To the third, it is answered: That the obligation of keeping faith is founded on the law of nature, which binds all men equally without respect to their religious opinions; and with regard to Catholics, it is still *more cogent*, as it is confirmed by the principles of their religion.—February 17, 1789."

These decisions, good sirs, were procured at the desire of Mr. Pitt, by the Roman Catholics of England, because the British Parliament could not without them be induced to relax any of its persecuting code. What a ridiculous figure must this arrogant and haughty nation have cut in the eye of learned Europe, when she, to the astonishment, not only of the faculty of Louvain, but of every man of common information, sent to know whether those blasphemous absurdities were tenets of the faith of the most numerous portion of the civilized world!! How must Mr. Pitt's superciliousness have been rebuked upon reading the answer of the faculty of Louvain? I have often heard and read of the gullibility of John Bull; I have known much of it. But it required all the force of evidence to persuade me that even a yelping Cockney, or a Cornish miner, could be induced to believe such a libellous absurdity. I always loved America—I admired its rapid progress towards its high destinies—I came expecting to find, at least as much liberality, and as much information upon the plain facts of religion, as was to be had in some English country towns, and on some Irish mountains. But what shall I say! O! I am mortified and humbled. When I find an entire junta of the ministers of the religion which pretends to most gentility, and most information, clergymen of the old established religion, or at least its substitute, the Protestant Episcopal Church of the United States, at the very seat of government, in the Federal City, the publishers of a work said to be religious, and men who, if I am rightly informed, have actually undertaken to teach some kind of theology; I am mortified and humbled when I find those men expose their ignorance so far as to repeat calumnies of which Europe has been ashamed during nearly half a century.

My conclusion here is, if Dr. Ghillini believed those were Catholic doctrines, he was egregiously in error.

1. If he taught that the oath by which they were abjured was therefore unlawful, he was in error. 2. If he taught that such oath was invalid and could not therefore bind conscience, he was in error. 3. If he taught that those doctrines were defended by most Catholic nations, he was in error.

They were condemned by the Catholic nation of France, by Catholic Flanders, whose University is astonished that a question should be raised upon the subject, and which declares that there NEVER WERE such doctrines among Catholics. They were condemned by the Spanish Universities. I know the Portuguese would, if consulted, have gone at least as far as Spain. Will it be said that Germany was backward? Is there any doubt as to Poland? Centuries of the Italian history would wipe away any imputation from their nation upon this score. Where then are the Catholic nations? 4. If he asserted that the Holy See has frequently

followed in practice the principle that no faith was to be kept with heretics—he was in error. Let one such instance be proved against that See. If he held that the Holy See frequently followed in practice the doctrine that excommunicated princes might be murdered by their subjects—he was greatly in error. Let a single case of the description be produced. If he taught that the Holy See followed frequently in practice the principle that princes ought to be deposed, BECAUSE they were excommunicated, he asserted what is not the fact. I shall not now state more upon this head, for this brings me to a new topic. Ghillini did not teach any of those propositions. We shall see what was his difficulty, and what was the scruple of those Catholics who cared nothing for the sanctity of an oath.

Cardinal Bellarmine, and a few other writers, stated, NOT *as Catholic doctrines, but as their opinion*, that God gave to the Pope as much temporal power as was necessary for guarding the faith, because his principal duty of its preservation occasionally required the means for its protection by temporal aid: and therefore, that if one of the powerful children of the Church, became contumacious and mischievously exerted his influence to destroy the faith, the common father of the church could by God's authority, restrain him, and if he could not be restrained without an abridgment of his temporal authority, the greater good of preserving the faith was sufficient warrant to abridge it.

This specious sophistry was rejected and treated as it deserved, by the great bulk of the Catholic princes, clergy, and people. It was never even suspected to have been in the contemplation of any human being, to propose this *as a doctrine revealed by God;* of course, *not as a tenet of the Catholic Church;* for nothing can be received as a tenet of the church, unless it has been revealed by God. But it was adduced as the opinion of some writers, I care not how many or how few. Ghillini never asserted that the Pope had such power from God.

The Popes, in many instances, had a power of deposing kings and princes, not by divine right, but by the concession and grant of the nations and the kings themselves, deliberately given in congress. Surely, sirs, you will not assert that nations and their rulers cannot regulate certain cases, in which kings and princes of those nations can be lawfully deposed, and also appoint a judge of the case, and an executor of their will. The Holy See was made in several of these causes the judge, and in most instances the case of excommunication for public defection from the faith, was one of those causes. Thus, if a king or prince, whose nation or whose predecessor had been a party to this convention, did fall off from the faith, the Pope had two duties to perform: he had, *as head of the church*, by divine right, the duty of judging of the defection, and pronouncing the sentence of excommunication: and he had, *as delegate of the council or congress that made the convention or temporal law for deposing such princes*, upon the same evidence, then to pronounce the sentence of deposition, NOT *by divine right, but by human right*, by virtue of human law. Thus, speaking properly, those persons were not deposed by the Pope BECAUSE of the excommunication, nor BECAUSE of the defection from the faith, but because of the regulation of the congress which empowered him to execute the law which it had made; and there was scarcely a king in Europe who did not, at one time or another, become a party to that law, and thus give the power, *by his own act*. This law was not made by a council of bishops, but at their request by a congress of ambassadors, and confirmed by their sovereigns, and accepted by their nations, and acted upon by each nation against the others, but resisted by almost every nation, when it came to bear against itself. Thus, the Popes were, by the law of Europe, as fully warranted to depose the princes, who were parties to the law, as by the constitution of the United States the President is warranted to execute any law of Congress. I do not now examine the propriety or justice of the regulation: I only state the fact.

In the declaration of the Catholics in 1757, the words were, that they condemned the opinion that princes excommunicated, &c., "may THEREFORE be deposed," &c. This was clear and explicit; and whilst it left no doubt as to the Catholics not believing that sentence of excommunication was sufficient reason for withdrawing their allegiance, it left the old law of Europe, which by human authority gave to the Pope a special power, just as it found it, to rest upon that authority. This also was the doctrine of the universities. But in drawing the oath, the word *therefore* was omitted; and to Ghillini and others this appeared to be in opposition to what was known to be lawful, viz., that such a convention could give the power of deposing excommunicated princes. The practice had been in existence in several Catholic countries, and the Holy See had acted upon the powers given to it. The oath appeared to condemn all this. Thus, they thought the oath was meant retrospectively to condemn all those acts which were legal at the time they were done. In this view the oath would in that part be unlawful; and, sirs, I need not, I

trust, inform you that if one clause of an oath is bad, the whole oath is unlawful; and if an oath is unlawful, your own homilies and your own archbishop will tell you as the legate told the Irish. But the Irish bishops, especially Dr. Butler, Archbishop of Cashel, and the other monster prelates, proved to the satisfaction of Pope Pius VI., that Mr. Ghillini and those other gentlemen made a great mistake as to the meaning given to the phrases by the Irish Parliament, which, of course, as being the legislature, was the tribunal best qualified to explain what it intended to have sworn. The mistake with regard to the Pope's power of dispensing with oaths, was also understood imperfectly by the legate. But, sirs, those questions have been settled to the satisfaction of the British government, and the Pope and those TRAITORS, the Irish Papists, now during nearly fifty years; and you might have known more about them, had you been at all industrious. Sirs, it would be more creditable to you to study before you write, than to retail in America the libels upon us which have been, during a quarter of a century, scouted from Europe, and which no man who had the least regard for his reputation would, in Europe, repeat. As I am not, sirs, informed that what is known in Europe to be untrue, becomes truth when brought to America, I shall believe those statements to be here of the same nature as they would be there, until I shall have been better instructed.

As to the last statement purporting to be taken from the Surgeon, viz.:

"Before this oath could receive the sanction of the legislature, it was condemned by the vicars apostolical of the western, northern, and southern districts, in an encyclical letter, addressed 'to all the faithful clergy and laity of those districts.'"

This, sirs, does not regard Ireland. The Irish act was passed in 1774, the explanations to which, the variance between the terms of the declaration in 1757, and the oath in 1774, gave rise, had been completed to the satisfaction of all parties in 1776. But in 1786, after a lapse of ten years, the English Catholic committee was formed, and the present Mr. Charles Butler, under the appellation of secretary, became its dictator. With perhaps the best intentions, but with extraordinary presumption, he undertook to confer with a number of Protestant statesmen, who were disposed to be liberal, as to the best mode of so framing the discipline of the Catholic Church in England, as to meet the prejudices of the people; and as they had been taught to hate the name "Roman Catholics," they were to lay this aside, and the poor PAPISTS were to take up the harmonious nickname of "*Protesting Catholic Dissenters.*" How a Pole, or a Russian, or an Italian, or a Chinese, or a Tartar, or even a poor Irish Papist, was to recognise his brother with a new nickname, and some of Mr. Butler's quibbles to prove by chancery distinctions how lawfully he might swear that he was a Protestant, because he protested against the calumnies charged upon him, and that he was a Dissenter, because he dissented from the Church of England, would puzzle you and me to know. I doubt that even the sign of the cross and the Latin liturgy, and the holy water, could have reconciled them, though unquestionably the new feathers stuck in could not have concealed all his plumage, for he still kept the *Catholic*. However, these sounds are rather novel, "Protestant Catholic," "Dissenter Catholic." To be sure, they jar a little now upon the ear, *sed plura te usus docebit*. Now, sirs, neither you nor Mr. Charles Butler can complain of me; I will vouch *you could swear* that in his way, I am as good a Protestant as any in America, and I could myself swear I am a staunch Dissenter.

The Catholics thought this was going a little too far; but Mr. Mitford, now Lord Redesdale, thought otherwise. And that he was very fit to regulate their concerns, he proved by his bigoted folly, when he was Lord Chancellor in Ireland. However, he grew more civil after the venerable Bishop Coppinger, of Cloyne and Ross, referred his Lordship to some Irish statutes, which proved to him that his virulence had even outrun the cruelty of Irish legislation, and proved to him that an Irish parish priest was not a *traitor*, though a good English Protestant had flogged him most unmercifully, and had sent him to New Holland with WRETCHED CONVICTS. And Lord Redesdale thought it very ungenerous that his bishop should prove that this priest did not deserve this punishment, so that even the British government were, by the force of the evidence, obliged to bring him back. Lord Redesdale was as little pleased with this as you are with me—and for the very same reason, that operates upon you. Yet this was one of the principal men selected to regulate the discipline of the English Catholics. In England the Catholics lost their hierarchy—they had vicars apostolic. Those vicars preferred regulating their own concerns. They found the oath which was proposed contained several objectionable clauses; amongst others, one which, by direct implication, would assert that there existed a heresy such as never existed.

They condemned the oath for those faults, not for its abjuration of the imputed doctrines. They, through Bishop Milner, petitioned for the Irish oath, which abjured the doctrines; they obtained it, they swore it; to this day they swear it: therefore it is not true that they rejected and condemned an oath *because* it condemned those imputed tenets, but they rejected an oath which did condemn them, because it was on other accounts objectionable.

Now, sirs, having gone through the dissection of your Surgeon, I shall in my next begin my demonstration upon yourselves.

Wishing you many happy returns, I am devotedly yours,

A Catholic Clergyman,
A native of Ireland.

Charleston, S. C., Dec. 31, 1824.

LETTER VI.

To the Reverend William Hawley and his Associates, Clergymen of the Protestant Episcopal Church of the United States.

Sirs:—Having exhibited at much greater length than I intended, the total want of truth in your premises, so far as they regarded the treaty of Westphalia, the Roman Catholics of Ireland, the Vicars Apostolic of England, and Legate Ghillini, at Brussels, you now call me off to Rome, and you begin upon your own account:

"These doctrines, in relation to excommunicated princes and faith with heretics, are allowed to have been contained in the 4th Lateran, and other general councils, uniformly considered infallible."

Now, sirs, you must permit me to translate the above passage into English. I have studied your language, and am therefore, I trust, competent to the task:

Translation.

"These doctrines in relation to excommunicated princes and faith with heretics, are allowed to have been taught by the 4th Lateran," &c.

Or thus:

"Are allowed to have been contained in the canons of the 4th Lateran," &c.

Sirs, the doctrine as put by your Surgeon, that princes excommunicated by the Pope, might be murdered by their subjects, was never taught by any council, certainly not by the 4th council of Lateran; the doctrine that princes excommunicated by any ecclesiastical authority, might be murdered by their subjects, was never taught by any council: the doctrine that princes might, under any circumstances, be murdered by their subjects, or by any person or persons was never taught, was never abetted, by any council. Murder has been prohibited by the law of God. No council ever assumed to change the law of God. No council ever assumed to justify what God has condemned. Neither is there any such provision, nor any semblance of it in any of the acts of any council. The murder portion is not warranted by any single expression that I know of in any Roman Catholic council.

However it may not be amiss to produce what this 4th council of Lateran enacted. respecting shedding of blood. As you, sirs, are canonists, you must have read its enactments; I believe you will allow the following to be a fair transcript of:

"Canon xviii. Sententiam sanguinis nullus clericus dictet aut proferat: sed nec sanguinis vindictam exerceat, aut ubi exercetur interait * * * * * nec quisquam clericus literas scribat, aut dictet pro vindicta sanguinis destinandas. Unde in curiis principum hœc sollicitudo non clericis, sed laicis committatur."

"Let no clergyman dictate or pronounce a sentence of blood: neither let him carry the vindictive sentence of blood into execution, nor be at its execution, * * * * * nor let any clergyman write or dictate letters destined to warrant the execution of a vindictive sentence of blood. Wherefore, let this charge be committed, not to clergymen, but to laymen in the courts of princes."

This is doubtless a very extraordinary canon for a council which we are told taught that subjects might murder their princes, provided those princes had been excommunicated by the Pope. There were present in this council, ambassadors of the Emperors Otho IV. of the West, and Henry of the East, together with those of most of the kings and princes of Europe; and yet we are gravely told that without a single remark on their part, the council did teach that their masters might be murdered, provided the Pope had previously excommunicated them!!! Now let us see what you would have us believe:

1. That this council strained at a gnat in prohibiting clergymen, in its 18th canon, the practice of such parts of surgery as required amputations, incisions, and cautery; besides the passing, or executing, or aiding in executing sentence, which caused the shedding of blood; and yet swallowed a camel, by sanctioning murder, and yet that they gave this sanction so cunningly, that although it was given, it was so perfectly concealed as to baffle any person's scrutiny who sought to discover it. Probably it was written with lemon juice.

2. That this council proclaimed this doctrine in the presence of the congress of all the emperors, kings and princes of Christen-

dom, and that they, good souls! were so pious and so priest-ridden as not to object one syllable lest the Pope should excommunicate them and they should be murdered.

3. You require of us to believe that several general councils taught the doctrine that princes excommunicated by the Pope might be murdered, and this weighty charge is fastened on those councils, and not only upon them, but upon all the Roman Catholics, except those who are too ignorant to be wicked, without your adducing one syllable from any act of any council; without adducing any cotemporary writer; without any cotemporary historian; without adducing any monument; in a word, without one particle of evidence; but you repeat an old calumny of which the basest hack of the most degraded press in Europe, would now feel ashamed. And you deliberately insult the understanding of America by requiring it to take your assertion of falsehood for evidence of a fact.

4. You require us to believe this murderous doctrine, though you do not adduce the name of one prince, who being excommunicated, has been so murdered. Not to mention several upon the continent of Europe, the mean and unprincipled John of England, who would betray the rights of his people and of his throne, to the ambition of Rome, found no one to murder him, but he found Roman Catholic Bishops and Roman Catholic Barons, to compel him to preserve at least some liberty, to sign their Magna Charta, and to treat Rome as she deserved, when she interfered with the rights and liberties of the people of England.* The creator of your parent church, King Henry VIII., whom you praise God for having raised up as a godly and pious prince, was excommunicated by the Pope, and yet no Roman Catholic dipped his hand in his blood. Your Elizabeth, of whose virginity you boast, as one of our states yet testifies, though you decry the observance in us which you commend in her, was excommunicated by the Pope—yet though her unfortunate Papist cousin was murdered, no Roman Catholic cut short the days of her single blessedness; nor refused to venture his life against her enemies.

Thus without evidence, against probability, in the face of facts, you make an assertion which we pronounce to be a calumny. What better proof of a negative can we adduce?

The doctrine of the Surgeon in relation to faith with heretics, viz., that no faith was to be kept with them, was never taught by this nor by any other Roman Catholic council that I know of. I therefore take the liberty of despatching very summarily your assertion in relation thereto. You have made the assertion, I deny its truth, and defy you to prove it.

We come, sirs, to a proposition which contains all the fallacy of the assertion which you have made, and which therefore requires a more close examination. You assert that it is well known that the doctrine that princes excommunicated by the Pope should therefore be deposed by their subjects, was maintained in the 4th council of Lateran, and other general councils. Laying aside your vague phrase, other general councils, we shall confine ourselves to the one which you specify. You add, this council was uniformly considered infallible. This again is too loose a mode of writing where the charge is of so grave a nature. We had better, first be precise here.

I beg to remind you that you being a learned theologian, must be aware that Roman Catholics do not believe general councils to be infallible in all their transactions. Suppose then a general council did teach that princes excommunicated by the Pope ought to be deposed, would this be a subject upon which Roman Catholics are bound to believe the judgment of the council would be infallibly correct? By no means. Roman Catholics believe the general council properly constituted and conducted will with infallible certainty give a correct decision, 1st, upon any question as to what doctrines God has revealed: that is, respecting articles of faith. 2d, Respecting doctrinal facts, such as whether a special book contains true doctrines, or has errors, and if so, what these errors are. 3d, Respecting the truth or falsehood, the correctness or error of principles of morality. Beyond this extent, no Roman Catholic is bound to believe any council infallible.

He is not bound to believe the council infallible in making civil or political regulations. Neither is he required to believe that the council has any power or authority to make any such regulation, and if the council should make it, he is not therefore bound to obey it. Suppose a general council were to make a law requiring under pain of excommunication, the Roman Catholic citizens of the United States to vote for no candidate for office unless he was a Roman Catholic, the Papists of this Union would disobey the law, their bishops and priests would continue to officiate and would be still in the communion of the church, be-

* [See, in regard to this, and some similarly incautious expressions, a note to Art. on Papal Dispensations, on K. John, in P. II.]

cause the sentence of excommunication would be invalid, for the law would have been made respecting a subject not within the jurisdiction of the council; it would have just as much value as an act of Congress regulating how the cardinals should be chosen and in what manner the Archbishop of Toledo should make his visitation. If councils sometimes undertook what they ought not to undertake, they did no more than other bodies which have exceeded their powers but not forfeited them. Suppose Congress should during its present session, pass an act to regulate the manner in which Leo XII. should give his blessing during the jubilee, now observed in Rome, would General La Fayette's grant, be thereby invalidated? Yet this is the species of logic, with which we are every day assailed. "Your councils did some things which were not within their jurisdiction, therefore they never had jurisdiction to do anything."

You would ask next, suppose an army of the Popish nations was raised to punish those excommunicated American Papists, what would be done? Never fear; we have General Jackson, and I assure you, if he would take the command, he need not ask a single Protestant to fight. We would give him Catholics enough who would never halt upon the boundary line to convert the constitution into a shield for their bodies, instead of making their bodies a shield for the constitution. Of course, you would cry out against the bigotry of this council for preventing Papists from voting to place Protestants in offices. What say you to North Carolina and to New Jersey, that prevent Protestants from giving their votes to Catholics? This is toleration. This is liberty of conscience. Suppose the Papists embodied themselves to place Catholics, by force, in those offices, and that those two tolerant sisters in our Union became disturbed in consequence of this exception to Papists in their constitutions, and they called upon the President—would not the whole military force of the Union be brought to bear upon the rebellious Papists in those states? And if they persisted, would they not be exterminated? Thus, sirs, in our own land of civil and religious liberty, we have two states whose sapient conventions weighing well and duly estimating the dangers to which their liberties would be exposed by reason of the terrors of their childish imaginations, and the calumnies of our enemies, have as yet continued an odious distinction, which is less disgrace to those who suffer under it, than to those who continue it, and to support which, if necessary, all the force of the Union, Catholic and Protestant, should contribute, even to the shedding of blood, until it shall be constitutionally abolished.

Now, sirs, the canon of the Council of Lateran to which you evidently allude, and which, if I can judge from your context you appear rather to have learned of from others, than to have read yourselves, is one which, if passed by bishops, was beyond their power, for it regarded temporal punishment: which, if passed by the Congress of ambassadors, was by the law of nations good and valid: which, from the circumstances of the times seems to have been very necessary, and is more defensible upon just reasoning and upon the principles of our constitution, than the clauses which disqualify Catholics for offices in North Carolina and New Jersey. And which has not by any means the force or extent which you insinuate.

I might very easily deny at once your assertion, but I prefer giving a more detailed though perhaps a tedious explanation of the true meaning of this misrepresented canon of the Council of Lateran. This council was held in 1215, under Pope Innocent III. The first canon condemns *a special heresy* by its special recitations of doctrine. These were principally the *unity* of God who is creator both of *spirit* and of *matter*, in opposition to the Manichean principle of two Gods, one the creator of spirit, the other the creator of matter. Also that he created the *good* angels and the *bad* angels, *all* being created *originally good*, but some by the *abuse* of their free will, having become wicked; in opposition to the same sect who taught that they were the creations of *different Gods:* also, that he was the author of the *old law*, given by Moses and the prophets, and of *that given by Jesus Christ;* moreover that the Son of God assumed *true flesh* from his Virgin Mother: that sect taught that the Son of God could not have true flesh, as all flesh was created by an evil principle, and that the Old Testament was given by the bad God, and the New Testament by the author of good. I shall not go farther into the details, for here is all which now suits my purpose, and though the remainder would strengthen my argument it would only be a confirmation, which just now it does not need. One of the consequences of this Manichean principle was, that as it was criminal to oppose the author of good and to aid the author of evil, no person could without sin co-operate in the production of bodies; marriage was forbidden, but shameful and nameless criminality abounded, especially amongst the Bulgari,

the Vaudois, and the Albigenses. *This* profligate heresy was known in the council by the distinct and pre-eminent characteristic, *hæc hæresis*, "this heresy." The council, it is true, condemned also the Abbot Joachim's errors *of Quaternity*, in its second canon; but his was not *this heresy*, and *this heresy was not every heresy*. In any civilized nation the crime of *this heresy* is punishable with death, and if Bishop Joycelyn had been found guilty of it in London, where he did not wait for his trial, he would have been hanged. Of course you will not require of me to inform you who Bishop Joycelyn is, nor will I so far degrade myself as to imitate a certain class of writers, who if in the course of a century they can find out a criminal Pope or a criminal Bishop of the Roman Catholic Church, will exhibit him to the world as a fair sample of what the church is, and when told that in the same church there are good and virtuous men, will answer, "True—BUT THEY ARE BETTER THAN THEIR RELIGION." No, sirs, the Council of Lateran did not more deeply execrate and condemn the crime, than does that church to which Bishop Joycelyn belongs, and his crime, and those of several English black-coats recorded on their public papers in England, within the last two or three years, are not to be imputed to the body which condemns and execrates their crimes. They would be condemned by its clergy, and they are doomed to death by the laws of England. Were the bishops of the Council of Lateran criminal in condemning *this heresy?* Were the members of the Congress of ambassadors criminal in declaring it a crime, such as ought not to be tolerated, and enacting that if the feudatory lords did not punish the criminals, they should be deposed? Some process was necessary for the purpose of having the law executed. This was regulated in the III. Canon of that council, by the joint authority of the council and the congress. Let us see this obnoxious portion of the canon:

"Damnati vero hæretici sæcularibus Potestatibus præsentibus, aut eorum Ballivis relinquantur animadversione debita puniendi. Clericis prius a suis ordinibus degradatis; ita quod bona hujusmodi damnatorum, si laici sint confiscentur: si vero clerici, applicentur ecclesiis, a quibus stipendia perceperunt."

You must clearly perceive in this portion of the canon full evidence of the act's being of a temporal nature, and all such were passed by the temporal powers present; but as there was also, upon two grounds, a claim respecting the concerns of the church, the bishops were to pass this portion. Very clearly too, this did not regard a decision of faith, as the two previous canons did; it was a mere civil regulation, but having in two respects a bearing upon religious concerns: the council had no claim either to infallibility, or exclusive jurisdiction, upon the subject.

"But condemned heretics, are to be left to be punished according to their deserts, by the secular powers that are present, or by their bailiffs."

Because of another canon which forbid, as I showed, a clergyman to interfere, or even to draw the warrant, the clergy were merely to find as jurors the special fact, upon the question, whether the individual arraigned did hold such heretical tenets as were charged. The secular power alone had the right to say whether it would therefore look upon him to be a criminal—and also, to say whether it would punish him, and to say what that punishment should be, and to inflict it. With all this the council had no concern; God gave the church no authority in those matters. But it certainly was a question for an ecclesiastical tribunal to decide upon whether this man held that heretical doctrine. The next was also a matter for bishops to regulate: the confiscation of property was a state question, but had been regulated by the feudal customs and law.

"Clergymen are to be first degraded from their orders; the goods, also, of the condemned, if they be laymen, are to be confiscated—if they be clergymen, are to be given to the churches from which they receive stipends."

The next object was to provide for the execution of this law. To judge fairly of any question we must try it by its own circumstances, not by extraneous or inapplicable circumstances. This law for punishing criminals was not lately made in America, where there is a special mode of impeachment, but in feudal times. We must judge by feudal customs. The feudatory held from his sovereign upon certain conditions; so long as he observed the conditions, his title was good; so long as the title was good, his vassals were bound in allegiance to him; as soon as he violated the conditions, the allegiance to him was at an end. The only persons who could affix those conditions to the tenure were the sovereigns; and when the feudatory was in possession under his title, no new condition could be added without his consent and acceptance. The special mode adopted for insuring the execution of this law is contained in the subsequent part of this canon, and it regulates the whole process of the punishment; deposition after impeachment of the negligent feudatory to

whom the execution of the law was committed. The Pope was made the judge, and he had no discretion, for the canon regulated the process; and after the process, he should pronounce the sentence.

"Si vero Dominus temporalis requisitus et monitus ab Ecclesia, terram suam purgare neglexerit AB HAC HŒRETICA FŒDITATE, per Metropolitanum et cœteros comprovinciales Episcopos excommunicationis vinculo innodetur. Et si satisfacere neglexerit intra annum, significatur hoc summo Pontifici, ut ex tunc ipse vassallos ejus fidelitate DENUNCIET ABSOLUTOS: et terram exponat Catholicis occupandam, qui eam, exterminatis hœreticis, sine ulla contradictione possideant, et in fidei puritate conservent: salvo jure Domini principalis, dummodo super hoc ipse nullum præstet obstaculum, nec aliquod apponat impedimentum: eadem nihilominus lege servata circa eos qui non habent dominos principales."

"But if the temporal Lord, being required and admonished by the church, shall have neglected to cleanse his land FROM THIS HERETICAL FILTH, let him be excommunicated by the Metropolitan and the other Bishops of the province; and if he shall have neglected to make satisfaction within a year, let this be made known to the Pope, that he MAY DECLARE ABSOLVED thenceforward from their allegiance, his vassals, and may give up the land to be occupied by Catholics who have dispossessed the heretics, may keep it without any contradiction in the purity of faith; saving the right of the principal Lord, provided he shall place no obstacle nor give any impediment to this: the same process is also to be observed respecting those who have no principal Lords."

This is not, sirs, a decision of doctrine made by divine authority by an infallible tribunal, and which is therefore justly to be called a tenet of the church; and for which, and for the inevitable consequences of which, every individual member of that church is responsible,—but it is a law by authority of the secular powers which were present, binding those whom they could bind, and no others, to its observance; and providing for its execution by the principles of what was for them, then, but not now for us, the law of nations: and thus, although it gave to the Pope *a power of declaring*, after due process, what lord had forfeited his claim to allegiance, because of neglect of his duty in a special case, it did not give to him a general power of deposing in any one case—his power was rather declaratory, than executive. The execution was committed to the secular powers which continued faithful. And the person who should execute the law would not hold his tenure from the Pope, but from the sovereign,—not by virtue of the Papal authority, but in consequence of this special law. It is, therefore, as gross a misrepresentation to state, that it is a part of the Catholic religion to believe that the Pope has the power of deposing princes who are excommunicated,—as it would be to say it was part and portion of the Protestant religion, that a child who became a Protestant should be entitled to strip all his Popish brothers and sisters, and his poor old Popish parents of their lands and tenements, because a Protestant Parliament once made the law, and the head of the Protestant Church has in hundreds of instances enforced it.

How would all the presses in the Union groan against my bigotry, and my ignorance, and my calumnious falsehood, were I to publish that it is part of your religion enacted by the same kind of general council that formed the Church of England, and frequently enforced by its supreme head, whether male or female, that the plunder of a whole conscientious family by a profligate, disobedient and hypocritical child, is lawful in the sight of God, and meritorious in the plunderer! Yet it is equally true as your assertion,—in fact, more near to truth, as I know well. Mark, then, the difference, even in the United States, between you and me. You libel me, and not a press complains, but the single one employed by the Miscellany. No one, except your humble servants, tells you that you do wrong. But let us change sides; let me treat you as you treat me, and I verily believe I dare not show my face abroad; and even in the recesses of my concealment I would be pelted with paragraphs. O! What an exhibition of Popery and bigotry would be made? However, sirs, America daily adds to her stock of knowledge, and fables cannot, at this side of the Atlantic, much longer pass for history.

So that I may now conclude: no council which claimed infallibility taught either of those doctrines which you and your Surgeon imputed to us. I say no council, for no other but that of Lateran has been adduced,—and I suppose, if you had others, they would have been named.

My letters are tedious, sirs, but I cannot help having them so, for you have forced me into dry and wearisome examinations; and I still feel it necessary to continue, as well, sirs, for your instruction, as for the vindication of myself.

Yours very devotedly,

A CATHOLIC CLERGYMAN,

A native of Ireland.

Charleston, S. C., Jan. 7, 1824.

LETTER VII.

To the Reverend William Hawley and his Associates, Clergymen of the Protestant Episcopal Church of the United States.

SIRS:—You, I trust, must now feel satisfied, that you have failed to prove Roman Catholics guilty of holding the abominable and destructive tenet that "No faith is to be kept with heretics." You must perceive that the Pope did not teach that doctrine at the time of the protest against the treaty of Westphalia; and you must feel equally certain that you grossly traduced my unfortunate countrymen, whom the objects of your esteem and admiration oppressed, and plundered, and persecuted. I am convinced, if you do not perceive all this, such of the American people as have had the kindness and the patience to read my letters, have no doubt upon the subject.

Now, sirs, allow me to put a case which, of course, is not very improbable. Suppose one of you had the honour of being invited to preach before the Senate of the United States; and this enlightened body was engaged in deliberation as to whether it would advise the President to make a treaty with the King of France, with the Emperor of Austria, with the King of Spain, with the King of Portugal, or any of those other PAPISTS who are in power in Europe; or with the Republic of Colombia, or that of Mexico, or any of those POPISH governments at this side of the Atlantic. In common prudence, the Senate ought not to consider any man to be *better than his profession;* or, if this enlightened body considered any man *inconsistent with his profession*, what reliance could it have upon his profession to observe his treaty? Thus, if one of you believed what you have written, you must feel it your duty to speak truth to the Senate, especially if *you were paid for telling what you conscientiously believed to be God's truth.* It would then be your duty, *a duty for which the nation pays you*, to tell that Senate, "It is a religious tenet of this Popish nation not to keep faith with you heretics, for 'this is a Protestant country.' You have sworn to maintain the rights of the nation, and yet you sacrifice those rights to persons with whom you cannot safely treat; for they may promise as much as they please, but the Pope can ruin your diplomacy—no faith will be kept with you." Suppose you were able to prevail upon the present chaplain to the Senate, who is a clergyman of your church, to use such language as this; I should suppose the Senate would believe him, because, I could not otherwise see how that body would be justified in paying him. They pay him out of the property of the nation for preaching truth, and beseeching God to give them wisdom. If this gentleman believed what you wrote to be truth, it is his positive duty to preach it to the Senate; it is his positive duty to pray to God to make the Senate wise, to sanction no treaty with men who are *inconsistent with their profession*,—nor with men whose profession it is *not to keep faith with this country*. The Senate looks upon his doctrine to be true, advises the President accordingly,—if they believe their preacher this is their bounden duty; if they do not believe him, why pay him?—the President bids Mr. Adams inform the ambassadors that the treaty cannot be entered into. Negotiators generally like to know why they cannot succeed, because it is a very natural question for their principals to ask them why they fail. Now, only imagine such a man as Mr. Adams telling the French ambassador,—why, no doubt, people say that Mr. Adams himself said some things which we like to forget, and got some things printed which we hope he did not,—but only imagine Mr. Adams cogitating the various modes of diplomatic expression which would convey these ideas,—"Sir, the king, your master, and you and every member of the same church, who is not too ignorant to know what his religion is, has so little principle, that we do not know how he can be bound to observe a treaty; therefore we will make no treaty with him, nor with any member of his church; and this is the reason why your mission has failed. Our Senate have selected a wise theologian to instruct them; and he has assured the nation that you keep no faith with heretics like us, for, sir, this is a Protestant country." The ambassador writes home to Europe. What a figure, think you, sirs, would our nation make? What wonder and awe would reign through all the Popish Universities at contemplating the deep erudition of the chaplain of the Senate! How would Kings and Emperors envy the felicity of the august body which had so much piety and learning at the trifling expense of only eight dollars daily! We are not certain of the amount, but this is only a trifle. How would the Prince of Croi, the Archbishop of Paris, Don Victor Saez, and the old Trappist, bite their lips! The cardinals would tremble, the Tiber run back with affright, and our own capitol would no longer envy its ancient prototype the cackling sentinel, as we too should be providentially saved from Gaulish ruin.

I should hope the reverend chaplain of the Senate does not believe that it is a tenet of Roman Catholics, "that faith is not to be

kept with heretics." No, I should be sorry to think the Senate of the United States would so far testify against nearly, if not fully, two hundred thousand of their fellow-citizens, as to select for their chaplain a man who would publish to the world that these Papists were unworthy of being trusted by their government until they changed their religion. Would such men as Mr. Gaillard and Mr. Hayne insult their Catholic fellow-citizens in this State by indulging such a suspicion? How many of them are to be found in Mr. Hayne's own regiment in this city? Yet you would tell this respectable senator not to confide in the Popish captain, the Popish lieutenants, the Popish sergeants, the Popish soldiers of his regiment!! Do the Popish members of Congress know their religion? Do they keep faith with heretics? Do the Popish officers of the army keep faith with this country? Has the Secretary at War betrayed his trust when he selected a Popish clergyman to make some of the most important examinations in the scientific department of our most useful national academy? Are not all our archives in the Department of State, in the custody of Papists? Were not some of our oldest commanders in the navy—are not some of our present most active officers of that branch of the service—are not a large portion of our sailors Papists? Is not the greater number of our army made up of these TRAITORS, *the Irish Papists?* Are not many of our foreign consuls Papists? What then could have possessed you, with all those facts before your eyes—in the midst of so many Popish ambassadors and ministers of Popish kings and powers, so to outrage common decency, to expose yourselves, and as far as in you lay, to degrade our nation by declaring such a monstrous falsehood as that it was a tenet of our church, that no faith was to be kept with you; that no oath could bind us to you, and that we could not be good citizens unless we change our religion? I protest solemnly, though I have written so much upon the subject, and been so familiar with your mistakes—I can yet scarcely believe that I am awake, and in America, and find such an assertion seriously put forward by a man claiming to be a clergyman, and of a church too, very like one, and almost a branch of one which has produced eminent and respectable scholars, men of great general knowledge and of extensive learning.

Do I go too far, sirs, when I turn your artillery upon yourselves?

"Nor misdeem a soldier's bold emprise,
Who, in the dissonance of barb'rous war
Long-trained, revisits oft the sacred treasures
Of antique memory!"

Suppose, sirs, that the Roman Catholic Church were the guilty thing which you exhibited:

"Thieves for their robbery have authority,
When judges steal themselves,—
Go to your bosom;
Knock there, and ask your heart, what it doth know,
That's like my brother's fault: if it confess
A natural guiltiness, such as is his,
Let it not sound a thought upon your tongue
Against my brother's life.
* * * *
The jury, passing on the prisoner's life,
May in the sworn twelve have a thief or two
Guiltier than him they try."

Sirs, as I have got into conversation with old Will Shakspeare, I cannot for the life of me, without regret, quit my poor friend for such dry and tedious fellows, as I must soon keep company with, by your compulsion. You have come out boldly, and in all your strength.

"O, it is excellent,
To have a giant's strength; but it is tyrannous
To use it like a giant.
Could great men thunder
As Jove himself does, Jove's would ne'er be quiet.
For every pelting, petty officer,
Would use his heaven for thunder; nothing but thunder,
Merciful Heaven!"

Dear! dear! I must get into other company. Well, sirs, you have, of course, read of such a personage as Thomas Cranmer,—Papists believe that an oath must be taken in the sense of the parties imposing it. Such, too, sirs, is the doctrine of all the public writers; of all the moralists of the Church of England. This said Thomas obtained bulls for the Archbishopric of Canterbury in 1532 from Pope Clement VII., and was consecrated in 1533, by a Popish Bishop; he being at the time privately married in Germany, contrary to the canons, which he then swore to observe, and which were then and during the reign of Henry VIII. a part of the law of England. If the canons were against his conscience, why swear to observe and enforce them? If they were not, why swear to observe them whilst he was conscious of their violation? He also swore the canonical oath of obedience to the Pope—at the very time that he had determined to throw off his authority. I am aware that it is pretended that he, with the King's approbation, previously took four witnesses privately into St. Stephen's Chapel, and then in their presence

signed a protestation against taking the oath, except with the reservation—of its accordance with the law of God, the King's rights, and his own notions of reformation. I do not believe he made any such previous protestation, because I find the best critics, and the persons who were cotemporary and intelligent and conscientious writers, deny it. But suppose he made this private protestation, without the Pope's knowledge, and without the knowledge of the consecrating Bishops. We find him go publicly to the altar, and take the oath without a single remark before the public. What would you say to Papists if they justified such duplicity and dishonesty? Will oaths be any security, if it be lawful to make previous private protests, and publicly to swear boldly through the whole? But this was not all: the good Archbishop had to swear the same oath again before he was invested with the *Pallium*, and he swore it, publicly and openly, and unqualifiedly; and it is the admirers of this man of Apostolic simplicity who charge with a disregard for their oaths, the men who suffer every species of plunder and contumely, rather than take an oath which they cannot look upon as a testimony [to] truth!! It is the admirers of this man who charge us with having Papal dispensations to swear as we please!!

This same good Bishop who swore to observe the canons, yielded precedence in the convocation to Thomas Cromwell, a layman, as Vicar-General of his Majesty, King Henry VIII., to whom, as supreme head in earth of God's church, he now swore the oath of supremacy; and because the king desired him, he, in contravention of that oath, yielded his own powers, and procured the other Bishops to do the same, and to petition the king for *commissions during his good pleasure*. To how many contradictions and inconsistencies did he set his signature? And swear to one side and the other? This, sirs, is your first Archbishop. Have Roman Catholics ever reasoned so badly, or been so grossly unjust as to infer from this man's exhibitions, that it is a tenet of the English Protestant Church, that oaths are not binding? Have they ever been guilty of the foul calumny of charging your church with holding as tenets, the corrupt maxims of its criminal members, or the follies of its weak members, and unblushingly asserted that men who fall far short in their practice of the morality which it teaches, were better in their conduct than the principles of their religion; and that their virtue was the result of their ignorance of their own tenets?

I do not mean, sirs, to give you more than a slight hint for the purpose of refreshing your memories, but if you are disposed to enter fully into the details, I will pledge myself to give you facts, until you cry out "hold, hold—enough, enough." Suppose the Pope did cause those princes to be deposed who would not obey the general law of Christendom in favour of morality. Is the Roman Catholic Church the only one which deposes magistrates for their peculiarity of doctrine? Allow me here to do justice to the *Vaudois*. In my last, I in the hurry of my pen wrote their name where I ought not: the early *Vaudois*, that is in the twelfth century, ought not to be classed with the folks of Bulgaria, or of Toulouse, or Albi. Let us hear a few of the Reformers on this subject. Your friend Wickliffe would depose a magistrate for having committed any mortal sin, one much less than heresy would answer: for instance, such a trifle as bearing false witness against a body of from one to two hundred millions of persons during about eighteen hundred years. I have no doubt but he would say, a man neither ought to be a king nor even have power to preach in a Senate chamber, who would have committed this peccadillo. What would he then have said to heresy, and especially to THIS HERESY? Luther often attacked that arch heretic, the Pope. But in his *Theses*, published in 1545, he informs his friends that the Pope is a MAD WOLF, "against which the world takes up arms at the first signal, without waiting for any command from a magistrate, and if after he has been shut up in an inclosure, the magistrate sets him at liberty, you may continue to pursue *the savage beast*, and with impunity attack those that prevent his destruction. If you fall in the engagement before *the beast* has received a mortal wound, you have only one thing to repent of, *that you did not bury your dagger in his breast*."

This is the way to deal with the Pope; all those who defend him must be treated also like a band of robbers under their captain, whether they be kings or Cæsars." This is pretty clear.

But England—Yes, that land of light and liberty. She would not depose a king, if he became a Catholic! Is there no law in England to depose a king for being of an unparliamentary religion? Say you so? Indeed, indeed, I am not very fond of the memory of James II. I would not pay his relics as much respect as King George IV. has paid them. I believe, however, that the true reason for his deposition was his Popery. Kings more arbitrary held the sceptre without having been deposed. Was he as arbitrary as his father, the martyr of your calendar? I beg your pardon; not your's,

but [that] of the Church of England. Was he as arbitrary as his first name sake? I may be allowed the privilege of my country, if I make a king of the good Queen Bess. Pray, did the pusillanimous monarch, who helped to ruin that country, kick and cuff as despotically as did your virgin mistress? I am in error, for I address you as if you were a clergyman of the English Protestant Church. What think you of King Henry VIII., "the faithful and true minister of most famous memory?" Which was the greater despot, the greater tyrant, Henry VIII., or James II.? James was dethroned not so much for his Popery even, as because he endeavoured to have the Papists tolerated. I do not attempt to justify his mode of doing what any honest man ought to do. But no king or queen that ever previously occupied the British throne, was questioned for doing similar acts to those for which he was dethroned; nor would he, but for his religion. And, if the present King of England was to become a Roman Catholic from a conscientious motive, the law of England would depose him, as effectually as the law of the year 1215, would have deposed any feudal lord in Europe. Is it not a deposition from the office of constable, not to say governor, in North Carolina, to deny the truth of the Protestant religion? Is not the enjoyment of civil rights, and the capacity of being elected into offices of trust or profit, and to the legislature, attempted to be confined to Protestants in New Jersey? Though upon looking closely at the clause, I suspect some one has cheated the persons who wished to exclude all but Protestants, and only permitted them in truth, to come in under the appearance of courtesy, for what it was meant, they should possess exclusively. Thus, we find, if Catholics did exclude those who differed from them in religion, from governing, and required their deposition, Protestants have done the same, and they still do the same—and do it, not only in England, but in the United States of America: and only that delicacy to individuals restrains me, I could show the American public, that it has and does produce very serious inconveniences to many excellent citizens. I do not advert to the old blue laws of Connecticut. I allude to laws and principles now in operation. I love America better than they do, who always boast of everything, and of every person; but my love is not that blind affection which leads to unmeaning rhapsody—but that fond attachment which prizes and would preserve all the good which now is, and would endeavour to find and acquire that which is wanting. I love America, as Brooke makes Gustavus Vasa love Dalecarlia:

"With thee I sought this favourite soil: with thee
These favourite sons I sought: thy sons, O Liberty!
For even amid the wilds of life you lead them,
Lift their low rafted cottage to the clouds,
Smile o'er their heaths, and from their mountain tops
Beam glory to the nations.

* * * * * *

Are ye not marked by all the circling world,
As the great stake, the last effort for liberty?
Say!—is it not your wealth, the thirst, the food,
The scope, the bright ambition of your souls?
Why else have you, and your renowned forefathers,
From the proud summit of their glitt'ring thrones
Cast down the mightiest of your lawful kings,
That dared the bold infringement?

* * * * * *

Now from my soul I joy. I joy, my friends
To see ye feared; to see that e'en your foes
Do justice to your valours!"

Such is my love for America.—But that love and admiration shall not blind my mind's eye, if I be master of my powers. I shall not therefore say that any state in America does right in disfranchising a Catholic, merely because of his religion. I shall not say that you did right in styling America a Protestant country, for the phrase is suited only to a state which gives a preference to the Protestant religion. Would I, sirs, reason correctly if I were to say from these premises, that the Protestant religion teaches that if Catholics are in power they ought to be deposed, and if not in power they should not be elected thereto?

Would I reason correctly, if I asserted that the Protestant religion teaches that powerful Catholics ought to be assassinated, because I find it to be a fact that the Duke of Guise was assassinated by Poltrot, and that Beza represents it as done very probably by the inspiration of Heaven? Am I in reviewing the miseries and the degradation of Ireland, to attribute to your religion all the murders of persons of my creed, committed under the pretext of love of God, by those of one like yours?—This is an account which we have yet to adjust.

Produce to me, sirs, one fact similar to the breach of the articles of Limerick, in Ireland: show me where Catholics broke faith which they plighted to Protestants. The head of the English church pledged his faith, and the faith of Protestant England, to the TRAITORS, THE IRISH PAPISTS, that if they laid down their arms, and surrendered the city of Limerick, and the other garrisons which they held, and acknowledged him to

be king of Ireland, for he had not yet been recognised by them as king of Ireland; that country not being then under the dominion of the English Parliament, was not bound by the act of that body;—he would guarantee to them, *freedom of conscience, full civil rights, and their property*. Yet when their army was disbanded, *they were persecuted for the profession of their faith; they were stripped of their civil rights; they were plundered of their property; they were calumniated to the world*. More than a century has elapsed, and *this injustice continues;* THIS VIOLATION OF FAITH WITH CATHOLICS IS PERSEVERED IN BY THE PROTESTANT HEAD OF THE ENGLISH CHURCH, BY THE PROTESTANT BISHOPS, BY THE PROTESTANT PEERS, BY THE PROTESTANT HOUSE OF COMMONS. You retail the calumnies against the people who fly hither from this perfidious oppression, and without adducing one fact, you tell us that we *keep no faith with heretics*. Our forefathers kept their faith with them, with a vengeance. They kept it very unnecessarily too. Plighted faith creates mutual obligation, and perfidy on one side, discharges obligation on the other.

Dr. Dopping, the Protestant Bishop of Meath, undertook to preach a series of sermons, in Christ Church, Dublin, and did preach to prove that Protestants ought not to keep faith with Papists, and that the treaty of Limerick ought not to have been observed.

This theme is as irksome to me as it is to you. I should prefer bringing to view the kind offices of Protestants to Catholics. I have facts enough upon either side of the question. You have forced me to this line of exposure. I trust you will not compel me to go farther. I do not lay down my pen for want of facts, but through disgust. Your unfortunate article lies yet before me —I feel overwhelmed when I contemplate what still remains to be remarked upon.

I now, sirs, dismiss your portion respecting oaths, and murders, and depositions, and keeping faith with heretics and allegiance. You have upon those topics calumniated us, and exposed yourselves. I shall try how you will stand the test upon the subjects of divided allegiance and persecution.

Yours, devotedly,

A CATHOLIC CLERGYMAN,

A native of Ireland.

Charleston, S. C., Jan. 14, 1824.

LETTER VIII.

To the Reverend William Hawley and his Associates, Clergymen of the Protestant Episcopal Church of the United States.

SIRS:—We now enter upon a new topic—I come to examine the correctness of the following assertions in your article:

"1. A Roman Catholic can be *in principle* a faithful subject of a Protestant government, only when an *unfaithful subject* of the Pope.

"2. A consistent Papist, and a dutiful subject of a Protestant administration, must be incompatible, so long as the Pope shall claim jurisdiction over all Christendom, and the Roman Church shall continue to maintain that faith is not necessary to be kept with heretics.

"3. The only reason why, among Papists, there are many good subjects of Protestant governments, arises from the fact, that there are so many in the Roman Church inconsistent with their profession, better than their profession, having no idea of all the doctrines and all the erroneous corruptions of the faith they acknowledge."

It will greatly facilitate our progress to know accurately the meaning of those assertions. To know the meaning, we should discover the object of their introduction. The first clauses of the sentence in which they are found, explain the object of introducing the above passages in your precious paragraph. These clauses are the following:—

"1. Such are the doctrines of a church, the members of which have raised an outcry against the intolerant spirit of the English government for not receiving them to a full share of its administration.

"2. They might as well accuse that government of cruelty, for banishing the wretched criminal to New Holland; or of illiberality, for punishing the man who traitorously conspires against his country."

Thus, your argument, if good for anything, is this—"The Roman Catholics cannot complain of being persecuted by Great Britain, for they are traitors who ought to be punished." In what, I ask, does their treason consist? You answer, "in not being faithful subjects of a Protestant government." In what does their want of fidelity to that government consist? "In saying that the Pope has jurisdiction over all Christendom." Also, "in the Roman Church maintaining that faith is not necessary to be kept with heretics."

Allow me here to pause—I write hastily, carelessly. I do not occupy a month in putting together three columns of a magazine—still I should lay down my pen were I to have written as much nonsense in a year as the few extracts now before me contain. Seldom, indeed, very seldom, have I been under the necessity of totally changing the structure of a sentence which I examined,

in order to put forward clearly what the writer meant to convey. Yet I could not put this wretched compilation of yours into any form which would make it intelligible, or enable me to examine it as I ought, without such a process. A story which is told, I believe, of King Charles II., would apply well to your writing. A peasant having contributed greatly to his majesty's safety or amusement on some occasion, was asked what reward he expected: "I hope your majesty will make me a gentleman." "That," replied the king, "is no easy matter; there can be no question, but I can make you a knight or a baron, or even a duke; but I fear all the kings and emperors on earth could not make you a gentleman."

I can well guess, sirs, what is the drift of your propositions, but certainly their logical meaning is not that drift. For instance, the following proposition might be taught with a safe conscience: "Faith is not necessary to be kept with heretics." Now the proposition is equivocal: the word *faith* has several meanings. Were I to understand by the word *faith, the belief of religious doctrine*, I would unhesitatingly maintain this proposition: "A man who knowingly and willingly keeps faith with heretics, offends God, and of course commits sin." A heretic is a person who denies deliberately and knowingly some truth which God has revealed. If I act in this way, I am unquestionably criminal for my deliberate denial of what I know God has revealed. Again, I could by *faith* mean *fidelity to a lawful promise:* now I could, with truth and moral rectitude, teach this proposition: "Faith is not necessary to be kept with heretics." The reason is plain: it is not necessary to keep a promise which has not been made—it is not necessary to make any promise to heretics. When I do not then make the promise of fidelity, I am not bound to keep this promise, which I have not made, either by act or by implication. What you ought to have written is the following: "The Roman Catholic Church teaches that Roman Catholics are not obliged to keep their fidelity to heretics." This is a very different proposition from either of the others, and is the one which you probably meant to give.

A countryman of mine accompanied a friend of his, who understood the language of France, to that kingdom. In passing through the streets, they observed a man carrying a pair of buckets, and crying, *Eau! Eau!* "What is that fellow saying?" asked the Irishman. "*Water*," replied his friend, "he has it for sale in those buckets." "Would it not then be as easy for him to say *water?*" asked my countryman. Indeed, sirs, it is not over squeamishness in me to hope that in future you will write in such a manner as to express your ideas.

The proposition which we have transformed into a gentleman, is not true. Thus, this reason will not justify the British persecution of Roman Catholics, because a falsehood is no reason—it is only pretext. Allow me to ask, what jurisdiction does the Pope claim over Christendom? Is it spiritual? Is it temporal? Is there no distinction? We shall take the last first. The British government can only be justified by proving that the Pope claims temporal jurisdiction, either directly or by implication, and that Roman Catholics under them maintain his right thereto; or by showing that spiritual jurisdiction in the Pope is incompatible with their temporal right. Great Britain teaches that the power of the king is not complete without his being head of the church; and that to disobey him upon the head of ecclesiastical duty, is rebellion; and thus, that it is treason to deny his headship, and to give to the Pope ecclesiastical authority. Is this assertion correctly constitutional? This was first made part of the law of England by 26 of Henry VIII., 1, 3, 13; and on May 5, 1535, the first of its victims, the priors of charterhouses of London, Axiholm and Belleval, together with a monk of Syon and a secular clergyman, suffered the death of TRAITORS, at Tyburn, not for asserting the supremacy of the Pope, but for denying the supremacy of the king as head of the church, "thereby depriving the sovereign of the dignity, style, and name of his royal estate." On June 22d, Fisher, Bishop of Rochester, suffered the penalty of *treason* for denying, *maliciously and traitorously*, that the king was head of the church. In the indictment under which Sir Thomas More was convicted, the second charge was, "having *traitorously* sought to deprive the king of his title of head of the church;" and this upright chancellor suffered the pains of traitor, and had his head fixed on London Bridge, on the 6th of July. Thus, we see the criminality consisted in denying the title of ecclesiastical supremacy to the king, and thereby depriving him of a part of his royal name, title, and estate. Good sirs, am I awake? Is it in the United States of America such language as this is held? Are we, in the very Federal City, from a man who might be selected to preach religious instruction to the Senate of the people, the most free upon the earth, and who ought to be most jealous of the sanctuary of that freedom, the Senate chamber, to be taught that a man is unworthy of the compassion of his fellow-men; is deserving the punishment of a traitor, because he refuses to

swear that the king of England ought to be obeyed as head of the church? Shade of the immortal Washington!—genius of Patrick Henry! can you slumber in peace whilst this doctrine is proclaimed? Jefferson and Adams, will you sanction the reproach of black treason against your venerable brother, Charles Carroll, who, together with you, still survives to welcome to our shores that warrior who was but one of the Popish leaders of a Popish army, that aided you to fling off the tyranny of the head of the church, who, as *the Declaration of Independence* states, plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people; who transported large armies of foreign mercenaries to complete the works of death, desolation, and tyranny, begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation, much less the supreme head on earth of Christ's church! Shall we now be told that no compassion is to be shown to a people whose conscience would not permit them to swear that, without any Gospel authority, without any reason but that of the strong, despotic power of such a rapacious monster of lust and cruelty as Henry VIII., that man was head of the church, who in every stage of frightful oppressions, when petitioned for redress in the most humble terms, answered those petitions only by repeated injury? A man who excited domestic insurrections amongst us, and who endeavoured to bring upon our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions? Yet all those acts of tyranny in America are but specks, which would be scarcely distinguished upon the surface of that calamitous ocean of evils under which my unfortunate country was merged, by the church of which this man was the mildest, the most lenient, the most meek and virtuous, apostolic head!!! And will the people of America—the descendants of men who would not submit to church tyranny—the descendants of men who would not submit to any tyranny—one-third of whom are Irishmen, or the descendants, or the connexions of Irishmen, and another large portion of whom are English or Scotch, or the descendants of English and Scotch, who have suffered for not taking the oath of supremacy to the king of England—will they all permit themselves to be told by you that they and their progenitors were traitors, because they would not swear this oath, which even your present chaplain to the Senate would not swear?

See whither your folly naturally leads you. In every nation, every government possesses the right of establishing a special religion; and whosoever will not obey the government in conforming to this religion, is a traitor. Is this the doctrine of the chaplain to the Senate of the United States of America? Public opinion implicates him with this principle. The Senate has selected him to teach them their religious duties. The chaplain preaches: "Whoever will not be a Protestant under a Protestant government, is a traitor—America is under a Protestant government: the Papists will burn us as soon as they can, for they are traitors in principle." This is what the Rev. Mr. Hawley has published. He knows who wrote it. I believe it was not written by him. What does the Constitution say? "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Upon this clear and solid principle of our constitution, no Roman Catholic owes allegiance to the king of Great Britain, and so far from being a traitor, and deserving punishment, he is but an oppressed and aggrieved man who has been unjustly plundered of his rights, which are unjustly withheld by a tyrannical government. And a Catholic who swears allegiance to the British king is bound to observe his oath to the same extent only, that a weak man who is confined by a strong robber is bound by an oath which he takes that he will not use any unconceded advantage of a partial liberty which he may obtain under the pledge of his oath. A regard to the sacred nature of the oath, binds him who takes it to observe every lawful promise which he makes even to his oppressor; but the reverence of the injured man for his oath, is not a remission to the invader of his right, nor a justification of his oppression. He cannot meet injustice by crime. He may decline swearing, and then use all lawful means to obtain his rights. But if he voluntarily puts some of those means out of his own power by bargaining not to use them, and swearing to refrain from their use, he is bound by his bargain and by his oath, but not otherwise.

Did the people of England and Ireland give to the king, in their original compact, a power to make them change their religion according to his caprice? Did the bishops and the barons at Runnymede give to John a power to make traitors of those who would refuse to make him supreme head of their church, that he might with greater facility indulge his beastly propensities, reward his obsequious panders, and put to death his honest and conscientious

advisers? In vain do you look for such a clause in the laws of Edward, of Alfred, of Ina, or of even the Norman invaders. There is no such clause in the Great Charter. Do you find its origin in the Gospel? You find it enacted by the vilest collection of slaves, that ever crouched before a voluptuous tyrant, under circumstances which took away even the semblance of liberty. You find it based upon flagrant injustice, raised in the midst of gibbets and scaffolds, cemented with blood, and decorated with all the emblems of legalized murder, from that of the conscientious chancellor to that of the unprincipled concubine. You are American citizens. Call you this a constitution?

This is a sweeping clause, with a vengeance. You tell the Pilgrims of New England that their progenitors were traitors—so Archbishop Laud told their fathers. You tell the Friends of Pennsylvania that their fathers were traitors—so the bishops of the Church of England told their fathers. You tell us, wretched outcasts of Irish Papists, that we are traitors. You imagine that we have been now so long accustomed to your insolence, that we should bear it with as much patience as the old cook expected from the eels, of whose restlessness she complained, as they presumed to writhe under her hand during the operation of being flayed alive, though she had been upwards of forty years in the practice, and they ought to have known it. God grant us patience: we have not been as yet ten years accustomed to your falsehood, though your fathers have been telling lies of our fathers during upwards of two hundred and fifty years; still we are not tamed down to acquiescence, and we are so indocile, that as yet we have not been untaught the difference between what is a fact and what is calumny.

But to be serious: Are you not the most unfortunate of writers? In this land of true, and genuine, and rational freedom—in the very sunshine of well-regulated liberty—to presume to establish such a principle of despotism and intolerance! Sirs, I know well and intimately, the principles of the Church of England, and those of the Protestant Episcopal Church of America. They are by no means similar even in their discipline. As for doctrine: you will excuse me from stating what is now unnecessary. In pure despotism and intolerance, I know no church which ever has approximated to the Church of England. I shall give you proof enough of my assertion. But not now. What then could have induced you to assimilate your church to it? Yours is a more respectable church. Yours is a more permanent church. Yours will survive the Church of England. What induced you to defend for its honour, the principle which would destroy the claim of the Protestant in France? Which justified the Inquisition? Which would drive from every country under a Catholic government, every one who was not a Catholic? For if the English or Irish Catholic is a traitor, because he disobeys his government, upon the score of religion—why shall not the Huguenot in France be justly condemned as a traitor? Why not condemn as a traitor the Moor in Spain? The Jew in Portugal? The Christian in Constantinople? Is not Europe, according to you, wrong in not aiding the Sublime Porte to repress those rebellious Greeks who reject the Koran? Are not the Christians in Asia wretched traitors who give but a divided allegiance to their legitimate sovereign who is head of the church as of the state? I call it a flagrant usurpation. I cannot but feel proud, that under all their sufferings my countrymen have never crouched to this slavery. I differ from the Scotch Presbyterians in doctrine—but I respect the consistency which made them reject the headship of the king, when they rejected the headship of the Pope. In vain do I look through the world to find a church similarly enslaved as that of England—Russia exhibits its nearest resemblance—Mahomedanism is its exact counterpart—the Sultan is the head of the church by the same right as he is temporal ruler, and he is equally a traitor who disobeys his religious order or his imperial firman. And you would seek to justify this? Yes! for you advocate the principle. Are you an American?

I am proud of America because she not only disavows, but condemns that principle of slavery. It is a heresy in religion; it is an absurdity in politics to assert, that because a man possesses political power therefore he possesses ecclesiastical jurisdiction: or that because he has spiritual power, he therefore has magisterial rights in the state. The doctrine of the Roman Catholic Church and the principles of the American Constitution are in unison upon this subject. The doctrines of the Church of England and the principles of our constitution are in direct opposition upon the subject. And if you adopt the doctrine of the English Church, you are not good citizens of America. In framing the religion of which you are clergymen, it became necessary to reject some doctrines of the English Church. Her liturgy was mutilated; her canons made useless; and a vast portion of the homilies are blasphemies against our liberties. And is it possible that you still cling to all that has been thus rejected?

I have read with pleasure the account of the dinner given by our Congress to La Fayette on the first of this month, and I prized the intellect which gave to a toast frequently given on public occasions, its true and accurate expression. "The people, the source of all *political* power." Yes, and the declaration of the present king of Great Britain when he was Prince of Wales, is in perfect accordance with that principle expressed in the toast. His declaration was "That the crown was held by the king *in trust* for the people." The kingly power is political; it is derived from the people. They are the source of political power. But they are not the source of spiritual power, they are not the source of ecclesiastical power. The king of England did not obtain from them what they could not give. Roman Catholics believe that as political power is derived from the people—so spiritual and ecclesiastical power is derived from God. They saw no evidence of the fact that God had given this power to the king of England, therefore they would not swear that he possessed what was not given to him. Is this a crime? Am I a criminal when I assert that James Monroe, for whom and for whose office I have more respect than for all the British kings since the Norman conquest, and for their office, has no supremacy over any church? Shall I be called a traitor, if I refuse to fashion my religion according to his wish or opinion, though no subject of any king is more devotedly ready to obey him, than I am to obey with alacrity every constitutional order of the President of the Union or of the Governor of South Carolina? I am not then a traitor—I am not a criminal, because I refuse to acknowledge in the President or the Governor a power which is not in him. I was not a traitor; I was not a criminal in my native country, when I refused to swear that George III. was supreme head of the church. I saw its origin to be the usurpation of the eighth Henry. This usurpation was no evidence of right. It is a power which the people could not give. I would be guilty of perjury, if I swore it. Produce evidence to show any reasonable man in this Union, that I ought to have sworn the oath of supremacy, and I will yield to you the palm of victory.

I shall put a case for you to solve. When our blessed Saviour taught in Judea, he was the supreme head of God's church. Ireland was not then under the Roman emperor's authority, she was governed by her native kings. Suppose an Irishman of that day was convinced of the divine authority of our blessed Lord, and told his fellow-countrymen that they ought to acknowledge the authority of Christ in matters of religion; that they should receive his decisions in their spiritual concerns; that they should form congregations and have their churches regulated according to his advice; that the persons to be admitted as the guides of their souls ought to derive from the Saviour their instruction, and their authority. Would you assert that this man might be justly taken up as a traitor; that he ought to be considered as a bad subject; that his allegiance was divided, and that he could be a faithful subject of the Irish king, only when *an unfaithful subject* of our Saviour? Yet here, sirs, you would say that the spiritual submission of this man, to the foreigner, did not interfere with his temporal or political allegiance to his native monarch. If you adopted the principle that spiritual obedience to a foreigner is a violation of allegiance to the state—do you not justify every nation which persecuted the citizens of subjects who adhered to foreign claimants of spiritual power? Thus you justify every persecutor of the early church. Do you violate the right of the Indian chief by persuading one of his tribe against the wish of that chief to become a Christian? Has that chief a right in conscience to punish that convert upon the plea that his allegiance to him is lessened by its being shared between him and one of your black coats? The argument is of the same value whether it be applied to an individual of a wandering tribe or the population of the Chinese empire. All the early martyrs of the church disobeyed kings and emperors in matters of religion: will you call them traitors, and say that they ought to have been put to death? Was Nero justified in beheading St. Paul? Did he only act as he ought in crucifying St. Peter? Was Pontius Pilate a meritorious governor, who conscientiously exercised his authority in putting Jesus Christ to death, upon the charge of his seducing the people from their allegiance to Cæsar? The charge which you make upon the Papists, is exactly the same charge which the Jews were in the habit of making against the Apostles. From that day to the present we have met it as we meet it now. We have a kingdom, it is true, in which we pay no obedience to Cæsar; but our kingdom is not of this world—and whilst we render unto God the things that are God's, we render unto Cæsar the things that are Cæsar's. To the successors of the Apostles, we render that obedience which is due to the authority left by Jesus Christ, who alone could bestow it. We do not give it to the President, we do not give it to the Governor, we do not give it to the Congress, we do

not give it to the legislature of the state—Neither do you, nor do they claim it—nor would we give it if they did, for the claim would be unfounded. We give to them everything which the constitution requires; you give no more—you ought not to give more. Let the Pope and Cardinals, and all the powers of the Catholic world united, make the least encroachment on that constitution, we will protect it with our lives. Summon a general council—let that council interfere in the mode of our electing but an assistant to a turnkey of a prison—we deny its right; we reject its usurpation. Let that council lay a tax of one cent only upon any of our churches—we will not pay it. Yet, we are most *obedient Papists*—we believe the Pope is Christ's Vicar on earth, supreme visible head of the church throughout the world, and lawful successor to St. Peter, Prince of the Apostles. We believe all this power is in Pope Leo XII., and we believe that a general council is infallible in doctrinal decisions. Yet we deny to Pope and council united, any power to interfere with one tittle of our political rights, as firmly as we deny the power of interfering with one tittle of our spiritual rights to the President and Congress. We will obey each in its proper place, we will resist any encroachment by one upon the rights of the other. Will you permit Congress to do the duties of your Convention?

I shall now proceed to examine a few facts, the plain result of which must destroy your positions. Kings and emperors of the Roman Catholic Church, have frequently been at war with the Pope. Yet they did not cease to be members of the church, and subject to his spiritual jurisdiction, although they resisted his warlike attacks. Any person in the least degree acquainted with the history of Europe, can easily refer to several instances. The distinction drawn by our blessed Saviour, when he stood in the presence of Pilate was the principle of those rulers. They were faithful to the head of the church whose kingdom is not of this world, but they repelled the attack of an enemy to their rights. You, sirs, acknowledge the authority of bishops. Suppose a bishop under whom you were placed proceeded to take away your property; could you not defend your rights at law without infringing upon his spiritual authority? Are you reduced to the dilemma of being plundered, or of denying an article of your religion? Can you not keep your property and deny the right of the bishop to take it away, and resist his aggression; at the same time that you are canonically obedient? Can you not be faithful to him as bishop, and to yourself as a man? Thus suppose the bishop of the Protestant Episcopal Church of Maryland claimed some right which he neither had by your church-law nor by the law of the state. You may and ought to resist the aggression. Yet you would not be unfaithful to him. Let the Pope be placed in the same predicament; I can be faithful to the Pope and to the government under which I live. I care not whether that government be administered by a Papist, by a Protestant, by a Jew, by a Mohammedan, or by a Pagan. It is then untrue to assert, as you have done, that a consistent Papist and a dutiful subject of a Protestant administration must be incompatible.

I intended adding some facts to prove my positions from history, but the printer tells me, I must defer to next week.

Yours, very devotedly,

A Catholic Clergyman,

A native of Ireland.

Charleston, S. C., Jan. 22, 1825.

LETTER IX.

To the Reverend William Hawley and his Associates, Clergymen of the Protestant Episcopal Church of the United States.

Sirs:—In my last I promised to give some facts which would demonstrate the perfect distinction of temporal allegiance and spiritual obedience. Before I adduce the facts, let me distinctly lay down what Roman Catholics teach concerning the Pope's power: that is, what they are bound by their profession, as Roman Catholics, to believe. They believe that he has all the power which our blessed Saviour gave to St. Peter. They do not, as Roman Catholics, believe that he has one particle more. Tiberius and Nero were temporal rulers—St. Peter did not by virtue of his authority claim to be a partner of their throne, nor did he assert that their power was derived from him—nor did he assert that it could be taken away by him; and when Constantine became a Christian, Pope Sylvester, who claimed all the power which St. Peter possessed, never claimed to be the donor of power to Constantine, nor did he add to the authority which that Emperor had, and which he possessed and used as fully before his baptism as after. Constantine lost no temporal power by becoming a Christian; Sylvester gained no new power from God, from the circumstance of the Emperor's conversion. If the successors of Peter gained any temporal power, it was by the concession of the people, or of princes; not by the appointment of God. If they were vested with any right of arbitration between

kings, or princes, or people, in temporal or political concerns, it was by the act of those kings and princes and people. It was not by any new revelation of any article of faith, nor was it by entering into possession or use of any old right, from using or possessing which they had been forcibly restrained.

Thus, God never gave to St. Peter any temporal power, any authority to depose kings—any authority to interfere with political concerns. And any rights which his successors might claim for any of those purposes, must be derived from some other source. A Roman Catholic has no farther connexion with the Pope than as he succeeds Peter; Peter had none of those rights—as a Roman Catholic I know nothing of them in the Pope; he is equally Pope with or without them. Mr. McIlvain would not be the less pastor of his congregation for being chaplain to the Senate, and though he should lose his chaplaincy when his father will vacate his seat—he will not thereby cease to be pastor. The clergymen who are members of Congress are not, by holding their seats, less clergymen than if they had them not. Neither is the Pope less Pope because there is now attached to his office the possession of a territory which must be governed. Nor would he be less Pope though another Bonaparte should rob him and put him into prison. And Pius VII., under the lock of the man who died on St. Helena, was as much the head of our church, as was Gregory who made Europe bow, and shook her monarchs with terror.

Roman Catholics believe the Pope to be the successor of St. Peter, and therefore to be entitled to a supremacy of honour and jurisdiction, through the whole of the Christian world. This honour is only that which is due to a spiritual head—this jurisdiction is only in spiritual and ecclesiastical concerns. The American Constitution leaves its citizens in perfect freedom to have whom they please to regulate their spiritual concerns: but if the Pope were to declare war against America, and any Roman Catholic under the pretext of spiritual obedience was to refuse to oppose this temporal aggressor; he would deserve to be punished for his refusal, because he owes to his country to maintain its rights: and spiritual power does not and cannot destroy the claim which the government has upon him. Suppose a clergyman of England were convicted for some crime—for instance, Dr. Dodd, and he was ordered for execution; must the law be inoperative because the criminal is a clergyman? Think you that no one could be found in a Roman Catholic country to sentence or to execute a sentence upon a clergyman who was a criminal? All history testifies to the contrary. So too does all history show that upon the same principle Catholic kings and princes, and peers and people have disobeyed improper mandates of the See of Rome, and have levied and carried on war against Popes, and still continued members of the church.

I shall give you a very few instances. In the first fact which I adduce you will find the spiritual grounds for the Pope's interference, which you will agree with me in pronouncing to be wholly inapplicable to our present state of society; and of no force whatever, as respects the United States.

When in the year 1202 John of England seized upon Arthur, the son of Geoffry, and imprisoned him at Rouen, after which this boy was never heard of: John having been strongly suspected of the murder of his nephew, was summoned, as Duke of Normandy, upon the accusation of the Bishop of Rennes, to answer to Philip of France, as his sovereign; having neglected to appear—Philip, in the presence of the Peers of France, pronounced sentence, "that whereas John, Duke of Normandy, in violation of his oath to Philip his lord, had murdered Arthur, the son of his elder brother, a homager of the crown of France, and near kinsman to the king, and had perpetrated the crime within the seignory of France, he was found guilty of felony and treason, and was therefore adjudged to forfeit all the lands which he held by homage." King Philip and the Bretons, proceeded to execute this sentence by taking possession of the Duchy of Normandy; John was soon obliged to fly to England, and sought the aid of the Pope, who was the identical Innocent III., under whom was held that Council of Lateran, whose canons I have had to examine. Innocent sent two legates to King Philip, to require of him to desist, and to decide the controversy between the two kings. Mark now in his letter, the grounds of his right to interpose. After quoting the text from Matt. xviii. 15, 16, and 17, he proceeds:

"Now the king of England maintains that, by enforcing the execution of an unjust sentence, the king of France has trespassed against him. He has therefore admonished him of his fault in the manner prescribed by the Gospel, and meeting with no redress, has according to the admonition of the same Gospel, appealed to the church; how can we then, whom divine providence has placed at the head of that church, refuse to obey the divine command? How can we hesitate to proceed according to the form pointed out by Christ himself? We do not arrogate to ourselves any right as to judging the fee of the land or territory that belongs to the

sovereign, the king of France. But we have a right to judge as to the sin committed, and it is our duty so to do, whoever may be the offender.

"It has moreover been provided by the imperial law, that if one of two litigant parties shall prefer the judgment of the Apostolic See, the other shall be bound to submit thereto, and to abide its judgment. But we say not this as if we would thereby found our jurisdiction upon civil authority. God has made it our duty to reprehend the man who falls into mortal sin, and if he neglect our reprehension, to compel him to amend, by ecclesiastical censures.

"Moreover both parties, viz., the kings, have sworn to observe the late treaty of peace: and now it is plain, that Philip has broken that treaty, the cognizance of cases of perjury is well known, and is universally allowed to belong to the ecclesiastical courts. Wherefore, upon this ground also we have a right to call the parties to our tribunal."

Here we perceive the grounds on which the Pope claims a right to interfere: first, one which our Saviour meant for fraternal correction between individuals, and punishment of unjust aggressors—by the church. The manner of punishment is specified—ecclesiastical censures. Suppose I held all this to be true—suppose I did say that it regarded nations as well as individuals: assuming your principle of private judgment to ascertain the meaning of the text.—The Pope has this right as well as you have it. He has then proved his case from the Gospel, and by your principle the Pope has a right by the Scripture to act as he assumes, and you would be an enemy of the Scriptures and of God in denying it. My principle, however, will destroy his right. As a Roman Catholic I believe the Scriptures are not to be interpreted according to the caprice of the Pope, nor according to your caprice nor mine, but according to the unanimous consent of the fathers.—Now that consent confines the meaning of this passage to individuals, and does not extend it to governments. Wherefore, though I believe the exercise of the power was often salutary, I believe it was also often injudicious and injurious, and is applicable only to individuals. If it extends only to church censures, what danger is there to America from that cause? Sometimes the sovereign deprived the censured person of his property—but this was by his temporal power. The church had no such power.

As to the perjury: the law of Europe then gave its cognizance to the ecclesiastical courts. But the law of America does not. We have no dread upon this score. As to the imperial law, with that too we have no concern.

As a Protestant, you could not refute the scriptural doctrine of the Pope, nor evade its application. As a Catholic I assert it goes farther in its implication than the text warrants. So Philip of France thought, and disobeyed the mandate, and deprived John, of Normandy. Yet Philip never left the church—he always continued to be a steadfast Papist.

Were I to follow up the enumeration of similar facts to this in the several countries of Christendom, I should write volumes, and each fact would more clearly prove, that the spiritual obedience which a Roman Catholic owes to the Pope, does not in the most remote degree interfere with his fidelity to the government under which he lives; because the principle of the Roman Catholic is, that spiritual authority springs from God, and regards the concerns of a man's soul in respect to eternal things; temporal authority, though sanctioned by God, springs from the people, and regards the concerns of a man's well being as to the peace of this world and the goods of time. The spiritual ruler has no power to order the latter concerns, the temporal ruler has no power to order the former. But the principle of your much-admired English Church, vests the management of both concerns in the same tribunal, and thus give to the English oligarchy, a more unlimited jurisdiction that could be claimed by, or would be allowed to the most despotic monarch of Spain or Portugal.

Let us see a few more facts: when, in 1213, that same Innocent pronounced sentence of deposition from the throne of England against John himself, and committed its execution to Philip of France, John summoned his Catholic subjects; they were *all Papists:* notwithstanding the papal sentence, they came to the coast of Kent, sailed from Portsmouth on the 15th of April, captured Philip's squadron at the mouth of the Seine, destroyed the ships in the harbour of Fecamp, and burned the town of Dieppe. But, what the Pope's sentence never could effect John's own lust and despotism effected; he alienated the affections of his people from his throne—he made enormous exactions from the laity—he plundered the monasteries, and stripped the clergy, though they all supported him against the Pope and the King of France: yet not one of them fell under any censure, nor did any one of them, upon the principles of the Roman Catholic Church, commit the slightest act of *infidelity* to the Pope, by opposing the army of Philip. If you cannot understand this, it is because you do not know the principles of the feudal system which then prevailed, nor the principles of the Roman Catholic Church, which never change.

When John disgraced and degraded himself, by swearing fealty to the Pope, in presence of the Legate Pandulf, he was forced to render the crown of England tributary to Rome, by his own weakness, not by any principle of the Roman Catholic Church. The very men who had returned with him from his enterprise in France, would have defended him against a world in arms. He had 60,000 of them, flushed with victory, still at his side: but a tyrant is always weak, and he felt that the arms which they bore might be turned against himself, not because of the Pope's interference, of which they had been aware before they assembled, and to oppose the execution of which they assembled, and to prevent the execution of which they had fought in the Channel and in France: but because of the crimes by which he was daily exasperating them. The people, as well as the barons, knew that John had acted illegally, tyrannically, and irreligiously, towards the Archbishop of Canterbury, (Langton,) and the other Bishops: they knew that John had incurred as well as deserved the censures of the church. To all this they made no opposition; but, when they found the King of France preparing to invade their country, and were called by their king to its defence, though he had deserved all the censures of the church, they felt it to be their duty, the Pope's declarations notwithstanding, to repel every invader. Thus, in fact, they were faithful subjects of an impious king, and were not unfaithful to the head of the Roman Catholic Church, although they refused to obey the mandate of the arbiter of kings under the feudal system, and still under that system it was lawful for them to disobey. If you know the nature of that system, you can explain those apparent incongruities. If you do not, I advise you, for the sake of your own character, to avoid writing about what you do not understand.

The reign of John is most fruitful in exemplifications. To pass over many others, we shall take one which regards the Great Charter. Primate Langton, upon his return, had required of John, before the removal of the excommunication, to swear, at Winchester, that he would abolish all illegal customs, restore to every man his rights, and revive the laws of the good King Edward.

The Barons met at St. Albans, under the presidency of the justiciary, Fitz Peter, and published the laws of Henry I., which were supposed to contain the provisions of Edward the Confessor. John, who found the barons had not followed him to France, which he intended to invade, returned from Jersey, and in his fury was about to do military execution upon the peers, who had published those laws, which he never seriously intended to have enforced. The Primate restrained him, and insisted that if they were charged with crime, they should be tried by their peers. The barons met on the 25th of August, at St. Paul's, in London, Langton read to them the provisions of the charter of Henry I., commented upon them, enforced the necessity of restraining the king's lawless tyranny by its enactments, and prevailed on them to swear to each other, to die in defence of their liberties, sooner than make any surrender thereof.

On the 20th of November, 1214, the barons assembled at the Abbey of St. Edmunds, after having, in several previous meetings, fixed the special demands which they were to make: all having been made ready and committed to writing. One by one, each advanced to the high altar, and took a solemn oath to God and to his peers, to withdraw his allegiance from John as a tyrant, should he refuse to grant the claim of their and the public rights.

On the Feast of the Epiphany, January 6th, 1215, exactly six hundred and ten years ago, five hundred and sixty years and six months before the Declaration of American Independence, the bishops and other barons followed the king to the Temple, in London, where he had shut himself up, and there presented their claims. John threatened, and required of them to assure him, under their hands and seals, that they would never again have the insolence to make such a demand; three only were found base enough to comply, viz.: the Bishop of Winchester, the Earl of Chester, [and] Lord William Brewer.

Finding them obstinate, the king gave, as his sureties, to give a favourable answer at Easter, the Primate, the Bishop of Ely, and the Earl of Pembroke. Knowing that the bishops were the portion which had most influence, the insincere monarch used every effort, during the respite thus obtained, to detach them from the confederation. On the 15th of January, by a charter, he divested himself as of rights, of several usurped powers which he and his predecessors had assumed in ecclesiastical concerns. He also applied to the Pope to aid him. He made a public vow to wage war against the infidel oppressors of the suffering Christians in Greece and Asia, and claimed, as a crusader, the aid of the church for the preservation of his rights, whilst he should be engaged in preparing for, and prosecuting so sacred an undertaking. Hav-

ing thus hypocritically flung the mantle of religion over his iniquity, he, on the 2d of February, ordered the sheriffs of the several counties to assemble their freemen, and cause them to swear the oath of allegiance to him. On the 19th of March, the Primate, Langton, received a letter from the Pope, complaining of the injustice of refusing to John the rights which had been peaceably possessed by his brother Richard, and by his father Henry, charging the Archbishop with seditiously encouraging the subjects against their monarch, and commanding him to exert his authority for their reconciliation. The barons received another letter from the Pope, in which he censures them for demanding violently as a right, what they might have asked as a favour. He promised, that if they behaved with humility and moderation, he would intercede for them, and obtain from the king any reasonable boon. He then annuls the proceedings of the confederation, and under penalty of excommunication, forbids any future confederacy. Thus John thought himself secure from his popish subjects. Easter came.

But the English Papists of 1215 knew their rights just as well as did the American Congress of all religions in 1775. The bishops and the barons met. No excommunications could destroy their inalienable rights. Neither a Pope nor a general council, could dictate to the British Barons nor to the American people, the terms of the compact between them and their temporal governments. Before a Pope was commissioned, before a general council was assembled, the God of nature regulated the rights of man in the social and civil state. The commission of St. Peter gave him no authority to regulate the manner in which kingdoms should be governed.

Pandulf, the Pope's legate, and the Bishop of Exeter, contended that the Primate was bound by the Pope's order to excommunicate the barons. The Archbishop replied, that the king had brought in foreign troops to oppress his people, and unless they were forthwith removed, he would excommunicate them; and that to the utmost of his power, he would oppose the oppression of the liberties of England. Runnymede exhibited the value of the papal interference with Roman Catholics, who still were faithful to the head of their church, but who acknowledged in him no right to interfere in their temporal government. At one side was the king, with the Pope's legate, eight bishops who had been drawn away by the means which I stated, and fifteen gentlemen. On the other side stood Fitzwalter, "the general of the army of God, and of the holy church," accompanied by the Archbishop of Canterbury, the rest of the English Bishops, several abbots, and the host of the British nobility, together with their knights and esquires; and the monarch was obliged to submit.

I shall not dwell upon the resistance of the Roman Catholic Bishops and Barons, to the repeated attempts made by the king, with the aid of the Pope, to annul the Great Charter which was thus obtained. All these, and a thousand other facts in history, plainly prove the distinction between spiritual obedience and temporal allegiance. The British Catholics gave the latter to Elizabeth, a Protestant Princess, when she was excommunicated by the Pope, yet she hanged them for paying him spiritual obedience. Thus, it is clear, that a Roman Catholic might be a faithful subject of a Protestant government, at the same time that he is a faithful subject of the Pope, as you are pleased to express yourself.

Were the Canadians so unfaithful to their Protestant King George, as to make it safe for our militia captains to cross the line into their territory? Why did our captains refuse to go over? They knew the Canadians were faithful Roman Catholics. Were the Canadian Papists unfaithful to the persecuting British Protestant government in 1775? Had the Pope's interference any influence upon the popish Barons of England, who opposed the Papist William Wallace? Had it any influence upon the popish adherents of the Papist Bruce? What influence had it upon the Irish chieftains, all Papists, who remonstrated with Pope John upon the misconduct of King Edward II. of England, and who told his holiness that they recognised no right in him, or in the King of England, to regulate their temporal government? Sirs, you should study history, before you presume to lay down as correct principles, assumptions which all history proves to be false?

I am aware, that, *for its own purposes*, the English Church and State has corrupted history; but it is only the light and hasty, and prejudiced reader, that can be imposed upon by the deceptive mass of muddy falsehood. Very little application of the rules of criticism is necessary to purify the collection. King Henry VIII. knew the history of King John, and Primate Langton, and of Henry II., and Primate Becket, and of many other kings and bishops; and, as he had many *delicate affairs to manage*, he thought an obsequious man, like the complying Thomas Cranmer, would do well as a nominal Primate, whilst he could very well be

Pope. In this he was not impolitic: he was then at full liberty to plunder, and to marry, and to behead, and to burn, as he thought proper; and, from that day to this, the English Church, with one exception, has been the most sleek, well-fed, obsequious, courtly church in the world: that troublesome quality of independence is unknown; all is perfect harmony.

I have no doubt you would like to see such another gentleman-like system in America; but, sirs, I promise you, with God's help, you never will. The people here, sir, have too much good sense to permit the President, or even the Senate, to add the influence of your church or mine, or any other to the power of the Executive. When the people shall be guilty of this folly, their liberties are lost, and they will deserve their bondage.

I am, sirs, yours, devotedly,

A Catholic Clergyman,

A native of Ireland.

Charleston, S. C., Jan. 31, 1825.

LETTER X.

To the Reverend William Hawley and his Associates, Clergymen of the Protestant Episcopal Church of the United States.

Sirs:—It is with great reluctance and extraordinary pain, I come to examine the last but most extensive and most revolting part of your article.

My belief is, that God never gave to any Pope, nor to any other Bishop, nor to any other clergyman, nor to any state, nor to any human tribunal, any power, directly or indirectly, to inflict any corporal or temporal punishment upon man for heresy or religious error. He did give to the church, and of course to the Bishops who compose her tribunal, a power to cut off delinquents by excommunication, a power to censure, to reprove, to deprive of spiritual authority, to refuse sacraments, and such like. But he never gave to the church any other power of punishment. That same great Being reserves to himself exclusively, the power of inflicting punishment in the next life, because he only can with certainty decide who is culpable.

We may and do know with certainty what he has taught, and therefore what he requires of us to believe and to practise—but we cannot know with certainty, that they who are in error are wilfully and culpably so, because we do not know what is secret from all others perhaps, but from God and themselves, viz., the exact state of their conscience, upon which their moral accountability rests. I have not the least doubt of the truth of all that the Roman Catholic Church teaches to be doctrine revealed by God. Neither have I the slightest doubt that everything opposed thereto must be error. But the culpability of others does not rest upon my conviction, but upon their own. I know they are in error; but I do not know whether they are culpably so. I hope for the more charitable alternative, that they are not culpable. It would be not only folly for me to attempt to decide upon individual cases, but it would be of no use, for my opinion will not decide their fate; that fate must be decided by the judgment of God. It would be presumption in me to decide upon what I do not know. Charity leads me to hope their dispositions are good: but truth compels me to know that they are in error. They do not hear the church, they must be to me as heathens and publicans. But I am not called upon to hate or to persecute heathens and publicans. I am commanded to have no communion with their religion or with their crime. But I am called upon also to love themselves, and to serve them when I can.

All this is plain to me: This is to me the law and the gospel. This is what I have been taught in the Roman Catholic Church; this is what she commissioned me to teach; this is what I have taught; this, as I shall answer for the assertion at the tribunal of God, is what I have *always read, heard, and known to be the doctrine of the Roman Catholic Church.*

Some divines of that church have examined whether it is lawful for temporal rulers to make laws against heresy as an evil, and to punish those who would establish, or perpetuate it, and they have been divided in *their opinions.* The *church* has never decided for or against either opinion. You might as well attribute to the Supreme Court of the United States, and thus to the Union at large, every opinion urged by a lawyer in that court, as attribute to councils and to the church, *every opinion* of every divine.

The court is chargeable only with its decisions. The church is accountable only for its decisions. The court is not answerable for opinions hazarded by those who plead in its presence. The church is not answerable for the opinions of every person who writes upon religion, and maintains or controverts opinions upon which perhaps God has never given any revelation, and respecting which, therefore, the church claims no doctrinal jurisdiction.

Now, sirs, a more atrocious and calumnious article of vulgar language and bitter falsehood, never was published, than you gave in the following precious passages:

"*The Roman Catholic Church is, of its own nature, a* PERSECUTING CHURCH. Persecution on account of religion, has from time to time, indeed, been the disgrace of other denominations: but it arose more from the age than their tenets. The doctrines of other denominations are all directly opposed to persecution. It can never appear among them but when they are inconsistent with themselves. *In the* ROMISH CHURCH, on the contrary, *the more consistent she is with herself, the more of the* SPIRIT OF PERSECUTION *will she manifest.* HER LEADING PRINCIPLES ENFORCE IT; and when she abstains from it, her peaceful conduct proceeds either from want of power, OR WANT OF ROMAN CATHOLIC FAITH."

Good God! sirs! What shall I do with this mass of falsehoods? Have you heads? Do you know anything of history? Have you hearts? Do you not tremble when you look upon this appalling denunciation of the great bulk of Christendom? Have you any remnant of shame? How can you go abroad in the streets of the city of Washington, the largest division of whose inhabitants are Roman Catholics? Do you believe that their leading principles enforce persecution? Their leading principle is to believe all that God has revealed, and that they are not bound to believe more than what he has revealed. Certainly you will not say that the great majority of the Christian world, which has at all times been, as it now is, Roman Catholic, has so far degraded the character of God and destroyed the great principles of Revelation, as to assert that God revealed that one man should persecute another upon the score of religion, when he commanded *all men* to love one another, and then published this command as the peculiar precept of the Redeemer; when they also published the rebuke of the Saviour to the over-zealous disciples who would call down fire upon the unbelieving cities: when they published his injunction to Peter, not to strike with the sword. These are an exhibition of the leading principles of the Roman Catholic Church. Is the spirit of persecution consistent with those principles? Does the man who abstains from persecution *want the faith* upon which those principles are raised: from which they spring! "Love your neighbour as yourself. Q. Who is my neighbour? A. *All* mankind, even they who differ from us in religion." This is the principle which the Catholic Church enforces. I take up the Catechism of this Diocess, which in principle agrees with every other: which has been examined at Rome, and sanctioned as teaching the doctrines of the universal church now and at all times in communion with that See. In it, at p. 35, I find the following questions and answers:

Q. How does a person sin against the love of God?

A. By every sin, but particularly by *mortal sin.*

Q. How does a person sin against the love of our neighbour?

A. By injuring him in any respect, or by not assisting him when able, in his spiritual or corporal necessities.

Q. Who is my neighbour?

A. Every human being.

Q. Am I to consider those persons who are opposed to the true religion, as my neighbours?

A. Yes, undoubtedly; to punish for voluntary error is the prerogative of God, to show mercy and kindness to his fellow-mortals, is the duty of man. (Luke x. 37.)

Again, sirs, in pp. 44, 45, I have the following questions and answers:

Q. To how many commandments may the ten commandments be reduced?

A. To these two principal commandments, which are the two great precepts of charity:—*Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. This do, and thou shalt live.*—(Luke x.; Mark xii.)

Q. How am I to love God?

A. By keeping his word, that is, by fulfilling his commands.

Q. How am I to love my neighbour as myself?

A. *As you would,* says Christ, *that men should do unto you, do you also to them in like manner.*—(Luke vi. 31.)

Q. What particular duties are required of me by that rule?

A. Never to injure your neighbour, by word or deed, in his person, property, or character; to wish well to him, and to pray for him as far as you are able, in his spiritual and corporal necessities.

Q. Am I also obliged to love my enemies?

A. Most certainly. *Love your enemies,* says Christ, *do good to them that hate you, bless them that curse you, and pray for them that persecute and calumniate you.* (Luke vi.; Matt. v.)

So that you see we are obliged to pray for you. I shall do you another neighbourly act. I lay for your instruction and spiritual benefit, the following extract from the same Catechism before you:

Q. Is it lawful to tell an innocent or jocose lie, or to tell a lie for a good purpose?

A. No lie can be lawful or innocent; and no motive, however good, can excuse a lie; because a lie is always sinful and bad in itself. (John viii. 44.)

Q. What else is forbidden by the eighth commandment?

A. Backbiting, calumny, and detraction; and all words and speeches hurtful to our neighbour's honour or reputation.

Q. What is commanded by the eighth commandment?

A. To speak of others with justice and charity, as we would be glad they should speak of us; and to witness the truth in all things.

Q. What must they do, who have given false evidence against a neighbour; or who have

spoken ill of him; or injured his character in any respect?

A. They must repair the injury done him, as far as they are able; and make him satisfaction by restoring his good name as soon as possible; otherwise the sin will not be forgiven them.

When you comply with your duty, I trust the Archbishop of Baltimore will give me faculties to absolve you; but unless you repent, and express your sorrow, and as far as you are able, make satisfaction for the injury done to us, neither my absolution, nor the archbishop's absolution, nor that of the Pope, could do you any benefit.

But, sirs, as you might not be satisfied with our American Catholic doctrine, I shall give you French Catholic doctrine. A very respectable and highly valued French work, is the Catechism of Montpelier. The edition of this work printed at Paris in 1739, in three volumes, 12mo., has the following questions and answers.—Vol. II. p. 69:

S. 3. *De l'amour du prochain.*

D. La charite nous oblige-t-elle a aimer notre prochain?

R. Oui. Elle nous oblige a l'aimer comme nous-memes.—(Matt. xxii. 39 and 40; Rom. xiii. 8, et suiv.)

D. Qui est notre prochain?

R. Ce sont tous les hommes; les Chretiens, les heretiques, les infideles, et meme nos plus grands ennemis.—(Matt. v. 38, et suiv.—Luc. x. 27, a 37.—S. Augustin, Ser 2, sur le Pseaume 25.—N. 2 Sur le Pseaume 54, N. 4, et Serm. 8 sur le Pseaume 118, N. 2.)

Of the love of the neighbour.

Q. Does charity oblige us to love our neighbour?

A. Yes. It obligēs us to love him as ourselves.

Q. Who is our neighbour?

A. All men—Christians, heretics, infidels, and even our greatest enemies.

Thus, sirs, in any explanation of the Roman Catholic doctrines which I have ever seen, so far from persecution of any person being enforced by the church, I always found charity enforced. And until you can produce the principles which enforce persecution, and prove that they are principles of the Roman Catholic Church, I must treat you as a calumniator of the great body of Christians when you assert, "that the Roman Catholic Church is of its own nature a persecuting church;" "that in the Romish Church, the more consistent she is with herself, the more of the spirit of persecution will she manifest;" "that when she has power to persecute and abstains from it, her peaceful conduct proceeds from want of Roman Catholic faith." Now, sirs, one request which I presume to make is, that you will be good enough to inform the public, also, how "the Romish Church" can-"be in want of Roman Catholic faith."

As a Freethinker, and others, complain of the length of my letters, I shall not proceed farther now, but will reserve to my next the examination of your other assertions.

I am, sirs,

Yours devotedly,

A Catholic Clergyman,

A native of Ireland.

Charleston, S. C., Feb. 4th, 1825.

LETTER XI.

To the Reverend William Hawley and his Associates, Clergymen of the Protestant Episcopal Church of the United States.

Sirs:—In my last, I mentioned the reluctance with which I approached to examine the last portion of your calumnious article. I must give a more appropriate name to my feeling. I shall call it disgust. You have for the criterion by which you estimate the feelings of others, generally speaking, your own feelings. If you argue what mine ought to be by analogy from what your own are, you are not likely to give me credit for the truth of my declaration, that my disgust arises not so much from the view of the cruelty of some Catholics, which, of course, I condemn, as from the necessity of stirring up the enormous mass of Protestant cruelty which I would have left untouched, but for your wanton and injudicious provocation, which leaves me no choice. You made grievous and specific charges which cannot be refuted without entering into the enumeration of particulars.

Your semblance of argument is the weakest exhibition of impotent malice which has ever fallen under my eye. Your portion on persecution consists of two parts. 1. A general assertion, which I have examined in my last. I call it assertion, because it is unsupported by any, even apology for reason. You asserted that the spirit of the church to which I have the happiness to belong, was the spirit of persecution. I quoted two as specimens of ten thousand similar documents, to prove that its spirit was that of charity. Charity is not persecution. You connect with this falsehood, by way of corollary, the following clumsy passage:

"Thus it has come that the persecutions of the Romish Church have exceeded in malignity, cruelty, perseverance, extension, and continuance, not only those of all other sects, (for

here there is no comparison,) but even the anti-christian violence of the heathens."

Now, sirs, be kind enough to inform the American public how excess can be found without a comparison. Can you say which of two lines exceeds another in length before you have compared them? Can you say that the persecutions of the Romish Church have exceeded those of all other sects, before you have compared one persecution with the other? I am certain the fault which you have committed, is that which you have here so very unwittingly and unintentionally blundered into expression. Yes, sirs, you have made your assertion without having made the comparison; and you have forced me to compare against my inclination.

After this assumed corollary from a false proposition, you proceed to exemplify. You give us the massacre of St. Bartholomew's day in Paris. You say that rejoicings were had in Rome for the massacre. You say that Gregory XIII. published a jubilee to return thanks to God for the murders then committed upon the French Protestants. You say that this was consistent with our doctrines,—that it arose directly from the Romish faith. I have yet so much of your production to examine, that I had better dispose as quickly as possible of its minor parts.

Here you assume to argue the consistency of the fact with the Romish doctrine, from the Pope's infallibility: "The Pope was certainly consistent in his savage conduct, as any one must know by considering not only his infallibility, but the tenets of the church over which he presided." Your argument, put into form, would be this:

"If the tenets of the church were consistent with savage conduct, viz., rejoicing and thanks for the massacre of Protestants,—the Pope who rejoiced and gave thanks for such massacre was consistent with those tenets in his savage conduct.

"But the tenets of the Romish Church were consistent with this savage conduct."

I deny that the tenets of the church are consistent with such savage conduct; hence, until you shall have proved your proposition, your argument will not be perfect. I have shown, in my last, the tenets of the Roman Catholic Church to be *not* consistent with persecution. This, of itself, proves the falsehood of your assertion. I defy you, or any other person, to show me any tenet of the Roman Catholic Church which either justifies or warrants persecution, or thanksgiving and rejoicing for murder of persons because they are not Catholics; and I do unhesitatingly call the massacre of St. Bartholomew's day murder. The object of the rejoicing is misrepresented by you. The circumstance of the jubilee is one of the most palpable falsehoods that ever issued from the press, as we shall find upon examination of the fact.

To prove the proposition which I have thus denied, your argument is brought to this:

"1. If the Romish church believes the Pope to be infallible, all his public conduct must be consistent with her tenets.

"2, 1. But she does believe the Pope to be infallible.

"2, 2. But this infallible Pope did conduct himself publicly in a savage manner.

"3. Therefore the tenets of the Romish church are consistent with savage conduct."

In the first part of the argument it was attempted from the assumption that the church held wicked tenets to prove that the Pope's conduct was consistent therewith. Now we have the wicked tenets proved by the conduct of the Pope—whilst Roman Catholics deny every one of the propositions in all their parts. We deny that we hold, or that the church ever held such tenets. 1. We say that even if it were a tenet of our church, that the Pope is infallible in giving doctrinal decisions, it does not follow that all his acts are in accordance with his decisions. I recollect an anecdote respecting a judge, of this state, a countryman of mine, who in court had sentenced a man to pay a heavy fine and to be imprisoned, and in passing the sentence, lectured him in good set terms for having had the weakness of losing his temper and making a violent assault upon another citizen, when his rank and station in life should have caused him to give good example. His honour, upon returning home, observed an egregious mistake had been made by some bricklayers whom he had at work, and forgetting his own lecture, threw some brickbats at the workmen, probably knowing from instinct that his missiles would ascend more quickly than he could. Our Popes, even if infallible in their doctrinal decisions, might answer as the judge did, when reminded of his lecture—"Yes, 'tis true, God Almighty enables us to tell what is correct for the public benefit, but permits us to act against our own principles, to prove to us that our wisdom is from him, and our weakness from ourselves. We are not gods." Thus, suppose the infallibility of the Pope were a tenet of our church—the doctrinal decisions of the Pope, not his public or private acts, would give the criterion of our faith. Now we

defy any one to produce a single doctrinal decree of any Pope in favour of persecution for heresy. What I mean by heresy is error concerning the doctrines of religion, which does not disturb the peace of civil society, nor corrupt public morals. In these cases the doctrines of our church are in accordance with the doctrines of the several constitutions of the United States. "The civil magistrate is bound to preserve peace. He is bound to protect public morals." Any infraction of either is punishable at common law—many of them under special statutes. "The magistrate has not received the sword in vain, he is the vicegerent of God to punish the wicked." Heresy, as it is a mere religious error, is not punishable by any human tribunal with the infliction of corporal or pecuniary suffering—but if thereby the peace of society is disturbed, or the public morality corrupted, the civil magistrate, who by the ordinances of society has the care of guarding both, is during his lawful continuation in office, vested by God with the power of punishment necessary therefor. This is his office—not that of the church. Thus, supposing the Pope to be infallible in his doctrinal decisions, and to have decided that it was not contrary to faith, that magistrates had the power of punishing the persons who, under pretence of religious freedom, disturbed the public peace, or corrupted the public morality, he would only have decided what every state in the Union holds to be true. This is not teaching that heretics ought to be persecuted; but it is teaching that malefactors ought to be punished. The application of the principle belongs to the civil magistrate, not to the church. The acts of any Pope are very different from doctrinal decisions. 2, 1. Roman Catholics do not hold as one of their doctrines, that the Pope is infallible. All the premises then being false, your argument is totally without value.

The facts of the French massacre have been so frequently examined, that to any man having the most ordinary knowledge of history, they must be well known; whoever knows them will easily see that the massacre was no part of our religion, and was not a religious persecution, but a political series of murders. The revocation of the edict of Nantz, and the massacre of St. Bartholomew's, and the Inquisition, are so constantly the theme of declamation, that I must once for all take them up, but not until after I shall have examined your assertion of the fact that the Roman Catholic church was guilty of more extensive persecution than all sects of Protestants. I shall commence with that sect from which you are sprung, the Church of England. I deny *in toto* this assertion of yours:

"The horrible massacres of St. Bartholomew's day in different parts of France, and the more extensive and exterminating which followed the revocation of the edict of Nantz, were perfectly consistent with the Roman Catholic doctrine: and in their essential features, must be justified by every *consistent* member of the Romish Church."

I have before shown its falsehood. I now assert, that the Church of England, from the first moment of its becoming Protestant to the present day, has without a single moment's intermission, been everywhere a persecuting body. I am prepared for the investigation which this assertion might be calculated to challenge. I shall not flinch from its brunt. I have the disgusting accumulation of proof at hand. The American public shall have the documents if it will. I do not wish to produce them in detail.—You have wantonly urged me to state what I did not seek to publish. Now that we have entered the lists, I again warn you, for the sake of charity, not to drive me to the fight. Even the ethics of a military college should urge you to avoid a hopeless contest. Take up your gauntlet and I shall withdraw—but if you will not, I shall give you no quarter. I shall give you facts until your ears tingle, your eyes involuntarily close, your heart shrinks, and you would give a world that you had not provoked the exhibition. Take for the present a short extract from the *Spirit of Religious Controversy*, written a few years since by the Rev. Dr. Fletcher, a respectable priest of the English Catholic Church:

THE TOLERANT POLICY OF THIS COUNTRY.

"In this country, the interests of the state became blended, it was thought, with the interests of the reformation; and the fanaticism of the legislature adopted, as a fundamental principle of policy, as horrible an error, as any, that disgraced the civil code of a Dioclesian. It decreed the wisdom of persecution. Its enlightened liberality, very piously, sanctioned the frightful maxim, *that cruelty to Catholics 'would much advance the glory of God;'** and with a horrible, though proper consistency with such a maxim, its zeal legalized every expedient: enforced every method, that could enable cruelty to attain so desirable an end. Consult our penal statutes against popery. It will be found, that the laws of half the persecutors and tyrants, who have disgraced humanity, are less cruel and vexatious. They were, as Mr. Burke remarks, 'a complete system, full of coherence and consistency, well digested, and well contrived in all its parts: a machine of wise, and elaborate contrivance, and as well fitted for the impoverishment, and degra-

* See Rushworth's Col. vol. i.

dation of a people, and the debasement in them, of human nature itself, as ever proceeded from the perverted ingenuity of man.'* In the pious work of persecuting popery, the ecclesiastical establishment, whose distinguishing characteristic should be benevolence, concurred with the civil power; it sanctified the horrors of persecution, and rendered the hatred of Papists, a source of distinguished merit. I might cite many examples of this illiberality; but I will produce only one, which is expressive of the general temper of the Protestant clergy, during the course of above two hundred years. During the reign of James the First, when an alleviation was proposed of the punishments of Roman Catholics, the meek Archbishop of Canterbury, in his expostulation with that prince, told him, 'that such a measure would call down, upon him and his kingdom, God's heavy anger and indignation.' In this age of liberality, it is not easy for moderation to conceive, the extravagance of the sanctified violence, with which the zeal of Protestantism was wont to assail us; and, effectually, kept alive the animosity of the public. The pulpit re-echoed with abuse; and the press groaned with lies. Language had not words sufficiently harsh to reprobate us: nor the imagination images sufficiently horrible to represent our wickedness. That divine repository of maledictions, threats, and reproaches,—the Apocalypse was too scanty to furnish bigotry with epithets: or ill-will, expressions, strong enough, to urge prejudice to hate us. The chief ingredient of Protestant piety, and Protestant orthodoxy, during these ages, was enmity to Popery. Speaking of the time of Queen Elizabeth, Dr. Heylin says, 'Not to speak of private opinions, nothing was more considered in them, than the zeal against popery.' And, at a subsequent period, Bishop Bedel mentioning the manner in which the Protestants usually treated us, he says, 'They give loose to their pens and tongues; and what they say, is only a series of calumnies and injurious language.'† Even Burnet himself, to whose mildness and candour, Popery owes so little, acknowledges, in his life of the good Bishop, the truth of this observation. I will not crowd my page with quotations; but as the erudition, and, in an instance of this nature, the candour of Bayle render his testimony unexceptionable in regard of the writings of Protestants; I will just add, that he asserts, that the controversy of our Protestant writers, consists only in reproaching the Catholic, with what he does not believe, and in animating their own party to insult him.

'In malice it begun, by malice grows;
He (Luther) sowed the serpent's teeth; an iron harvest rose.'"—DRYDEN.

Speaking of the Reformation:

"When I reprobated our penal statutes, perhaps, it would have been wise to have remarked, that they had not, in general, the poor apology for their enactment, that they were passed in the hour of danger; or enforced against subjects, whose loyalty was precarious. In general, they owed their enactment to the wantonness of cruelty, and to the industry of fanaticism; and were enforced against subjects of acknowledged loyalty; who had, on every occasion, obeyed every call of their ungrateful monarchs; and assisted a Protestant government to repel Catholic invaders. They were enacted and forced against men, whose only crime was, that they believed what their reason conceived true; and revered what their conscience told them was divine.—They were enacted against men, for believing what they thought proper; by men who professed, that to believe what each one thinks proper, is the privilege of nature, reason, and religion. However, peace to all those whose narrow policy, or liberal piety, thought it wise and meritorious to insult humanity; or, to violate the principles of Protestantism for the good of the reformation! The days of persecution have passed away; and we forgive the persecutors. The discernment of modern policy, and the wisdom of modern piety, have, at length, discovered, that it is reasonable and religious to be just to Roman Catholics, and that moderation may, possibly, create as good subjects, as the sword of persecution. How much is humanity indebted to the man, whose bold and enlightened goodness, first ventured to attempt the solution of the interesting problem! He merits the first tribute of Catholic gratitude. But, to him; to the beneficence of the best of princes; to the enlarged wisdom of the legislature, every tribute is due, which gratitude can offer. It is due, also, to several of that class of men, to the morose prejudices of whose predecessors, the Roman Catholic owed so little. Several of the Protestant clergy have our warmest thanks. They felt the horrid impropriety of our bloody statutes; and, nobly, stood forward to urge their abolition. They acted, on that interesting occasion, as Christian pastors should do; they acted as Christian pastors; as Christian philosophers; and as Christian men. May their successors in the ministry resemble them! And may the Catholic, in ages yet to come, pay them the same tribute of gratitude which we do."

Read this, sirs: turn to those penal laws. Read the history of the cruelties of Nero, and of every one from him to Dioclesian. Place all the victims of those Pagan persecutors on one side; add to them every wretch whom the Inquisition has burned for sodomy, for bestiality, for sacrilege, and the other crimes for which they would have been hanged or burned in every civilized nation of the world, for those are chiefly the crimes of which that tribunal has cognizance—add all those condemned and executed for heresy, in any court of the Inquisition, and I pledge myself to set against the collected mass, an equal number of Roman Catholics who have suffered from the persecutions of your favourite church. I shall be gratified if your good sense shall for once prevail over your virulence, but, disgusting as the catalogue must prove, I prefer giving it publicity to permitting you and others to calumniate with impunity, that church which first taught America practical liberality.

* Letter to Sir H. Langrishe. † Sermons.

Would to God, sirs, I could for the last time subscribe myself,

Devotedly yours,

A CATHOLIC CLERGYMAN,

A native of Ireland.

Charleston, S. C., Feb. 10, 1825.

LETTER XII.

To the Reverend William Hawley and his Associates, Clergymen of the Protestant Episcopal Church of the United States.

SIRS:—As I am anxious to conclude these letters, I shall not encumber them with either the long account which I intended to give of the Inquisition: nor yet with the explanation of the circumstances attending the murder of the French Protestants, at the length which I originally contemplated. But in my next, which I mean to be my last to you, I shall shortly treat of both those topics, and of your concluding assertion. In this I shall confine myself to giving you a very few instances to prove my former assertion, respecting the persecution of Catholics by the British Protestant government, and when I select a very few out of the thousands of instances, it is only to teach you how forbearing the writers on my side of the question have been, who, perpetually worried by snarls like yours, have had it in their power, if you were not what Hudibras would call *cynoptic*, to shame you into silence. I shall omit the disfranchisement of a whole nation, because they would not desert the religion which their progenitors professed during twelve previous centuries, and which they believed to be true; to gratify the private malice of a disappointed monster of filth and cruelty, "who spared no woman in his lust, nor no man in his anger." Allow me, sirs, to make a comparison between Spain and England. Suppose against the fact, Spain to be actuated only by religious motives in establishing the Inquisition.—1. Spain believed that the religion which she had was so unquestionably true, that any change of doctrine would be a positive dereliction of truth, a positive evil —I care not now whether she was right or wrong in this belief. SPAIN, believed *any change* MUST BE *for the worse.* ENGLAND, professed that she was not infallible, that she *might be in error.*—Upon her own principle, ENGLAND *could not* BE CERTAIN *that her change was* NOT *for the* WORSE. Spain would not be so criminal in using force as England was.—2. Spain did not ask her people to adopt a new religion, but prevented the introduction of new religions. England gave the people a new religion, and if they would not embrace it she persecuted them. —England was more criminal than Spain could have been, even if Paganism was the religion of Spain; and the pure doctrine of Christianity that which England introduced. —3. Spain kept within her own territories, England endeavoured to excite civil war in the dominions of Catholic people.—4. The people of Spain, if not unanimous for retaining their old faith, and excluding novelty, were so nearly so, as to amount to moral unanimity. The people upon whom the king of England forced his new religion, were by a vast majority, in England, opposed to its reception.—And in Ireland there was a moral unanimity against it. Suppose Spain and England to be persecutors, there cannot be a question which was the more criminal.

We pass over a thousand other circumstances, and shall now give an outline of a few facts in several epochs of English domination.

"During the reign of Queen Elizabeth upwards of one hundred and twenty priests were put to death in England, besides great numbers of lay persons; but they suffered much torture of which Spain affords nothing worse.

"One of the modes of *light* punishment was inflicted upon Roland Jenks, a bookseller in Oxford, who, for speaking some words against the Queen's religion, was condemned at the assizes in Oxford, in 1577, to have his ears nailed to the pillory, and to deliver himself therefrom, by cutting them off with his own hands.—*Wood, Hist. and Antiq. Univ. Oxa. l.* 1, *p.* 294.

"*Stow*, in his Chronicle, informs us, 'John Nelson, *for denying the Queen's* SUPREMACY, and SUCH *other* traitorous words against her majesty, was drawn from Newgate to Tyburn, and there hanged, bowelled and quartered. One Sherwood, was also hanged for *like treason.*—February 7.' Mr. Nelson was a priest, son of Sir N. Nelson, of Shelton, near York, and was executed on February 3, 1577–8; he was cut down alive from the gibbet, and his bowels taken out, so that as the hangman had laid his hand upon the heart, and was still drawing it forth, the priest was able yet to lift himself and say in a faint voice, *I forgive the Queen and all that were causers of my death*, and his head was not struck off until the third blow; his quarters were hanged up on the four gates of the city, and his head placed on the bridge of London.

"Mr. Sherwood, a student, was informed against for having heard Mass in the house of the lady Tregony, a virtuous Catholic, being apprehended, touching the Queen's headship, and the Pope's supremacy. He candidly answered: *that he did not believe the Queen to be the head of the Church of England, but that this pre-eminence belonged to the Pope;* he was asked whether he believed the Queen to be a heretic; he answered: *that he believed every person who knowingly abetted the change of religion, by which England was separated from the Catholic Church, was a heretic.* Upon which he was cast into the

Tower, his lodgings robbed of about thirty pounds, which he had. He suffered the rack cruelly, in order to make him confess where Mass used to be celebrated; afterwards he was thrust into a filthy hole, where he endured much from hunger, stench, and cold, and the general want of all things, no one being permitted to afford him any comfort, so that when a Catholic gentleman, Mr. Roper, son-in-law to Sir Thomas More, had by means of another person conveyed money to his keeper for his aid, the keeper returned it through the same, alleging that the lieutenant of the Tower would not permit the alms. With much difficulty, sixpence was retained to procure him fresh straw. After six months he suffered, on Feb. 7, in the year 1577–8, at Tyburn.

"Luke Kirby, born at Richmond, in Yorkshire, was ordained priest in 1577. On the 5th of December, 1580, he was cast into the Tower of London. On the 10th of that month, he and Thomas Cottam, another priest, both suffered the torture of the engine called the *scavenger's daughter*. He was thrust into an iron hoop in which his body was, as it were, folded up, so that his hands, and feet, and head, were bound fast together. On the 28th of May, 1582, he was executed at Tyburn, after William Filbie, and two other priests. Kirby being made to look on whilst his companion was embowelling, and Filbie's head being cut off, was held up to him before his own lifting into the cart.

"In the year 1585, November, Hugh Taylor, priest, was apprehended, tried, and condemned at York, 'for being a priest; for having received faculties from the See of Rome, to absolve the subjects of the realm from Church censures, and reconciling them to the See of Rome, and for denying the queen's supremacy.' On the 26th of that month, he was drawn, hanged, and quartered at York.

"On the same day Marmaduke Bowes, a married gentleman of Angram-Grange, near Appleton, in Cleveland, was executed for having given the said Taylor, a cup of beer, knowing him to be a priest. This Mr. Bowes, hearing of the priest's apprehension, went to York, to try and aid him by his appearance, having alighted, he went without taking off his boots or spurs, to the castle-yard to speak for the priest. He was himself questioned and immediately tried and condemned under the statute of 27 of Eliz., which made it felony to harbour or relieve any priest, knowing him to be such, and was hanged together with Mr. Taylor, without having his boots or spurs taken off.

"Another mode of punishment, was such as was inflicted upon Mr. Wakema, a priest ordained at Douay, in 1576, as Dr. Bridgewater relates, who being sent from one of the counties to Newgate, was lodged near a most stinking hole, where the prisoners emptied themselves and their chamber-pots, and after two years suffering, died from the stench of the place.

"On the 20th of November, 1591, a new proclamation was issued against the Roman Catholics, as if all previous fines, imprisonments, tortures, rackings, worryings, banishments, hangings, bowellings, beheadings, and quarterings, had not been sufficient. Yet under this bigoted government, *in the golden days of the* GOOD QUEEN BESS, the admiral who commanded the British fleet which attacked the Spanish Armada, was a Roman Catholic. When those Spaniards threatened invasion, the Roman Catholics, Lords and Commons, took up arms to oppose them, should they land, and when there was no more danger, the GOOD QUEEN BESS, had the bodies of those Catholics swung upon gibbets, after having been plunged into poisonous dungeons, and then had those bodies, yet half living, mangled and burned, or exposed upon the gates of London, for the love of religion.

"On the 8th of the same month, the Rev. Edmund Genings, and other priests and laymen, were arrested at the house of Mr. Swithin Wells, in Gray's Inn fields, by Topliffe, the priest-catcher, who broke in the door whilst Mr. Genings was celebrating Mass. Mr. Genings was carried through the streets in his vestments; the owner of the house who was absent, was sought after and found. He and his wife, and all who were present, were cast into prison and ironed, by order of Justice Yonge, under the act which made it felony to harbour a priest. On the 4th December, they were brought to trial; two facts only were proved: 1. That they were found in the house of Wells, where Genings was celebrating Mass. 2. That they were aiding by praying at Mass. Genings was now dressed in a fool's coat, and the people incited to scoff him. Next day, the jury returned a verdict that Genings, Plasden, and White, were priests, and were guilty of high treason for returning to England from parts abroad, and that Wells and his wife, together with Lacy, Mason, and Hodgson, laymen, were felons for having harboured them. They were then sentenced to death, but were publicly offered their lives in court, if they would conform to the new religion, and acknowledge their most gracious Queen to be the head of God's Church in all things within the realm of England. This they refused. The woman was spared from the gallows, but died in prison; two of the priests and three of the laymen, were hanged at Tyburn. Genings and Wells were executed before the door of the house in which mass had been celebrated. The execution took place on the 10th of December. Several ministers and the priest-hunter Topliffe worried them at the gallows. Topliffe superintended the execution, and after the priest was thrown from the ladder, almost immediately he was cut down and stood upon his feet, until the hangman tripped up his heels to make him fall upon the block upon which he was to be quartered. When this butchery had been nearly finished, he once said, *Oh it smarts*. Mr. Wells hearing it, said, *alas! sweet soul, thy pain has nearly passed, though it was great indeed, pray for me, holy saint, that mine may come*. His brother mentions that hundreds who were by, testified that when his bowels were taken out, he having been ripped up and they cast into the fire; when the heart was in the hand of the hangman, who also testified it, the priest yet said, *Sancte Gregori ora pro me:* upon which the hangman said, *Zounds see his heart is in my hands, and St. Gregory in his mouth. O! the egregious Papist!!* His brother was named John Genings, and was not a Roman Catholic until a considerable time after this; but sixteen years afterwards he became a Catholic priest of the Franciscan order.

"Topliffe tortured some of those men cruelly before their execution. For instance, he had Mr. White manacled and hung up by his hands during eight hours, in the prison of Bridewell,

to try and make him inform where he had said mass.

"Stow, in his Chronicle, 1591, says: 'The 10th of December three seminary priests, for being in this realm contrary to the statute, and four others for relieving them, were executed;' but he calls Genings *Ironmonger*, which was a name by which he sometimes went."

Well, sirs, will it be necessary for me to horrify my readers with any further similar exhibitions? I can give a few hundreds, and all produced in its early stages by your venerable reformed Church of England, that paragon of liberality which has never existed one day dissevered from persecution of Papists. Do not, sirs, I entreat you, do not provoke me to paint those bloody scenes.

Now, sirs, I shall give you one of the facts which occurred under the mild King James I. Wisdom personified! *Another Esdras!!* At the commencement of his reign the priests who were in prison were allowed to sue forth their pardons by paying a small fine to the Lord Chancellor. There was one *Mr. Freeman*, a priest, in prison in Warwick, who could not raise the sum, and he was therefore drawn, hanged and quartered, so that when the king was told it, he exclaimed, *Alas! poor man, had he not four nobles to purchase his pardon?* But on the 22d of February, 1603–4, a proclamation issued to enforce the law against all who should remain in England, after March 19. Then began the butchery again. Next began the persecution by pretended plots. Cecil's holiday was made, and the Church of England prayed against gunpowder. Guy Fawkes then, and Thistlewood lately, were allured by those who wished to make a foundation for severities, and to justify what was unjustifiable. Titus Oates, and the contrivers of the Ryehouse plot, and of the mealtub plot, were all but puppets played against the Papists. The British Parliament is, though slowly, proving the atrocious criminality of the persecutors in whose path it follows. I shall give you only the single instance of one illustrious victim of plots, and he suffered under Charles II. whose father, as well as Oliver Cromwell, continued the butcheries.

Dr. Oliver Plunket, Archbishop of Armagh, Primate of Ireland.—1681.*

"This apostolic man was descended of an illustrious family in the kingdom of Ireland. He was educated in the Catholic religion; and finding himself called to the ecclesiastical state, went abroad into Italy, and there spent almost twenty years at Rome, partly in studying and partly in teaching divinity, where also he received the degree of doctor in that faculty: and having acquired a general esteem by his virtue and learning, the See of Armagh falling vacant, he was chosen and consecrated to it about the year 1669, and sent over to Ireland to govern the flock committed to his charge, which he did in such a manner, as to give great edification to the Catholics, and to be much esteemed by the very Protestants; in proof of which we shall here put down what some Protestant historians have written of him, upon occasion of his trial and condemnation.

"And first Dr. Burnet, who was never suspected of telling a lie in favour of a Papist, in his history of his own time, p. 202, acquaints us, from the testimony of the Earl of Essex, that Plunket was a *wise and sober man*, who was for living quietly and in due submission to the government, without engaging in intrigues of state; and that he was condemned only upon the testimony of some lewd priest, whom he had censured, and other evidence; brutal, profligate men, who found how good a trade swearing was in England, and thereupon came over and gave evidence of a plot also in Ireland. With Dr. Burnet Mr. Eachard also agrees in his history of England, 3d vol. p. 631, where he tells us, that Mr. Plunket had an attestation of his good behaviour in Ireland, under the hands of the Earl of Essex and the Lord Berkley, when they were lords lieutenants of that kingdom. That the accusation against him looked very romantic, not to say malicious; yet the witnesses were so perfect and positive in their oaths, that the jury found him guilty of high treason, and sentence passed upon him accordingly. 'That he has been assured by an unquestionable hand, that the Earl of Essex himself was so sensible of this poor man's hardships, that he generously applied to the king for a pardon, and told his majesty the witnesses must needs be perjured, for these things sworn against him could not possibly be true. Upon which, the king in a passion said, *why did you not attest this at his trial? It would have done him good then. I dare not pardon any one.* And so concluded with the same kind of answer he had given another person formerly: *his blood be upon your head, and not upon mine.*'

"But the continuator of Baker's chronicle is still more particular in his account of this Catholic prelate, p. 710. 'In the mean time, says he, came on the trial of Dr. Oliver Plunket, a Popish titular Archbishop of Armagh, who called himself primate of all Ireland. He was a worthy and good man, who, notwithstanding the high title given him, was in a very mean state of life, as having nothing to subsist on but the contributions of a few poor clergy of his own religion in the province of Ulster, who, having but little themselves, could not spare much to him. In these low circumstances he lived, though meanly, quietly and contentedly, meddling with nothing but the concerns of his function, and dissuading all about him from entering into any turbulent or factious intrigues. But while the Popish plot was warm, some lewd Irish priests, and others of that nation, hearing that England was disposed to hearken to good swearers, thought themselves qualified for the employment. So they came over with an account of a plot in Ireland, and were all received by Lord

* From his printed trial and speech, Father Corker's letters, and the historians of those times.

Shaftsbury. They were also examined by the Parliament, and what they said was believed. They were very profligate wretches, and some of the priests among them had been censured by Plunket for their lewdness; so, partly out of revenge, and partly to keep themselves in business, they charged a plot upon that innocent, quiet man; so that he was sent for over and brought to trial. The evidences swore, that, upon his being made primate of Ireland, he engaged to raise sixty or seventy thousand Irish, to be ready to join with the French to destroy the Protestant religion, and to get Dublin, Londonderry, and all the sea-ports into their hands; and that, besides the French army, there was a Spanish army to join with them, and that the Irish clergy were to contribute to this design. Plunket, in his defence, alleged the improbability of all that was sworn against him; which was apparent enough. He alleged that the Irish clergy were so poor, that he himself, who was the head of a whole province, lived in a little thatched house with only one servant, having never above sixty pounds a year income; so that neither he nor they could be thought very likely to carry on a design of this nature. But the fact being positively sworn against him, and the jury unacquainted with the witnesses' characters, and the scene of action, he was brought in guilty and condemned. It is said that the Earl of Essex was so sensible of the injustice done him,' &c., as above. So far this Protestant historian.

"But now let us hear what a Catholic, and one who was intimately acquainted with him in the last scene of his life, viz., the learned and truly religious father, J. Corker, writes of him in a letter penned after his death. 'I cannot as yet,' says he, 'pretend to give you (as you desire) a description of the virtues of the glorious archbishop and martyr, Dr. Oliver Plunket. I am promised the particulars of his life and actions, both at Rome, where he studied and taught almost twenty years, and in Ireland, where he exercised his episcopal, or rather apostolical function, till he became a champion of faith: but these particulars are not, as yet, arrived at my hands. After his transportation hither, he was, you know, close confined, and secluded from all conversation, save that of his keepers, until his arraignment: so that here, also, I am much in the dark, and can only inform you of what I learned, as it were by chance, from the mouths of the said keepers, viz., that he spent his time in almost continual prayer; that he fasted usually three or four days a week, with nothing but bread: that he appeared to them always modestly cheerful, without any anguish or concern at his danger, or streight confinement; that by his sweet and pious demeanour, he attracted an esteem and reverence from those few who came near him. When he was arraigned, it is true, I could write to him, and he to me: but our letters were read, transcribed, and examined by the officers, before they were delivered to either of us; for which cause we had little other communication than what was necessary in order to his trial. But the trial being ended, and he condemned, his man had leave to wait on him alone in his chamber, by whose means we had free intercourse by letters to each other. And now it was I clearly perceived the spirit of God in him, and those lovely fruits of the Holy Ghost, charity, joy, peace, &c., transparent in his soul. And not only I, but many other Catholics, who came to receive his benediction, and were eye-witnesses, (a favour not denied to us,) can testify, there appeared in his words, in his actions, in his countenance, something so divinely elevated, such a composed mixture of cheerfulness, constancy, love, sweetness, and candour, as manifestly denoted the divine goodness had made him fit for a victim, and destined him for heaven. None saw or came near him, but received new comfort, new fervour, new desires to please, serve, and and suffer for Christ Jesus, by his very presence. Concerning the manner and state of his prayer, he seemed most devoted to Catholic sentences taken out of Scripture, the divine office and missal, which he made me procure for him three months before he died: upon these sentences he let his soul dilate itself in love, following herein the sweet impulse and dictates of the Holy Ghost, and reading his prayers writ rather in his heart, than in his book, according to that—*unctio ejus docet vos de omnibus*, (St. John ii. 27.) For this reason I suppose it was, that when with great humility he sent me his last speech to correct, he also writ me word, he would not at the place of execution make use of any other set form or method of prayer, than the *Pater noster*, *Ave Maria*, *Credo*, *Miserere*, *In manus tuas Domine*, *&c.*, and for the rest, he would breathe forth his soul in such prayers and ejaculations as God Almighty should then inspire him withal. He continually endeavoured to improve and advance himself in the purity of divine love, and by consequence also in contrition for his sins past, of his deficiency in both which this humble soul complained to me as the only thing that troubled him. This love had extinguished in him all fear of death, *perfecta charitas, foris mittit timorem.* A lover feareth not, but rejoiceth at the approach of the beloved. Hence the joy of our holy martyr seemed still to increase with his danger, and was fully accomplished by an assurance of death. The very night before he died, being now, as it were, at heart's ease, he went to bed at eleven o'clock, and slept quietly and soundly till four in the morning, at which time his man, who lay in the room with him, awaked him: so little concern had he upon his spirit, or rather so much had the loveliness of the end beautified the horror of the passage to it. After he certainly knew that God Almighty had chosen him to the crown and dignity of martyrdom, he continually studied how to divest himself of himself, and become more and more an entire, pleasing and perfect holocaust: to which end, as he gave up his soul with all its faculties to the conduct of God, so, for God's sake, he resigned the care and disposal of his body to unworthy me, &c. But I neither can nor dare undertake to describe unto you, the signal virtues of this blessed martyr. There appeared in him something beyond expression,—something more than human: the most savage and hard-hearted people were mollified and attendred at his sight; many Protestants in my hearing wished their souls in the same state with his; all believed him innocent, and he made Catholics, even the most timorous, in love with death. When he was carried out of the press-yard to execution, he turned him about to our chamber windows, and with a pleasant aspect and elevated hands gave us his benediction. How he composed himself after he was taken from hence, you yourself can give a more exact

account than I, &c.' So far, Father Corker, to whom the holy prelate applied himself for the affairs of his conscience whilst he was preparing for his exit, and who was consequently the best acquainted with his interior.

"Archbishop Plunket was arraigned at the King's Bench bar, May the 3d, 1681, but not brought to his trial till the 8th of June. He had been then a year and a half in prison: he was found guilty by the jury, upon the testimony of those perjured wretches that appeared against him: when he heard the verdict, he cried out *Deo Gratias*, God be thanked. The lord chief justice, before he pronounced sentence, wished him to renounce his false religion, as he called it, against which he most bitterly inveighed, as ten times worse than paganism: but the prisoner knew better what his religion was than the judge, and gave his lordship to understand that he was not disposed to alter it upon any conditions. He added, 'If I were a man that had no care of my conscience, I might have saved my life; for I was offered it by divers people here, if I would but confess my own guilt and accuse others: but, my lord, I had rather die ten thousand deaths than wrongfully accuse anybody. And the time will come when your lordship will see what these witnesses are, that have come in against me. I do assure your lordship, if I were a man that had not good principles, I might easily have saved my own life; but I had rather die ten thousand deaths, than wrongfully to take away one farthing of any man's goods, one day of his liberty, or one minute of his life.' After he had said this, sentence was pronounced against him in the usual form, on the 15th of June. After condemnation, he writ the following letter to Father Corker:

"'DEAR SIR:—

"'I am obliged to you for the favour and charity of the 20th, and for all your former benevolences: and whereas I cannot in this country remunerate you, with God's grace I hope to be grateful in that kingdom, which is properly our country. And truly God gave me (though unworthy of it) that grace to have *fortem animum mortis terrore carentem*, "a courage fearless of death." I have many sins to answer for before the supreme Judge of the high bench, where no false witnesses can have audience. But as for the bench yesterday, I am not guilty of any crime there objected to me: I would I could be so clear at the bench of the All-powerful. *Ut ut sit*, there is one comfort, that he cannot be deceived, because he is omniscious, and knows all secrets, even of hearts; and cannot deceive because all goodness; so that I may be sure of a fair trial, and will get time sufficient to call witnesses; nay, the Judge will bring them in a moment, if there will be need of any. You and your comrade's prayers will be powerful advocates of that bench. Here none are admitted for

"'Your affectionate friend,

"'OLIVER PLUNKETT.'

"On the first day of July, 1681, he was drawn from Newgate to Tyburn: on which occasion the serenity of his countenance, the courage, cheerfulness, and piety with which he went to meet death, gave great edification to the spectators. At the place of execution he spoke as follows:

"'I have some few days past abided my trial at the King's Bench, and now very soon I must hold up my hand at the King of Kings' Bench, and appear before a Judge, who cannot be deceived by false witnesses, nor corrupted allegations, for he knoweth the secrets of hearts. Neither can he deceive any, or give an unjust sentence, or be misled by respects of persons. He being all goodness and a most just Judge, will infallibly decree an eternal reward for all good works, and condign punishment for the smallest transgressions against his commandments; which being a most certain and undoubted truth, it would be a wicked act, and contrary to my perpetual welfare, that I should now by declaring anything contrary to truth, commit a detestable sin, for which within a very short time I must receive sentence of everlasting damnation; after which, there is no reprieve or hope of pardon. I will therefore confess the truth, without any equivocation, and make use of the words according to their accustomed signification; assuring you, moreover, that I am of that certain persuasion, that no power, not only upon earth, but also in heaven, can dispense with me, or give me leave to make a false protestation: and I protest, upon the word of a dying man, and as I hope for salvation at the hands of the supreme Judge, that I will declare the naked truth with all candour and sincerity, and that my affairs may be better known to all the world.

"'Tis to be observed, that I have been accused in Ireland of treason and præmunire, and that there I was arraigned and brought to my trial; but the prosecutors, (men of flagitious and infamous lives,) perceiving that I had records and witnesses, who would evidently convince them, and clearly show my innocency and their wickedness, they voluntarily absented themselves, and came to this city to procure that I should be brought hither to my trial, (where the crimes objected were not committed,) where the jury did not know me, or the qualities of my accusers, and were not informed of several other circumstances conducing to a fair trial. Here, after six months' close imprisonment, or thereabouts, I was brought to the bar on the 3d of May, and arraigned for a crime, for which I was before arraigned in Ireland—a strange resolution, a rare fact, of which you will hardly find a precedent these five hundred years past: but whereas my witnesses and records were in Ireland, the lord chief justice gave me five weeks' time to get them brought hither: but by reason of the uncertainty of the seas, of wind and weather, and of the difficulty of getting copies of records, and bringing many witnesses from several counties in Ireland, for many other impediments (of which affidavit was made) I could not at the end of five weeks get the records and witnesses brought hither; I therefore begged for twelve days more, that I might be in readiness for my trial, which the lord chief justice denied; and so I was brought to my trial, and exposed, as it were with my hands tied, to these merciless perjurers, &c.'

"Then having numbered up the heads of the accusation against him, and refuted them by the most solemn protestations of his innocency, and by showing not only the improbability, but even the impossibility of his being guilty of what was laid to his charge, he goes on.

"'You see, therefore, what condition I am in, and you have heard what protestations I have made of innocency, and I hope you will believe

the words of a dying man. And that you may be the more induced to give me credit, I assure you that a great peer sent me notice, *that he would save my life, if I would accuse others;* but I answered, *that I never knew of any conspirators in Ireland, but such as were publicly known outlaws, and that to save my life, I would not falsely accuse any, nor prejudice my own soul. Quid prodest homini, &c.* To take away any man's life or goods wrongfully, ill becometh any Christian, especially a man of my calling, being a clergyman of the Catholic Church, and also an unworthy prelate, which I do openly confess; neither will I deny to have exercised in Ireland the functions of a Catholic prelate, as long as there was any connivance or toleration; and by preaching, and teaching, and statutes, to have endeavoured to bring the clergy (of which I had a care) to a due comportment according to their calling; and though thereby I did but my duty, yet some, who would not amend, had a prejudice for me, and especially my accusers, to whom I did endeavour to do good; I mean the clergymen. (As for the four laymen who appeared against me, I was never acquainted with them.) But you see how I am rewarded, and how by false oaths they have brought me to this untimely death; which wicked act being a defect of persons, ought not to reflect upon the order of St. Francis, or upon the Roman Catholic clergy, it being well known that there was a Judas amongst the twelve Apostles, and a wicked man, called Nicholas, amongst the seven deacons: and even as one of the said deacons, viz., holy Stephen, did pray for those who stoned him to death, so do I for those who with perjuries spill my innocent blood, saying, as St. Stephen did, *O Lord, lay not this sin to them.* I do heartily forgive them, and also the judges, who (by denying me sufficient time to bring my records and witnesses from Ireland,) did expose my life to evident danger. I do also forgive all those who had a hand in bringing me from Ireland to be tried here, where it was morally impossible for me to have a fair trial. I do finally forgive all who did concur directly or indirectly to take away my life; and I ask forgiveness of all those whom I ever offended by thought, word, or deed. I beseech the All-powerful, that his divine majesty grant our king, queen, the duke of York, and all the royal family, health, long life, and all prosperity in this world, and in the next everlasting felicity.

"'Now that I have showed sufficiently (as I think) how innocent I am of any plot or conspiracy, I would I were able, with the like truth, to clear myself of high crimes committed against the Divine Majesty's commandments, (often transgressed by me,) for which I am sorry with all my heart, and if I should or could live a thousand years, I have a firm resolution and a strong purpose, by your grace, O my God, never to offend you; and I beseech your Divine Majesty, by the merits of Christ, and by the intercession of his blessed mother, and all the blessed angels and saints, to forgive me my sins, and to grant my soul eternal rest.'

"After he had ended his speech, he recited the psalm *Miserere mei Deus*, and other devout aspirations; and his cap being drawn over his eyes, he continued recommending his happy soul into the hands of his Saviour till the cart was drawn away. He was suffered to hang till he expired, and then was cut down, and bowelled: his heart and bowels were thrown into the fire: his body was begged of the king, and was interred (all but the head and arms to the elbows, which were disposed of elsewhere) in the churchyard of St. Giles in the fields, with a copper plate on his breast, with the following inscription:

"*In this tomb resteth the body of the Right Rev. Oliver Plunkett, archbishop of Armagh, and primate of Ireland, who in hatred of religion, was accused of high treason by false witnesses, and for the same condemned and executed at Tyburn, his heart and bowels being taken out, and cast into the fire. He suffered martyrdom with constancy, the first of July,* 1681, *in the reign of King Charles the Second.*

Four years after his body was taken up, and found entire. It was sent abroad to Lambspring, where Abbot Corker, 1693, erected over it a handsome monument, with this Latin inscription:

Reliquæ sanctæ memoriæ Oliveri Plunket, archiepiscopi Armachani, Hiberniæ primatis, qui in odium Catholicæ fidei laqueo suspensus, extractis visceribus & in ignem projectis, celebris martyr occubuit Londini, primo die Julij (stylo veteri) anno salutis 1681.

Here, sirs, is a specimen of the mode in which the Irish Catholic hierarchy was generally disposed of. Whenever a bishop was discovered to be in the country, he was either put to death or banished, yet, through the mercy of God they preserved their unbroken succession. Edmund Burke said of the code of laws which the British Protestants made against the Irish Catholics:

"When those laws were not bloody, they were worse. They were slow, cruel, outrageous in their nature, and kept men alive only to insult in their persons every one of the rights and feelings of humanity."

The description given of them by Mr. Carey, who has lately published a sketch of the code, is in the following words:

"But the case of Ireland is probably among the most forcible illustrations of this maxim that history affords. A herd of wretched oligarchs has for centuries existed there, who have bartered their country's dearest rights and interests, for the privilege of trampling down their countrymen, over whom they have exercised the most galling tyranny that the mind of man can conceive.

"This oligarchy,' The Protestant ascendency,' is composed of the professors of the established religion. Its oppression has always extended over the Protestant dissenters, as well as over the Roman Catholics; but with very great disparity of effect. The principal grievance of the Protestant dissenter, which he bears in common with the Catholic is, that he is obliged to support the ministers of two different religions, his own and the dominant one. In other respects he stands on nearly the same ground as the professor of the established religion.

"The tyranny exercised by this oligarchy over the Catholics, has displayed itself in the form of a barbarous code of laws, the professed object of which was 'to prevent the growth of Popery;' but the real one, to plunder those on whom they

were to operate, of their property, and to divest them of their most sacred rights and privileges; and the direct effect of which has been to demoralize the nation; to reduce it to a state of the most deplorable wretchedness and misery not exceeded throughout the wide world; and to legalize an odious system of rapine and fraud.

"Just Alla! what must be thy look,
When such a wretch before thee stands,
Unblushing, with thy Sacred Book,
Turning the leaves with blood-stained hands,
And wresting from its page sublime
His creed of lust, and hate, and crime!
Ev'n as those bees of Trebizond,
Which, from the sunniest flowers that glad,
With their pure smile, the garden round,
Draw venom forth, that drives men mad!'

"This odious and oppressive system was above half a century in maturing. Hardly a session of the Irish Parliament took place in which there was not devised some new penalty, some new forfeiture, or some new disqualification, to crush, to prey on, and to immolate the wretched Roman Catholics. The utmost ingenuity of fraud and rapine was constantly tortured, to add to the weight of their clanking chains.

"The intrinsic wickedness of this code would be sufficient to entitle its authors to be recorded in the annals of infamy, as long as time shall endure. But its turpitude is greatly enhanced by the consideration that it was a flagrant and perfidious violation, not merely of the spirit, but of the letter of the articles for the surrender of Limerick, by which the Roman Catholics were to be secured in all the privileges they enjoyed in the reign of Charles II. Still further to aggravate its baseness, if aggravation were possible, the government was not only thus pledged sacredly to secure them whatever they had enjoyed, but the king and queen bound themselves in the most solemn manner, to '*endeavour to procure them such further security as might preserve them from any disturbance upon the account of their religion.*' Far from procuring '*further security*,' the few barriers that existed to '*secure them from disturbance*,' were prostrated, and they were exposed, defenceless, to the mercy of the worst of their fellow-subjects, by whom they were, for sixty or seventy years, outraged, oppressed, and most piratically plundered of their estates by all the chicane and fraud to which this detestable code held out so powerful an invitation."

The following enumeration is a very imperfect outline of part of this code:

"All Roman Catholic archbishops, bishops, vicars-general, deans, or any other persons of that religion, exercising ecclesiastical jurisdiction, were liable to imprisonment and transportation; and, in case of returning, *were guilty of high treason, and were to be punished accordingly.*

"In the year 1704, a law was passed, ordering all the Roman Catholic priests in Ireland to register themselves in the parishes to which they respectively belonged; and to give security for their good behaviour, and for their non-removal from the county where they then resided.

"When a priest officiated in any other parish than the one wherein he was registered, he was liable to transportation; and in case of return, *to be hanged without benefit of clergy.*

"Every Roman Catholic clergyman in the kingdom, not registered; every one afterwards coming into it from abroad; every one who kept a curate or assistant; and every such curate or assistant, was also liable to transportation, and eventually to *the gallows, if he returned.*

"Two justices might summon any Roman Catholic, sixteen years old, to appear before them, to give testimony when or where he heard mass, who were present, and who celebrated it; and all such other matter and things, touching the priest, as might be necessary to his conviction. In case of refusal, he was subject to a fine of twenty pounds, or imprisonment for one year.

"Any Roman Catholic priest, celebrating marriage between two Protestants, or between a Protestant and Roman Catholic, was guilty of felony, and liable to suffer death without benefit of clergy!

"No Roman Catholic was allowed to have in his own possession, or the possession of any other person, for his use, any horse, mare or gelding, of the value of five pounds. Any Protestant, discovering to any two justices that a Roman Catholic had a horse of that value, might, with a constable and assistant, break open any door; seize such horse, bring him before the justices, and, on paying five pounds five shillings, have the property of such horse, 'as if bought in market overt!!!'

"A person concealing such horse was liable to be imprisoned three months, and pay treble the value.

"Civil officers were authorized to seize the horses of Roman Catholics, on certain contingencies. If returned, the owners were to pay the expenses of seizing and keeping them.

"To increase the profligacy and turpitude of this code, a large portion of its provisions were ex post facto, and operated the work of rapine and depredation for years antecedent to their enaction. In 1710 an act was passed, annulling fines, recoveries, and settlements, made for seven years preceding.

"All collateral, and other securities, by mortgages, judgments, statutes merchant, or of the staple, or otherwise howsoever, to cover, support, or make good any bargain, sale, confirmation, release, or other conveyance, contrary to a preceding piratical law, were rendered null and void. And *any Protestant might sue out such mortgages, or sue for such lands, in any court of law, and obtain a verdict, and have execution to be put in possession thereof.*"

Nor was this code inoperative—many a time have I beheld the lands which it wrenched from my progenitors. I have often heard several near relatives complain of the manner in which, during their youth, they were persecuted into learning a catechism which vilified the doctrine of the Christian world, and outraged every feeling of charity, and when they were grown up they were exposed to the punishment of felons for endeavouring to teach their children how to read without at the same time teaching them to hate their parents, and to despise their religion.

Sirs, I am sick of this topic—every feeling which human nature possesses was tortured.

A young lady in Dublin, who could not betray her conscience, fled from her persecutors rather than desert the Roman Catholic religion. She was amiable and respectably connected. An eminent shop-keeper in Dublin who was a Roman Catholic, gave her an asylum in his family; the consequence was, his persecution. When in 1759, the Catholics made some little exertion to have a part of their load removed, the venerable descendant of the last Irish monarch, wrote to this shop-keeper to cooperate with his fellow-Catholics. Read the answer given to that invitation:

Letter of Mr. Saul, to Mr. O'Connor of Belanagare.

"My dear Mr. O'Connor:—I am an utter stranger to what our people here are doing, and I am resolved never to be concerned in any affairs during my life, but those of my family, and a small circle of friends; what I suffered on account of my humanity in the case of Miss Toole, has taught me this lesson; I was then made to understand, from the mouth of no less a personage than the Lord Chancellor, that the laws did not presume a Papist to exist here, nor could they breathe without the connivance of government. If so, for I shall not attempt to think otherwise, after so solemn a declaration, how can you blame me for being an enemy to addresses and to memoirs? even you cannot persuade me that they tend to any purpose. I remember to have read in some of the Classic books (when a schoolboy), a line or two, which have been of singular use to me in the course of my life.

Nunquam pœnituit tacuisse, at sæpe locutum.

And now, my dear friend, since there is not the least prospect of such a relaxation of the penal laws, as would induce one Roman Catholic to tarry in this house of bondage, who can purchase a settlement in some other land, where freedom, and security of property can be obtained, will you condemn me for saying, that if I cannot be one of the first, I will not be one of the last, to take flight from a country, where I have not the least expectation of encouragement to enable me to carry on my manufactures, to any considerable extent.

Heu: fuge crudeles terras, fuge littus avarum.

The Parliament of 59, is not the Parliament of 53; the heart was then on the right side of the political body, ready to promote on all occasions the interest and welfare of the country; but the case is quite the reverse at present; the Patriots of that happy era are the betrayers of this; and he only is wrong, who stands out for too great a price, or did not sell himself in time for what he could obtain. If (as Pope says) 'whatever is, is right,' those trials may perhaps be intended for our greater benefit, as lessons to show us, that our kingdom is not of this world, that we are not to expect any real happiness in this life, and that the greatest calamities and miseries here must have an end.

This reflection, I own, has often relieved me on many distressing occurrences, but how I will be able to bear at this time of life, when nature is far advanced in its decline, and my constitution by constant exercise of mind very much impaired, the fatal necessity of quitting for ever, friends, relations, and ancient patrimony, my natale solum, to retire perhaps to some dreary inauspicious clime, there to play the schoolboy again, to learn the language, laws, and constitution of the country; to make new friends and acquaintances; in short, to begin the world anew; how this separation, I say, from everything dear in this sublunary world would affect me, I cannot say, but with an agitated and throbbing heart.

But when religion dictates, and prudence points out the only way to preserve posterity from temptation and perdition, I feel this consideration predominating over all others; I am resolved as soon as possible to sell out, and to expatriate; and I must content myself with the melancholy satisfaction of treasuring up in my memory the kindnesses and affections of my friends, living or dying.

I am, my dear O'Connor, ever yours, &c.

Lawrence Saul."

November 15, 1759.

Is this spirit of persecution now dormant? Read the votes of the Bishops in the House of Lords—read Archbishop Magee's manifestos against the Roman Catholics—read the following extract from the speech of Mr. Richard Shiel, at the last aggregate meeting of the Roman Catholics of Ireland. There are several thousand of places of profit and honour, of political influence and of distinction, which no talent can reach, no industry can acquire, but at the expense of an atrocious perjury, viz., *that the Roman Catholics are idolaters.* The perjury commences with the head of the English Protestant Church, and infects his chancellor, his judges, his privy council, his peers, his commons, his sheriffs, his mayors, his bailiffs, every corporation officer, and it is devoutly gone through by every person in the church, from the Archbishop of Canterbury to the sexton, and lately a grave-digger lost his place upon its being unluckily discovered that his wife was an abominable papist! I have, sirs, asked some of the most upright and honourable members of the British Parliament: "Do you believe that Roman Catholics are idolaters." They were shocked at the question. They at once answered: "Certainly, no." I asked, "Why then do you swear it?" Mark the reply. "Every one knows that we do not believe the allegations of the oath. We know the assertion is a falsehood; but we swear it for form's sake, and to prove that we are Protestants." Is this no persecution? We are told, "you cannot be trusted on your

oath, because the Pope can dispense with you for perjury, but we can depend upon ourselves who swear what we do not believe to be true, in order to monopolize the good things which we keep from you, as you will not swear as we do." This is the manner in which the Church of England folk have devised an honest kind of plundering and speculating system! See the use they make of their power:

"Mr. SHEIL seconded the resolution proposed by Mr. Bellew, and said: A few years ago, a transport, with a number of soldiers on board, was driven by a violent storm upon the coast of Waterford. The people, as is unfortunately usual, assembled rather for the purpose of depredation than of assistance. There was one individual among the crowd, who exhibited an honourable contrast, to his habitual indifference, and evinced an intrepidity which amounted to patriotism in his efforts to save his fellow-men. He rushed into the waves, threw himself among the breakers, snatched a drowning soldier with one arm, and with the other made his way to the shore. Nor was his courageous humanity limited to a single achievement. Again and again he precipitated himself into the sea, until he had saved six human beings, and his exertions did not cease till the ship went to pieces. This singular example of noble daring was narrated to a gentleman who had a mind capable of appreciating its high moral value. The late Mr. M'Dougall, who mentioned the fact I am about to relate, was deeply struck with the intrepidity of this humble hero, and, after remunerating him as far as his individual means would allow, he determined to make an application to Government on his behalf. It was, sir, under the administration of the gentleman whose name has been engrafted upon the English language, and gaining an equivocal perpetuity, has furnished the etymology of a familiar and permanent designation of the police. Mr. M'Dougall had no other passport to the Castle, but the cause of humanity which he went to advocate. He was not introduced to the great man, but presented to one of the external minions of the ante-chamber, to whom he communicated the details of this noble action. The gentleman, with the usual nonchalance of office, stated that it should be conveyed to Mr. Peel, and retired into the penetralia of authority. After an interval of some time, he returned and said, 'Mr. Peel presents his compliments to Mr. M'Dougall, and begs to know to what class the person in question belongs?' 'He is,' said Mr. M'Dougall, 'a poor fisherman upon the coast, and supports a large family by his laborious peril.' 'That,' said the gentleman of the ante-chamber, 'is not exactly what Mr. Secretary Peel means to inquire—you must understand me. To what particular *class* does he belong? I perceive that you do not yet apprehend me. To what particular—or, in a word, *is he a Protestant?*' You start, and no wonder you are astonished at this heart-chilling interrogatory—and yet, this is the fatal and disastrous question with which you, and I, and every one of us are encountered in every department of society—from the first to the last, from the fisherman to the peer—we are all swept into this comprehensive interrogation. *Is he a Protestant?* is the question put at the bar, in the field, and on the quarter-deck; it is bellowed in the corporation—it is muttered in the four courts—it is lisped in the drawing-room, and it is whispered in the Castle, '*Is he a Protestant? is he one of us?*' 'Is he,' as Mr. Saurin has it, '*of the right sort?*' And is not the question a disastrous one? Does it not afford a solution of all the calamities of Ireland? Does it not elucidate the miseries of Ireland? What was the question in Venice—'Is he a patrician?' What was the question in Spain, in reference to the Moors—'Is he a Catholic?' What was the question in feudal Germany—'Is he a nobleman?' What is the question in South America—'Is he a Spaniard?' What is the question in modern Greece—'Is he a Turk?' And what is the question in unfortunate Ireland—'Is he a Protestant?' And that question is more loaded with animosity than all the rest, because to the taunt of distinction it superadds the virulence of sectarian hate. 'The worst of all aristocracies exists in Ireland,' says Adam Smith, 'the aristocracy of religion.' I can brook the inferiority of birth; I am reconciled to the ascendency of wealth—a lofty nobleman, a purse-proud merchant I can endure—but I cannot digest the aristocracy of the Charter school, and the authoritativeness of the Blue Coat Hospital! (reiterated cheers.) A Lord is bearable—a portentous burger may be endured—but there is something intolerable in the bloated ascendancy of the aldermanic paunch, (loud laughter.) Edmund Burke used to say, a Protestant footman is nobler than a Popish Peer. And he was right; for the insignias of his title, mock his degradation. What is the result of this unnatural system?—wealth is robbed of its influence—rank of its authority—and genius of its honours. And upon what principle is such a system supported? It is said that it is required by the Constitution; strange Constitution which requires the degradation of a whole people for the enjoyment of its advantages. If it were so, and in place of being the depository of freedom, it would be the asylum of intolerance. From France, from Prussia, from Holland, from Hungary, bigotry has been driven, and finds a refuge in the boasted institutions of Great Britain. It is in the fane of British freedom that she has preserved her last altar, and there she receives the rights of seven millions as an oblation. She has ten thousand parsons for her worshippers, and she has Eldon for her high priest. He shares in the incense which he offers up—he wields a golden censer, and with dilated nostrils, snuffs in the fat fumes of the sacrifice. He is of all the advocates of domination, the steadiest foe to freedom, and the staunchest antagonist of political justice. But let him pass. Thank GOD, that for the sake of truth and Ireland, he is not immortal; and what philosophy cannot do, may be achieved by the gout and rheum. The people of England must begin to feel that seven millions of citizens ought to be enfranchised. Their helots are too numerous, too intelligent, too rich, too active, and too high-minded. We have too much money, too much education, too much union, and too much of the unconquerable love of liberty amongst us. And to what end is this system supported? Is it for the sake of 'that Castle of indolence,' the Church? (loud applause.) That the Church cannot be endangered by emancipation, is cer-

tain; but if it were, which is better, that the parson should be fat, or that the people should be free? (loud applause.) Of what use is the enormous establishment of Ireland, of which the hierarchical abdomen is at once the prototype and the result? Mr. Plunkett has defended it *ex-officio*. I don't much blame him for it—he is member for the college and Attorney-General. He ought to begin thus, 'Mr. Speaker, in this case I am counsel against Mr. Hume, and I hold a brief for the church, with a fee of £8000 a year.' Greatly as I admire and esteem Mr. Plunkett, I must be permitted, while I make every allowance for him, to dissent from his arguments. I would put this case to him: 'Suppose, Mr. Attorney, that you were told that in one of the islands of Japan, there were two thousand Boures, who professed a religion different from seven millions of the people, and who, for occasionally attending in their desolate and cobwebbed pagodas, were invested of one-tenth of the island, and two millions of acres—what would you say? Why, you would laugh, to be sure, though the Japanese might have cause to weep. We are told by the Attorney-General, that it is of use that there should be a couple of thousand sinecurists in Ireland. What would Mr. Plunkett think, if there were a couple of thousand innkeepers, with magnificent accommodations, sustained at the public expense, upon a road which nobody travelled? (great applause.) The parsons keep their resting-places upon a new route to heaven, to which we happen to prefer the old-established highway. Accordingly there is little or no resort at their places of spiritual refreshment. But we are told that their learning is of eminent utility—where are the evidences of it? There are one or two, indeed, who are distinguished for literature—some of the bishops deserve high praise. Magee is a man of great talents, and Mant has learning.

'Even in a bishop I can spy desert,
Cashel is decent, and Limerick has a heart.'

But compare the Irish Church with any other in the world, and how must it fall in our estimation? Look to the University of Dublin—where are their works of literature, of science, or even of divinity? The utmost effort of their genius, is the production of an occasional commentary for the use of schools. They do not produce the one-twentieth as much as the pauper University of Glasgow. And does this barrenness arise from want of talent? Impossible. It arises from their inglorious opulence, which extinguishes literary ambition, and puts out the intellectual fire. But it is alleged, that if the wealth of the church were reduced, it would be claimed by the priests—most ingenious suppositions! Our clergy, so far from expressing a wish for an opulent establishment, prefer their honourable and Christian dependence upon the generosity, or rather the gratitude of the people, whose contributions are the tribute of their hearts. I trust they will long remain in their virtuous mediocrity, above the exigencies of distress, and below the corruptions of opulence. How honourable is the contrast which they exhibit, with the clergy of the established religion! Where is the parson to be found? At the great man's levee, at the bishop's banquet, and at the damsel's toilette. You find him offering his polished adulation to the owner of an advowson, or breathing his inspirations

'In the soft labyrinth of a lady's ear.'

Where will you find the priest? You will find him journeying amidst the tempest, in the lonely mountain and the desolate moor—you will find him stretched beside the bed of straw, inhaling pestilence and death—breathing consolation into agony, and life into despair—softening by his precepts, and alluring by his example—and realizing Goldsmith's paternal panegyric—

'And as a bird, each fond endearment tries,
To lure its new fledged offspring to the skies;
He tried each art, reproved each dull delay,
Allured to brighter worlds and led the way.'

Well, sirs, have we had enough on persecution? You observe, I did not touch on the persecutions of Catholics in America by your church. I have been quite sparing, but I advise you not to provoke me;—America furnishes me with more than the Inquisition could give you. You shall have it if you will,—but I should be sorry to be forced to give it. Be cautious, I advise you. Do not, in future, hazard assertions without previous examination. The English Protestant Church has been guilty of more persecution of Roman Catholics, than would counterbalance the crimes of all the persecutors who have had power in the Roman Catholic Church. The Roman Catholics were the first who introduced the principles of religious liberty in America; they were the first who established those principles by law; and, in America, they have been the greatest sufferers, and almost the only sufferers, for the sake of conscience. And at this day, two of the states, viz., New Jersey and North Carolina, violate the principles of liberty in their attempt to degrade them;* and you and hundreds of others who are equally bereft of charity, and truth, and information, are persecutors by your revilings and your calumny.

I am, sirs, devotedly yours,

A Catholic Clergyman,
A native of Ireland.

Charleston, S. C., Feb. 10, 1825.

LETTER XIII.

To the Reverend William Hawley and his Associates, Clergymen of the Protestant Episcopal Church of the United States.

Sirs:—I come now to the last topic upon which I shall have to trouble the readers of the Miscellany respecting your offensive publication.

* [The constitutions of both states have since been amended.]

You assert that every consistent Catholic must feel that the massacre of St. Bartholomew's eve in Paris was in accordance with the tenets of that church to which I have the happiness to belong. Also, that the revocation of the edict of Nantz was consistent therewith. I before showed, that the massacre was in direct violation of our principles. I come now to examine the fact. Was this massacre a butchery on the score of religion? No. Was it commanded by the church? No. Was there any connexion between the perpetrators and the church, save that unfortunately they were members of that church? None whatever.

Sirs, every person who is in the least degree conversant with the history of France, knows that it was a butchery for political not for religious purposes. The descendants of the Huguenots in this country, and particularly in this state, boast of what they know to have been the fact, that their ancestors were anxious to dethrone the French monarchs, and to establish a republic. The unfortunate wars which desolated that fine country, had their origin in this political circumstance. The kings wished to keep their power, the Huguenots desired to strip them. England, always the enemy of France, and now superadding sectarian hatred to her ancient animosity, privately instigated the Protestants, and gave them considerable aid. Upon this the historians of both nations are agreed. At the particular period to which you allude, the unprincipled Mary of Medicis governed a weak monarch. She wished to put down by any means her opponents, and to her and to the family of Guise, is this massacre justly imputed, for their political purposes, by every candid and well-informed historian. The church was opposed to it wherever it had the power to interfere. But, sirs, your 30,000, or your 100,000 killed, is a tremendous guess; even the great John Bull, with all his instinctive terrors of the little sneezing Frenchman, with the mahogany face, is not so good a Munchausen as the clergyman of the Protestant Episcopal Church. It was, sirs, a horrible carnage, a wicked, a diabolical complication of murders, but if five thousand persons perished through all France, it was five thousand too many; for no one ought to have been thus slain.

Yet, in most places, the Protestants who escaped, and they were the vast, the disproportionate majority, generally acknowledged that they were under the greatest obligations to the clergy for their protection. Thus, if Roman Catholics considered the massacre to be an act of religion, they must have looked upon their clergy to have been most irreligious reprobates. Which is it more natural for us to learn the tenets of a church from its documents and from its clergy, or from the atrocious misconduct of perfidious politicians?

Our next topic is the conduct of the Pope. Let us view facts as they were, not as they were not. You gave us a fact stripped of its circumstances. It is a fact that the Pope had a procession to return thanks to God in the Church of Minerva for the safety of the Catholic religion. Now let us clothe this naked fact with its circumstances. The king of France felt, and his court felt, that if it was represented to the world, that a cool, atrocious, unprovoked, and wanton series of murders had been committed, that world would execrate the perpetrators. The court of France then acted towards the Protestants as the court of Great Britain has, during more than two centuries acted towards the Catholics. It inflicted unwarrantable injury, and feeling its criminal conduct deserved condemnation, it superadded calumny to attempt justification, or at least to palliate its offence.

The King of France wrote to the potentates of Europe, that this massacre was an act of self-defence. He represented the Huguenots as conspiring to massacre him and his court, and as having even made an attempt to commence; but that he felt himself unable to repress the exertions of his loyal subjects who were compelled to slay their enemies to save themselves. This statement found many advocates at the time. It is supported by many historians. But my opinion is that this is a misrepresentation.—Subsequent writers have canvassed the merits of the case, and are at issue still respecting the facts. Upon one circumstance they are all agreed.—The representation made to foreign courts was most unfavourable to the Huguenots. That to the Pope was the most heavily loaded with those charges. It was represented to him that the great object of the Protestants was the extermination of the Catholics, and that this having been providentially discovered and disconcerted by the death of the conspirators: the thanks of every good man, were due to God for such singular and providential interference. The Pope believed this statement, and he ordered a procession to return thanks, not for the murder of human beings, but for the detection of conspirators, and the safety and the providential escape of his flock.

In Rome there were many heathen temples, which after the conversion of the Emperors became Catholic churches; these frequently were known as well by their old

names, which they had borne for centuries, as by the new names, which they received in Christianity. One of these was called of the Minerva, but in Christianity its designation was *Santa Maria sopra Minerva*. The procession having been to this church, gave to the writer the opportunity of deluding by the equivocal term of the Church of Minerva.

You state that the Pope proclaimed a jubilee to the whole world for this massacre. You are here palpably ignorant or excessively criminal. A jubilee is proclaimed every fiftieth year. This is the year of jubilee, so was the year which was then proclaimed. And you would be just as correct in stating that the present jubilee was published to the Christian world, as a testimony of joy at the arrival of General La Fayette in America, as that the jubilee was proclaimed for the Parisian massacre.

Having now, sirs, disposed of your massacre of St. Bartholomew's eve, the same principles will apply to, and explain the revocation of the edict of Nantz, by Louis XIV. Some politicians attempt to justify his policy; others condemn it. I am not sufficiently acquainted with the history of the period, to rank myself deliberately [with] either side. My present impression is decidedly against its policy. My opinion is, however, distinct and unchangeable—that if it originated from a spirit of persecution for the sake of religion, it was an act of gross and criminal injustice.

Now, sirs, we have done with France. You have as a matter of course introduced the Inquisition. I tell you it was not as bad as the Star Chamber. It was more justifiable in its origin, more correct in its proceedings, more impartial in its decisions, and more merciful in its inflictions. You will of course pretend to be startled at all this—I could easily prove my assertions. But it is unnecessary so far as regards you—so far as regards my other readers, it is uncalled for. I shall therefore despatch, in a very few words, all that I have to state. The Inquisition is not, and was not a religious tribunal; it always was a civil tribunal in which clergymen examined as jurors as to the truth of a fact.

Now, sirs, we come to the cursing part. You assert that "Enmity against Protestants is kept up, by an annual execration of them at Rome, on the Thursday in Passion week:—'We excommunicate and curse, all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, and Heretics, and whomsoever shall receive, defend, or favour them.'"

The mistake of the day is a trifle—it is Maunday Thursday, or Thursday *in Cœna Domini, before Easter*.

First, the excommunications of the Bull *in Cœna Domini*, as it is called, do not bind, except where the Bull is published. Now, it never was published in America. I have never heard it published or adverted to, except by you, at this side of the Atlantic. It is not received in several Catholic countries in Europe. Suppose it then to be the very worst and most execrable document that could be devised, it is of force only in those places in which it is received, and to which its provisions are applicable. Here it has not been received; here it is not applicable as to the great bulk of its provisions. We shall soon see that some of its clauses are much more pointed against the Holy Alliance than against the inhabitants of the United States. Neither is your translation correct.

Secondly, it is not a *cursing* document. The meaning of the word *curse*, at present, is to pray that evil might befall a person. This document does not imprecate a curse upon any person, but it declares that certain persons are excommunicated—that is, "not in the communion of the church," anathematized, that is "placed aside;" which is but a technical expression to convey in its fullest sense a separation from the benefits of the church communion. The church excludes them from her sacraments. Those persons who have left her faith have already proclaimed her sacraments to be delusions—some of them to be idolatry. It is no curse to declare those persons to be separated from our communion; they are placed aside as a body distinct from us—they have erred; and we declare, that if they continue in error, they expose themselves to all its consequences. They have charged us with error, and separated from us, declaring our doctrines were so corrupt that they could not remain in our communion without danger to their souls. They impugn our faith. We say they are in heresy, and we declare them excommuuicated, and not to be joined to our body, but kept aside until they renounce their errors.

This is rather the plain declaration of an evident fact than a curse. This is the first clause. Clause 3, excommunicates pirates, and their aiders and abettors. Clause 4, excommunicates those who plunder wrecks or shipwrecked mariners, and continues the excommunication until restitution shall be made. Clause 5, excommunicates those who levy unlawful taxes; this is of course confined to the temporal dominions of the Pope, and to such territories as receive the document; but would, I apprehend be good

policy in every place. Clause 6, excommunicates forgers of certain public documents. Perhaps you ought to study the provisions of this part. Clause 7, would subject to excommunication most of the members of the Holy Alliance, for aiding the Turks with munitions of war against the Greeks.

The other clauses are excommunications denounced against the persons who commit certain murders, robberies, extortions, &c., together with their aiders, abettors, &c.

To prove more clearly that it is not a cursing document, the same authority which issues it commands that on the next day special prayers shall be publicly and solemnly offered up for the persons who are comprised under the first clause of the excommunication. Besides, the document has only a partial extent; the prayers have a universal extent; the document is not received in America, the prayers are of obligation where the document is received, and where it is not. Here are the prayers, selected from the office of Good Friday:

"PRAYER

From the Office of Good Friday.

Let us also pray for all heretics and schismatics, that our Lord God would be pleased to deliver them from all their errors, and call them back to our holy mother, the Catholic and Apostolic Church.

Celebrant.—Let us pray.

Deacon.—Let us bend our knees.

Subdeacon.—Stand up again.

Celebrant.—O Almighty and Eternal God, who wouldst save all, and have none to perish; look down on those souls that are seduced by the deceits of the devil; that the hearts of those who err, laying aside heretical malice, may repent, and return to the unity of truth, through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. R. Amen."

On every Sunday, the Roman Catholics of America use the following, as part of their form of prayer:

"We pray thee, O God of might, wisdom, and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with thy Holy Spirit of counsel and fortitude, the President of these United States; that his administration may be conducted in righteousness, and be eminently useful to thy people over whom he presides, by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of thy divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

"We pray for his excellency, the governor of this state, for the members of assembly, for all judges, magistrates, and other officers, who are appointed to guard our political welfare, that they may be enabled, by thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

"We recommend, likewise, to thy unbounded mercy, all our brethren and fellow-citizens throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal."

They certainly know that the President is not a Roman Catholic; the great majority of the members of Congress are not Roman Catholics. I doubt, if in both houses, there are ten of the members who belong to our church. I do not know that any one of the state governors is a Roman Catholic; the proportion of judges, magistrates, and other officers, is not very great; and the vast majority of our fellow-citizens are separated from us in communion: they have excommunicated themselves, or their parents have excommunicated them from us; yet we pray for ALL THOSE. We wish them every blessing, and amongst other good things, we pray that they may be brought to a knowledge of God's holy truth, and sacred law, and to eternal life.

Now, sirs, compare those prayers with the document, the one to be explained by the other. Will you call that excommunication "A CURSE?" Roman Catholics look upon it to be the greatest misfortune to be separated from the communion of the church; but, sirs, it is not the church which has made the separation: we have only followed in the way of our fathers. You and your associates have gone out from us, and charged us with error, and made separate communions. You have excommunicated yourselves: we only declare the fact. WE NEVER CURSE YOU. We frequently pray for you. We cannot follow you: but, should you be disposed to return, we shall go to meet you as far as we believe the law of God would permit; we have not driven you out: we do not keep you out. If you agree with us, why not rejoin us? If you disagree with us, why be angry at our declaration, that you are not in our communion? We do not misrepresent your tenets; we do not garble your documents; we do not disguise your facts; we take your doctrines from yourselves: we give your documents entire; we take your own statement of your own facts.

Behold, sirs, a document of the Church of England. This, indeed, is a cursing piece,

and the very first curse upon the list is imputing to us a practice of which we are not guilty; and the penultimate one is an insinuation that is also false, that we have left the doctrines of God to follow the traditions of men.

Ignorant as our clergy are generally represented to be, no one of them was ever, I believe, known to commit so gross a blunder as a Welsh parson is said to have been guilty of, in taking up this *Commination*. "*Teer prethren, there are many curses to pe read to tay, put they are too long; so not to telay you, may the curse of Cod pe upon us all.*" This, if true, was a dreadful blunder. Perhaps, by this time, you are as sick as I am of curses. This, sirs, is a Church of England document, to be read now once a year; and Mr. Lestrange, a learned commentator upon the Liturgy of that church, shows that it used to be read, at least four times a year, in the early days of that church:

"A COMMINATION

Or Denouncing of God's anger and judgments against Sinners.

With certain Prayers, to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall, in the Reading Pew or Pulpit, say:

Brethren, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time, (in the presence of you all,) should be read the general sentence of God's cursing against impenitent sinners, gathered out of the seven-and-twentieth chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen:* To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous ways: fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

Cursed is the man that maketh any carved or molten image, to worship it.

And the People shall answer and say, Amen.

Answer. Amen.

Minister. Cursed is he that removeth his neighbour's landmark.

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. Amen.

Minister. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow.

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. Amen.

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen."

In the Litany of the Church of England, to be said or sung upon SUNDAYS, WEDNESDAYS, and FRIDAYS, and at other times, that is, at least one hundred and fifty-six times as often as the Roman excommunication, there is this petition:

"From all *false doctrine*, HERESY, and *schisms*, &c. Good Lord, deliver us."

Why do you see the mote in your neighbour's eye, and not cast the beam out of your own?

I shall add two of your articles of religion:

"ARTICLE XVIII.

Of obtaining eternal salvation only by the name of Christ.

They are also to be had ACCURSED, that presume to say, that every man shall be saved by the law or sect which he protesteth, so that he be diligent to frame his life according to that law, and the light of nature; for Holy Scripture doth set out unto us only the name of Jesus Christ, whereby man must be saved.

"ARTICLE XXXIII.

Of excommunicated persons, how they are to be avoided.

That person, which by open denunciation of the church, is rightly cut off from the UNITY OF THE CHURCH, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican, until he be *openly reconciled by penance*, and received into the church *by a judge* that hath authority thereto."

You have, sirs, lately complained of my letters being severe, gross and personal. I ask you, could any severity be too great for your wanton attack upon the land of my birth and the religion of the great bulk of the Christian world? How many falsehoods have I detected? How much ignorance have I exposed?—How many calumnies have I refuted? The task was easy because the fabrications were palpable; the want of correct information apparent, the desire to injure your fellow-citizens manifest. The language could not be other than

severe. There are writers, who, even when they err, should be treated with respect, because they continue to be gentlemen in their manner, though their matter might be censurable; but when the manner is that of an outrageous gladiator, who, in his unrestrained fury rushes to destroy and insult with ribald slander the object of his hate; such a drawcansir is supposed to have none of those feelings which, if existing in himself, he would respect in others.

No man of correct feeling would stuff his article with phrases like the following:—"Dangerous *Popish* tenets;" "Papists *inconsistent* with their profession;" "Papists *better* than their profession;" "Papists having *no idea* of all the ENORMOUS CORRUPTIONS of the faith they acknowledge;" "The Roman Catholic Church is of *its own nature* a PERSECUTING CHURCH;" "In the ROMISH *Church* the more *consistent* she is with herself, the more of the spirit of *persecution* will she manifest;" "The *Romish* Church abstains from persecution *only* from want of power, or want of Roman Catholic faith!!!" "The persecutions of the ROMISH Church have *exceeded* in MALIGNITY, CRUELTY, perseverance, extension and continuance, not only those of all other sects, but even the ANTICHRISTIAN violence of the HEATHENS;" "*Horrible* MASSACRES, extensive and EXTERMINATING, are perfectly consistent with Roman Catholic doctrine;" "*Horrible massacre and extermination of Protestants, must be justified* by every CONSISTENT member of the *Romish Church*;" "Shocking as this is, *it* AROSE UNDOUBTEDLY from the *Romish faith*;" "The Pope was consistent in his SAVAGE CONDUCT;" "Savage conduct is consistent with the tenets of his infallible Church." Here is a pretty collection of phrases in an article of not two octavo pages. And this man complains of *gross writing!!!*

Besides this pretty and becoming collection, he compares the Irish Catholics to "WRETCHED CRIMINALS banished" from their country: "TRAITOROUS CONSPIRATORS *against* their country." He denounces the American Catholics to their fellow-citizens, as "*opposed* to the spirit of toleration;" as "*opposed to republican institutions*;" as hypocrites whose "FEARS occasion their not inculcating in this country doctrines, which, however, they believe;" as "*hiding* in America doctrines which they *cannot deny*." He denounces us, as villanous conspirators of the worst description, "waiting only till the *Romish* Church shall be sufficiently powerful in this country to seize torches to *burn the Protestants*, and scourges to *persecute* them." And this man expects to be treated with courtesy!!!

There is much in habit. The people of America have been accustomed to find Roman Catholics treated in the manner that you have treated us. But, sirs, if I were to write of Protestants as you have written of Catholics, would any vituperation be considered too gross. You deserve worse treatment than you have received. I have been too lenient, too sparing. But should it be necessary for me to take you up again, do not calculate upon much forbearance. I stand in America upon an equality of right with you: and though I have against me vast prejudice, for which the people of America are not to blame: I have to contend in presence of a discerning, intelligent, patient, investigating people, who love truth and will neither strike me down by the hand of power, nor drown my voice in clamour. They are not like the British Parliament, who put the lock of the law upon the mouth of truth.

You complain of my personality. First, I believed that writers like you did not deserve to have your feelings so very sacredly protected after having outraged, and wantonly outraged the feelings of your unoffending fellow-citizens. Secondly, I feel too deep a respect, too high a regard, too sincere an attachment towards a great number of very respectable members of the Church to which you say you belong, to wound their sensibility by identifying you and them.

Their religion does not urge to such a course as you have chosen; their charity would protect me from your dagger; their patriotism would save me from your proscription; their candour would disclaim any connexion with your misrepresentations; their information would detect your historic falsehoods. Some of them are the descendants of those very men whose massacre you would charge upon me, a century before my birth. Your malice would sow between us a deadly hate, which, if we permitted to grow, would poison the air by which we are surrounded. Whilst we take each other by the hand, and lament our difference of creed, we unite in charity and affection; we trample upon your unholy cultivation, and whilst I blame and condemn the cruelty of the French court towards their ancestors, their kindness soothes down much of that irritation which the British cruelty has created in me. They tell me, and I agree with them, that it is better to weep over the faults of those, who, professing each creed unholily, persecuted those who professed the other: and taught by the unfortunate sequel of this double crime, we shall endeavour to make

America more rational, more charitable, more flourishing than Europe was. Neither will molest the other for the profession of a different creed. Neither will charge upon the church of the other, the crimes of the individuals who might be in that church, and therefore I charge not upon the Protestant Episcopal Church, but upon the Rev. Wm. Hawley and his associates the unfortunate article which I have reviewed.

I am happy to subscribe myself, sirs, in wishing you adieu,

Yours, devotedly,

A CATHOLIC CLERGYMAN.

A native of Ireland.

Charleston, S. C., March 1, 1825.

A SERIES OF CONTROVERSIAL PIECES ON SEVERAL CATHOLIC DOCTRINES:

IN REPLY TO THE "MOUNT ZION MISSIONARY."

[The controversy with the "Mount Zion Missionary," occasioned by some strictures of the editor upon a sermon of Dr. England, preached at Warrenton, Ga., April 5th, 1824, appeared in the "United States Catholic Miscellany," Vols. II., III., and IV., for 1824-5, and 6.]

SECTION I.

THE following article is copied from a Georgia paper called the Missionary, and is its leading paragraph for April 12. The name of the place of publication is Mount Zion.

We shall always act towards others, as we would they should act towards us. Our readers shall have from the authors themselves the sentiments upon which we shall make comments.

We complain of misrepresentation, we shall not misrepresent.—*Miscellany.*

"DR. ENGLAND.

"Rarely has a pulpit orator received such encomiums as have been bestowed upon this Roman Catholic Bishop. Many have heard him and acknowledged his powers. That he has a popular address and talents considerably above mediocrity cannot be denied. For without these he could not command the attention of an enlightened community, who are not, to say the least, prejudiced in favour of the Catholic religion. We shall suspend our opinion of his sentiments, till we give an abstract of the only sermon which we have ever heard him deliver—it was on Monday last, at the opening of court at Warrenton. As we rely upon our memory alone, we shall not pretend to draw all the lineaments of this discourse with an accurate pencil, and we would crave his indulgence for the unfinished and mutilated manner in which we shall present it, promising, at the same time, to submit to any corrections which either he or those who heard him may think proper to make.

After an introduction in which he mentioned the embarrassment under which he appeared, as an advocate of a religion against which the prejudices of the community were enlisted—as the minister of a church whose tenets had been grossly misrepresented—of a church the doctrines of which were but little understood in this country, but which he was assured from the convictions of his own judgment were pure, and established on the only sure foundation, —he observed, that the Roman Catholic was a persecuted religion—that we had not the means of knowing its principles—that the books which are dispersed among us, from which our information is derived with respect to the Catholic Church, are replete with falsehoods—that they were forged across the Atlantic and palmed upon the world by the very persons who had persecuted them there, that they might have some excuse for their cruelty; that if their tenets were such as were represented in these books, he would abjure the faith of his church—that the Roman Catholics were persecuted by the first settlers of this state—that the principles of toleration were unknown here till after the Declaration of Independence—that even since that time the prejudices of the community against them had abated but little—that though the number of members attached to his church was exceedingly limited in the United States, yet as a body throughout the world, they always were a vast majority of professed believers; that at no period within a num-

ber of centuries have they been less than one hundred and fifty millions—that at the present time their number exceeds one hundred and eighty millions, and are found in every part of the world—that their church had existed in its present form for eighteen hundred years, and that it pointed out the way in which, according to the deepest convictions of his own soul, he ought to worship the God of his fathers.

Touching the misrepresentations which had been made of his church, he observed, that they were accused of being hostile to republican institutions. This charge he denied, and adduced the Republic of Venice, several Italian states, San Marino several of the Catholic states of Germany, and the Swiss cantons, as examples of republics that owed their origin to Catholics. Recurring to our own history, he observed, that in the first settlement of this country, the Puritans of New England persecuted all but Puritans, and the High Church of Virginia, all but the members of the church, while Catholic Maryland alone manifested a spirit of toleration. In further proof he mentioned the venerable Charles Carroll, one of the signers of the Declaration of Independence, a Catholic who pledged a million of dollars on the issue. The religion of his church, he said, was compatible with all kinds of government—that was left entirely with man, but matters of faith rested upon the authority of God.

But the Inquisition is a part of the Papal system. This he also denied, and argued that if it were, it would have existed wherever the Roman Catholic was the prevailing system. That in no Catholic countries was the Inquisition established, with the exception of Spain, Portugal, Burgundy, and in a few other small states—that the church had existed for twelve centuries before the Inquisition—that it was a civil enactment which had no more connexion with their religion than the penal code of any other country has with its religion—that it owed its origin to the civil state of the society, the Moors becoming so base that they would not testify against each other, and to prevent a recurrence of the injury which had been sustained in consequence of their ravages, it was resolved to punish the *principle* wherever they could find it, inferring from the principle the overt act—that clergymen were selected as the most proper persons to test the principle—that they exercised their office with the greatest lenity in accordance with the laws—that though the Inquisition had existed in Catholic countries, nothing appeared from its history that it formed any part of their religion—that he utterly condemned the measure, because it did not allow the accused to confront the accuser.

Another objection. The Roman Catholics are accused of granting indulgences to commit sin for a stipulated sum paid to the priest. This he affirmed was never a doctrine of his church. What connexion, he asked, can there be between giving money to a priest and the pardon of sin? Man, he said, could not grant a permission to sin, nor even God himself, because it would be contrary to the sanctity of his nature. It carried on its very front too much absurdity to gain credit. Society would never have existed if such a doctrine had prevailed. For every person could then, with perfect impunity, by paying a small stipend, plunge a dagger into the bosom of his neighbour—neither the person nor the property of any would be safe. As the greatest statesmen and jurists that the world has ever produced have been Catholics, it was the supremacy of folly to suppose that they would sanction any such doctrine.

With respect to the principles of his church, he observed, that they held but one, and that was doing what God told them to do. This principle he divided into three branches. God has told us to believe—we believe. God has told us to practise—we practise. God has told us to adhere to certain ordinances—we adhere to them. Religion is not a matter of opinion but of faith. But how do we know that God has spoken to man? By a miracle? What is a miracle? That which is contrary to the common operations of nature, and which none but God can effect. When something is done which no created being can do, we know God is there. But we cannot comprehend a miracle. We believe a million of things which we cannot comprehend. I speak, I cannot tell how—it is a mystery to me. You hear, I cannot tell how. I raise my arm and crook my finger—I cannot tell how. The sun shines, the grass grows, fishes live in the sea, all is a mystery which no philosopher has ever been able to explain. But how do we know that God has spoken to man, or that a miracle has been performed? By competent witnesses, witnesses who had no interest to deceive, and who could not deceive even if they had an interest in it. On the testimony of these witnesses we believe. Now if the Scriptures were true eight or ten centuries ago, they are true now. Every syllable of the Scriptures we believe to be the word of God. But two men may read the same passage of Scripture and each give a different interpretation to it. They cannot both be right, and they may both be wrong.

Now who is to decide? There must be an umpire, and that is the province of the Church, the collected wisdom of the bishops who deliberate upon it, and their ultimate decision, must give the true interpretation. What the majority of the bishops determine to be the doctrines of Scripture or the ordinances of God, we are bound to adhere to as infallible.

In giving the foregoing abstract we are not conscious of having misrepresented any of his positions, yet we are fully sensible that the force and symmetry and connexion of the discourse are by no means preserved. If they are a persecuted people we wish not to be the persecutors. If we have laboured, in common with other Protestants, under prejudices without foundation, we pray that they may be removed by the light of truth. In the remarks which we shall subjoin, we would not intentionally throw a straw in the way of those who are following in the path of our Saviour. While it becomes the Christian to overlook minor differences, yet there are principles so radically erroneous that he cannot acquit his conscience without bearing his testimony against them.

Our means of becoming acquainted with the Roman Catholic religion are not so limited as the learned bishop may suppose. We have Catholic as well as Protestant books—we have books too which have been written by persons who professedly maintained no greater interest for the one than the other. We have records of facts which nothing but the greatest incredulity can discredit. We have books published in Catholic countries which the ecclesiastical authority has condemned, and books on which no censure has been passed. We, therefore, cannot want the means of information necessary to become acquainted with the principles and character of the Roman Catholic Church. From a critical examination of all the sources from which information with respect to that church is derived, the following appear to be doctrines which have been peculiarly favourable to its existence and power.

1. That the government of the Church is monarchical, and that the Bishops of Rome are invested with supreme power over all churches and over all ecclesiastics.

2. That the Pope possesses temporal power over all the goods and possessions of all Christians, to dispose of them as he pleases, even to the transferring kingdoms from one to another.

3. That the laws of the Pope are obligatory, and bind the consciences of all men.

4. That the civil power ought to be united with the ecclesiastical—so that the Pope is not only a spiritual pastor, but a temporal prince.

5. That ecclesiastics are not subject in any respect to the laws of temporal princes.

6. The election of pastors they consider as belonging to bishops, but especially to the Pope—so that no one is acknowledged who has not been ordained by them to office.

7. That the Pope is subject to no human tribunal—that he is superior to councils, and that he is infallible in the exercise of his authority.

8. That the sacred Scripture owes its authority to the Church (i. e. the Pope,) without whose testimony we should be no more bound to receive it than Livy or the Koran.

9. That the Church has a right to determine what are the articles of faith which should be believed.

10. The decisions of the Pope in matters of faith are infallible, for he cannot err.

11. He is the interpreter of Scripture, and the arbiter of all controversies which may arise.

12. No one of the laity is permitted to read the sacred Scriptures unless he shall have obtained leave of the bishop. The reason which they assign for this is their obscurity.

13. Knowledge is, therefore, excluded from being the foundation of faith, and ignorance is considered as having a better title to be connected with faith.

14. Implicit faith is highly recommended.

15. They define faith to be a general assent to all things revealed by God and proposed to us by the Church, written or unwritten.

16. They maintain that there is no necessity of translating the Scriptures into other than the Latin tongue, which was consecrated on the cross.

17. They assert that the sacred Scriptures are imperfect, and do not contain all things necessary to faith and practice, which defect is supplied by traditions preserved in the Romish Church.

18. That there is no need of any argument besides tradition; so that all the innovations which they have made in the worship of God are supported by having recourse to traditions.

We will pass over the doctrine of absolution with all its appendages, and the works of supererogation which are made up of the superabundant sufferings of Christ and his saints, a vast treasury of which the Pope has at his disposal, lest we may mistake them as applying to the doctrine of indulgences, as it is commonly understood among Protestants. If the above have been

the doctrines of the Church (and what has been is now, for the Church is infallible,) we find many things which it is impossible for us to reconcile with the word of God. How is it that Christ said his kingdom was not of this world, and yet the vice-regent of Christ exercises a temporal power? How is it that the doctrine of traditions is condemned by Christ, and yet the successors of Christ built their faith upon them? How is it that the Church is infallible when one council and one Pope has reversed the decrees of another? What logic is that by which the authority of the Pope is proved from the Scriptures, and the Scriptures from the authority of the Pope? We know not but that the Catholic religion is compatible with every form of government, but it is a matter of fact that the Popes have claimed a dominion over the civil power of all governments. That even the Senate of Venice, when they suppressed by an edict, in 1767, the Inquisition in all the smaller towns, and reduced their power to a shadow in larger cities, and extended the liberty of the press, they did it in steady opposition to the repeated remonstrances of the Court of Rome. The Roman Catholic religion may be compatible with a republican form of government, provided the temporal and spiritual supremacy of the Pope is acknowledged. For if they once possessed a divine right over kingdoms, they must possess it still—if they have once claimed temporal as well as spiritual supremacy, they must always claim it, or the doctrine of infallibility must fall.

With respect to the Inquisition, if one hundredth part of what is said of it be true, it must receive the execration of every individual who has the least feeling of humanity. But we are told that it forms no part of the Catholic religion, that it is a mere civil enactment, that has no more connexion with Papacy than the penal code of this state has with its religion. For argument's sake we will admit it. But we must be permitted to revert to its origin, and the means by which this ghostly engine has been supported. Under the protection of Raymond VI., Earl of Toulouse, the dissenters from the Church of Rome increased rapidly in Narbonne, Gaul, and the countries adjacent. Pope Innocent III. informed of their success, in the beginning of the thirteenth century, commissioned Ranier and Pierre de Castelneau, and sent them as legates extraordinary into the southern parts of France, to perform the benevolent work of extirpating heresy, without regard to the means by which it should be effected. These spiritual champions soon associated with them others, among whom was the Spaniard Dominic, founder of the order of Dominicans. And if they did not inflict capital punishment upon any of those whom they could not convert by exhortations and arguments, we know not what credit can be attached to any ecclesiastical history. In common parlance they were called Inquisitors, and from them the formidable and odious tribunal called the Inquisition, derived its origin. Inquisitors were placed in almost every city where there were any suspected of heresy, even before the Council of Toulouse in 1229, at which Romanus, Cardinal of St. Angelo and Pope's legate, presided, where it was decreed that there should be a Council of Inquisitors in every city, consisting of one priest and three laymen. But this was superseded by Pope Gregory IX. in 1233, who entrusted the Dominicans with the important commission of discovering and bringing to judgment the heretics that were lurking in France. This is the period from which the full establishment of the Inquisition may be dated. And although it may be a civil enactment, it owed its origin to the Romish Church, and it has received the sanction of most, if not all the Holinesses to the present day. What must we think of those who founded this horrible institution? Ah! and what must we think of those who have supported it? If it was not established by the Popes, who established it? They have sanctioned it—that is enough.

We turn now to the doctrine of indulgences. Did we understand the bishop when he said this was *never* a doctrine of his church? Does he deny that the traffic of indulgences was begun by the bishops in the twelfth century, and afterwards monopolized by the Popes? Did they not publish a *plenary* remission of all the *temporal* pains and penalties which the church had annexed to certain transgressions, when their coffers wanted replenishing? Did they not go further, and usurp the authority which belongs to God alone, by impiously pretending to abolish even the punishments which are reserved in a future state for the workers of iniquity? If we rested these facts on Protestant history alone, they might be objected to as interested and calumnious testimony. But Catholic writers mention it as well as Protestant. It seems to us, therefore, too notorious to be denied. If the Church of Rome has been corrupt, let her ministers confess it. It will not add to her glory to attempt to throw a flimsy veil over her past deformities—nor will it entitle them to any more credit on other points which they may wish to establish. Her spotless

purity they never can prove, whatever may be their success in propagating her doctrines."

Such is the text. We shall not now proceed to make any remarks—but portions of many of our succeeding numbers must be devoted to this precious piece of specious declamation, and gross tissue of misrepresentation of [the] doctrines of the Roman Catholic Church.

As for the prelate whose name is prefixed to the article, we are authorized by him to say, that if the writer imagines his production to be a fair outline of the bishop's sermon, he is convinced that one of two occurrences has taken place; the writer did not understand what the bishop preached, or the bishop totally forgets what he spoke himself.

One thing he asserts with confidence. His discourse had more semblance of reasoning, than the folly to which he is made to give utterance in proving that God has spoken to man.

SECTION II.

In our last we gave the article from this paper, which purported to be an outline of Dr. England's sermon at Warrenton, and the objections to the Roman Catholic religion, by the editor of the said paper. We have no doubt that our readers were as much astonished as we were at the exhibition of eighteen new articles of Catholic faith. We feel disposed to treat the editor of the Missionary with respect, but we must avow, we have sometimes been almost tempted beyond our strength to change that feeling.

In the sermon he mentions the Bishop's having stated, that he was "the minister of a church *whose tenets had been grossly misrepresented*"—"of a church, *the doctrines of which were but little understood in this country.*" The Bishop, we are authorized to state, avows the expression. Dr. England did state at Warrenton, that the tenets of Roman Catholics were grossly misrepresented—that the doctrines of Roman Catholics were but little understood in this country. Upon this point the editor of the Missionary closes with the Bishop at once and asserts:

"Our means of becoming acquainted with the Roman Catholic religion are not so limited as the learned Bishop supposes. We have Catholic as well as Protestant books—we have books too which have been written by persons who professedly maintained no greater interest for the one than the other. We have records of facts which nothing but the greatest incredulity can discredit. We have books published in Catholic countries which the ecclesiastical authority has condemned, and books on which no censure has been passed. We, therefore, cannot want the means of information necessary to become acquainted with the principles and character of the Roman Catholic Church."

Now one would naturally suppose the writer of such a paragraph as this must have felt himself upon strong grounds, and we find that besides having had the opportunity, he has made use of the means—for he goes on to say:

"From a critical examination of all the sources from which information with respect to that church is derived, the following appear to be doctrines which have been peculiarly favourable to its existence and power."

Now who can doubt but the editor of the Missionary must be well informed, because he has examined "ALL the sources from which information with respect to that church is derived"—and not merely examined them in a cursory way, not even with ordinary care, but "CRITICALLY."—"From a critical examination," &c.

Thus his very first point of difference with the Bishop is upon a fact. The Bishop says, "Our tenets are not understood by you,"—"You do not know our doctrines." The Missionary says, "We do understand your tenets,"—"We do know your doctrines."

Which of the two are we to believe? Let us look to the facts before we draw our conclusions. The Missionary states the Bishop to have said, as to the knowledge of the tenets by the people of Georgia—

"That we had not the means of knowing its principles—that the books which are dispersed among us, from which our information is derived with respect to the Catholic church, are replete with falsehood—that they were forged across the Atlantic and palmed upon the world by the very persons who had persecuted them there, that they might have some excuse for their cruelty; that if their tenets were such as were represented in these books he would abjure the faith of his church."

The Bishop informs us that although he did not use the expressions here given in the way in which they are put, and conveying the same unlimited meaning as to the forgery, still he did say that many documents held forth as genuine were forged, and that he specially alluded to the document given in Guthrie's Geography, as containing the prices for pardon of sins—and confined the charge of forgery to that and a few other documents: still he has no objection to allow the above paragraph to be taken as his. We will, therefore, suppose this paragraph to have been the expression in the sermon. The Missionary answers—"We have books *not forged* and of which your church approves; they contain your doctrine. We

have *critically* examined them. We do, therefore, know your doctrines."

So far we have brought the parties ready for the proof. The Bishop disappears—the Missionary comes forward, and after his *critical examination* of ALL the sources, he produces *eighteen propositions of Catholic doctrine*. Now, though he should have been correct *in all the eighteen*, still this would only prove that so far as he went, he was well informed, but there might be many more of which he was ignorant. So that happening to give a few doctrines correctly, is not a proof that he knew those which he did not give. Besides, the Missionary will not contend that because *he* has ALL those sources of information which he enumerates, therefore they are generally open to every one else in Georgia. Neither will he contend, that because *he examined critically* ALL those sources, therefore every other person in Georgia *examined* them ALL *critically*. A fine library of religious books, and critical acumen, are two great blessings, for which the Missionary ought to be duly thankful, without despising those who are bereft of both, and we unfortunately are of the number of the destitute.

Surely then the editor of the Missionary, a gentleman of such a powerful memory as to be able to bring away a whole sermon upon two or three topics altogether new to him, over a space of fifty or sixty miles; a gentleman who deals out weekly selections of religious news, which is brought daily to him upon the wings of the winds—a gentleman of extensive information, of sound critical knowledge—with a fine library "of Catholic as well as Protestant books"—and "books which have been written by persons who professedly maintained no greater interest for the one than the other"—that is, we suppose, Deists and Infidels. Of course excellent commentators upon Catholic doctrines. Than him it is impossible, one would imagine, to find in all Georgia a person better qualified to know what are "the principles and the character of the Roman Catholic church." We will grant the editor the full benefit of his conclusion, that *he* has had extraordinary opportunities—opportunities much better than most of his neighbours. But we only ask in return, a fair concession from him, viz.: That very few, if any other persons in Georgia had so good an opportunity. Do we go too far when we say none had better? Now we ask him in sober candour, does not the exception confirm the general rule? He will not ask us to allow that the same opportunities were possessed by the people of Georgia generally—he knows they are not. Therefore, though we should admit that *he* had good opportunities and did turn them to account, still would the Bishop's assertion be true—that *the people generally* had not. We will venture to assure the gentleman that the Bishop was not aware of the honour which was conferred upon him by having so well-informed a Christian scholar amongst his hearers, or we know that Prelate's politeness so well that we have no doubt he would have made an exception in his favour. And indeed we intend to supply the omission before we conclude, if our alternative be acceptable.

Our readers must now perceive that although the editor of the Missionary was well acquainted with Catholic tenets, and could give eighteen of them without making the slightest blunder, after having *critically examined* ALL the sources of Catholic doctrine; still as *he* shone alone like the sun in the firmament of Georgia—the Bishop was not so blamable in asserting that the tenets of his religion were *generally* misunderstood.

We may be pardoned our boldness if after such opportunities of information, if after such critical examination, we venture to handle those eighteen propositions, so regularly classified, so accurately distinguished. One reason for our presumption is, that the Missionary informs us they are so erroneous "that he cannot acquit his conscience without bearing his testimony against them." Really, besides to a good library and critical acumen, we are moved to think, a tender conscience is the next best blessing which God can bestow. O! how enviable is the lot of the Missionary, upon whom all these blessings are so profusely poured out!!!

"In the remarks which we shall subjoin, we would not intentionally throw a straw in the way of those who are following in the path of our Saviour. While it becomes the Christian to overlook minor differences, yet there are principles so radically erroneous that he cannot acquit his conscience without bearing his testimony against them."

Now, having paid all due deference to the superior claims of this gentleman to a knowledge of the tenets of our church, we have perused his eighteen propositions which may be found in pp. 279 of our last number; and we do most coolly and deliberately, and after mature reflection and *critical examination*, pronounce SIXTEEN of them to be, as they are expressed by him, and with the meaning which they have in his context, PALPABLE ERRORS; of the other two, one is, as put by the editor of the Missionary, *equivocal*, and therefore

may be rejected or received, according to the sense which is given to it. So that the only article of Catholic belief which is fairly and properly put, is one, which is the 15th, viz., the definition of faith. That which is equivocal is the 17th.

We shall take them all in succession for separate and calm investigation, as also the subsequent remarks, which are equally objectionable.

The original question for us here, was as to the fact stated by the Bishop and denied by the Missionary, The Bishop told the people at Warrenton, "our tenets have been misrepresented to you"—"you do not know our doctrines." The Missionary answers, "The Bishop mistakes: we have his books; his tenets have not been misrepresented"—"his doctrines are well known"—"I will tell you eighteen of them." He makes the enumeration, and of the eighteen, SIXTEEN ARE MISREPRESENTATIONS. Upon this we cannot be deceived. We know the doctrines of our church. We have read those imputed to it by the Missionary. We know them to be misrepresentations. Therefore the Bishop was perfectly correct when he stated at Warrenton, that he was "the minister of a church whose tenets had been grossly misrepresented"—"of a church, the doctrines of which were but little understood in this country;" and never was any position more clearly proved, and more fully established, than was this proposition by the editor of the Missionary, published at Mount Zion, in Hancock County, Georgia, who stated that he had ALL the means of knowing the character and tenets of that church, and that he had *critically* examined the same, and then published to the world an exposition thereof, eight-ninths of which, at least, was gross misrepresentation. Therefore the said editor either did not know that he was misrepresenting, and therefore has not understood what were the doctrines of the church,—or he did know and did wilfully misrepresent the same. We leave to him his choice of the alternative; and we feel confident that it is the excess of charity to attribute his mistakes to want of knowledge, when he assures us that he had a fine library, critical acumen, and a tender conscience to boot!!!

Now, if this gentleman of such extensive knowledge be in error, as to the tenets of our church, what must we say of the other good people? Will it be profanation to apply the text, *If the light that is in thee be darkness*, &c.?

We have now lying before us a volume of Dr. Hay's work on miracles. We see the editor of the Missionary is on this topic too. But more of that anon. The first passage which has caught our eye is so much to the purpose, that we cannot avoid transcribing it:

"It is too often the case in disputes about religion, every one thinks himself quite master of the subject, *though, in reality, his knowledge of it be exceedingly superficial;* he forms to himself, for the most part, *very false and unjust ideas of the tenets of his adversaries*, and in fighting against them, he only combats the phantom of his own fancy: hence, there is no end to wrangling, nor to numbers of very improper, nay, impious expressions which are uttered on such occasions," &c.

Now, we do solemnly assure the editor of the Missionary, that we do join Bishop England in that expression which he says was used, given as in the outline of the sermon, p. 277, "that if the tenets of the Roman Catholics were such as were represented in these books, he would abjure the faith of his church." We say, if the propositions which the editor of the Missionary gives as our tenets, were the doctrine of the Roman Catholic Church, we would abjure that church. Why, then, in the name of common honesty, will these good people be telling the world that they know us better than we know ourselves? Why will they continue to attribute to us doctrines which we never held? Why combat the phantoms of their own creation, and then boast that they have vanquished us?

Again, the Missionary asks:

How is it that the church is infallible, when one Council and one Pope have reversed the decrees of another?

We say to the editor of the Missionary, as we before said to the editor of the UNITARIAN MISCELLANY, *produce one* GENERAL COUNCIL *of the Roman Catholic Church which has reversed the decision of another* GENERAL COUNCIL *of the Roman Catholic Church upon* AN ARTICLE OF FAITH, *and we will abjure the Roman Catholic religion.**

We may be allowed to ask a question in our turn. We, then, ask the editor, *Is it honest to assume as a fact that which is a falsehood?* We recollect a statement respecting some mighty philosopher, who was occupied during a long time, in the *critical examination*, as to what could be the cause of a certain effect. After much inquiry, he avowed that he could not discover any sufficient cause; when some simple being asked him, whether he had evidence that the alleged effect had been produced; and he very wisely acknowledged, that he had not adverted before to the possibility that

* See the Controversy respecting several Sov. Pontiffs, in P. II.

there was no evidence; and in fact there was none. "Then," said his simple friend, "you might have saved yourself the trouble of inquiring *how* anything *can* exist, until you have proof that it *did* exist." Let us give evidence of the fact. Our pledge is before the world.

Then we have *another* misrepresentation. The Missionary asks:

"*What Logic is that by which the authority of the Pope is proved from the Scriptures, and the Scriptures from the authority of the Pope?*"

We answer, NO LOGIC, OR BAD LOGIC. For our answer we refer to our last number, p. 307. [Vol. I. p. 105.]

We ask, *What information is that which attributes to persons doctrines which they do not believe?*

What honesty is that which accuses a church of folly, which is known not to belong thereto?

There we have *another* misrepresentation —O! that we had to do with men who would print only the truth!! But the torture, the affliction of being perpetually occupied in an Augean stable, in which all the imported falsehoods of unprincipled European writers of three centuries are deposited!! We doubt that the united floods of the Savannah and the Altamaha would cleanse even Mount Zion itself. We must resume our remarks.

SECTION III.

IN our last, we examined partially the preliminary observations of the editor of the Missionary, of April 12. We there vindicated, upon a general view, the truth of Doctor England's assertion at Warrenton, "that the tenets of the Roman Catholic religion were not generally known in Georgia."

We now proceed to take up the alleged propositions of Roman Catholic doctrine adduced by the editor as peculiarly obnoxious:

"1. That the government of the church is monarchical, and that the Bishops of Rome are invested with supreme power over all other churches and over all ecclesiastics."

This proposition is compounded of three parts. 1. The government of the church is monarchical. 2. The Bishops of Rome are invested with supreme power over all other churches. 3. The Bishops of Rome are invested with supreme power over all ecclesiastics.

Nothing is more destructive of truth and charity than to write hastily and indistinctly upon important subjects of religion, without thoroughly investigating facts, and examining words. Monarchy is where the power of governing is completely and solely in an individual; and no government is properly monarchical, where there is a restraint upon the individual who is said to govern. The derivation of the word will clearly show its meaning,—μονος sole, and αρχη government. Where the individual is restricted in the exercise of power, it is sometimes said to be a *limited monarchy*, but it is more properly a *mixed* form of government. When the power is restricted, the government ceases to be a monarchy. Our present object not being to write a treatise upon church government, nor to describe government in general, but to show that the government of the Roman Catholic Church is *not monarchical*, we shall not keep longer from facts.

The Pope has great power in governing the church, but he is not the *sole* governor thereof—therefore he is not a monarch, though he is *the principal governor*. His power extends to *all persons*, to *all places*, but not to *all acts*, therefore he is not a monarch of the church. Without entering into a discussion of the question, whether the Pope be superior to the general councils, or general councils superior to the Pope, one principle is undoubted: if he were to make a general law, and a general council to make a law in contradiction thereto, the person who would adhere to the council against the Pope, would not thereby cease to be a well-conducted Roman Catholic,—would not thereby become a rebel to church government: therefore the power of government is not solely in the Pope—therefore the government is not monarchical.

To omit a vast number of authors who may be quoted, we shall confine ourselves to Cardinal Bellarmine, than whom no writer of our church more fiercely contended for the most extensive Papal power. His whole scope in his treatise *De Romano Pontifice*, was to raise as high as possible the Pope's authority, and to confine, as far as he could, all power to the holy father. In this treatise, book i., cap. 9, he gives as his proposition—"*Quod regimen Ecclesiasticum præcipue Monarchicum esse debeat*," "That the government of the church *ought to be chiefly* monarchical." The cardinal, who knew our religion at least equally as well as does the editor of the Missionary, and who *examined critically* ALL the sources of information, with at least as much care and ability as did our Georgian friend, and who was equally anxious to prove the government of the church monarchical, though urged by a very different motive from that of the editor, knew that if he laid down his proposition "*est monarchicum*,"

"is monarchical," he could not sustain it, because such was not the fact. *His opinion* was that it *ought to be*, not that it *was*,—*principally*, not *purely* monarchical. If the Cardinal gave this opinion, "it ought to be purely monarchical," he knew it would be censured, for he was too good a theologian not to be aware that it would be expressing a desire to change the government from what Christ had made it, and therefore to do that which it would not be lawful for all the popes, bishops, priests, and people united, during all the centuries of the church to do, viz., to substitute in the church a government of man's institution for that which Christ had established. The Cardinal knew that Christ did not establish in the church a pure monarchy. He knew the government of the church was not monarchical—but his opinion was that it *ought to be principally* monarchical. In the preceding chapter (8) his proposition was "*Quod non sit Ecclesiasticum regimen præcipue penes Episcopos*," "That the government of the church is not principally in the power of the bishops." Thus, the Cardinal's notion of church government appears to be, that it was not monarchical, but that neither was it principally in the bishops—but that it ought to be principally in the Pope. In a word, that it was in the Pope and bishops jointly, which certainly is not a monarchy; and where there are so many hundred bishops, it is not an oligarchy: and where the place of pope and of bishop is open to every qualified member of the church, who may be lawfully chosen thereto, and does not descend by hereditary right, it is not an aristocracy. But it is a mixed government, in which Cardinal Bellarmine is of opinion that the Pope has the principal power; but many equally good divines are of opinion that the bishops have the principal power, though all acknowledge that the Pope has the primacy of honour and of jurisdiction. The doctrine of the church is, that the power of government is in the Pope and bishops, and that the Pope is primate in honour and in jurisdiction throughout the world. Any opinion as to the mode of division which leaves this doctrine untouched, may be held by Roman Catholics; and this doctrine is not that church government is monarchical.*

The same Cardinal, in his treatise on the authority of councils, book ii., chap. 14, enumerates the opinions of orthodox Catholics upon the question of the exact limits of Papal authority in councils. In the seventh paragraph, we have the following Catholic, orthodox opinion:—"Others will have it that the Pope is in the church, what the Doge is in the Venetian republic. * * * Now it is plain that the Doge is superior to each of the magistrates, and to each of the senators, and is over each and every of the Venetian cities, and over them all; but yet he is not greater than the assembled senate; and when the Doge dies, it is certain that the entire ducal authority is in the senate."

This opinion is, by the avowal of Bellarmine himself, held by a very large portion of the best Roman Catholics: amongst these writers are several eminent cardinals, bishops, and theologians, and men noted for their piety and attachment to the Holy See, equally as for their literature. Amongst those quoted by the Cardinal, was the celebrated Gerson. We could produce hundreds of instances, but we have intentionally confined ourselves to quoting from this writer, who is most favourable to the position which the editor at Mount Zion would like to establish.

Thus, we have the most strenuous advocate for the Papacy in the days of Sixtus V., assuring us that they are good Catholics who say that the government of the church is of that nature that we may liken the authority of the Pope to that of the Doge of Venice. Now, good friend, you appear to know something of the republic of Venice, for you write in favour of its acts, in the very article which we are examining. Upon your tender conscience, we ask you to testify, *was the government of Venice monarchical?* Do we go too far now for our evidence, when we say that in part 1, of your first proposition, you misrepresent our doctrine?

But the Pope is over all the rest, therefore it is monarchical.

We answer, but the governor of the state of Georgia is over all the other officers of the state, therefore the government of Georgia is monarchical.

No, for the governor must act in concurrence with the other branches of government: his power is limited. We add, the Pope must act in concurrence with the other branches of the government: his power is limited.

But Georgia has her constitution. Look to article 2, you will find the powers of the governor limited very closely. We answer, examine with a little more critical care than you have done, and you will find that Governor Troup has more extensive constitutional power in Georgia, than Pope Leo XII. has in the Roman Catholic Church.* Therefore its government is not monarchical.

* See App. A.

* See App. B.

The fabricators in Europe, who misrepresent the Catholic tenets, have made the statement—their vile press has propagated the falsehood—the people of Georgia, and amongst the rest, the editor at Mount Zion, read the libel—they believed it. We, who are Roman Catholics, assure them that they have been deceived. The fault has not been theirs. Why will they now make it their own? Why not honestly avow, what is no disgrace to them, that they had not before had the means of detecting the error, and of correcting the evil. We cannot blame them if they have been imposed upon. But they cannot blame us, when in answer to their charge of our willing submission to a degrading and impious slavery, we prove that they have been imposed upon, that we are not what they have been told we were. But if, after we exhibit the proof of their mistake, and show that we are not what we were described to be—if, after the fact is made manifest, they should tell us that they do not believe our words, and that they know our tenets better than we know them ourselves, and that we do believe what we deny, and submit to what we reject, we must lose our respect for those who would treat us in so unbecoming a manner; and truth would compel us to say, they might have been hitherto innocently and excusably in error; but they can no longer lay claim to innocence, or plead the absence of malice, the love of truth. We may pray for them, but we cannot esteem them. Thank God, however, this is not the general characteristic of the people of Georgia; they do love truth, but they are desirous of evidence before they yield their assent. In this they are right.

The second clause of this first proposition is, "The Bishops of Rome are invested with supreme power over all other churches."

This clause is so extremely vague, that we are perfectly at a loss what to say to it. According to the meaning of the words *supreme power*, would our answer be—If by these words was only meant that the Pope has, in every diocess in the whole world, that authority which Roman Catholics believe to be in him, by virtue of the commission which he has, the place which he fills, we admit the clause to be true, but we do not admit that supreme power to be unlimited. We allow that if St. Peter were alive and came into Georgia, and examined into the state of the church there, he would, by virtue of his commission from our blessed Saviour, have more extensive power than any other person in the church of Georgia, to make the necessary regulations; and as we believe his successor enjoys, by virtue of the same commission, similar power derived from the same source, so we believe he could act in like way.

But if it be meant by *supreme power*, that he has a despotic authority to act according to his caprice, and without rule or control, we believe no such doctrine.

The governor of a state has supreme power in all parts of that state, and in every part thereof, yet he cannot do what he pleases in any one town or village. There may be a supreme regulated power—this we admit; but the supremacy of the regulation is over the supremacy of the individual, who acts in conformity thereto. Our blessed Saviour made the regulations, and gave the supremacy, founded upon the regulations. In acknowledging supremacy, we repel despotism.

As regards the third clause: "The Bishops of Rome are invested with supreme power over all ecclesiastics," our answer must be founded upon the meaning of the words *supreme power*. If the words be taken unlimitedly, the proposition is false. Its truth or falsehood will always depend upon the boundaries within which the power is circumscribed. But taking both those clauses to have meaning in accordance with the other propositions, or even with the first clause of this same proposition, both the second and third clauses are contradictions to our doctrine. Therefore, in each of its parts, and in the whole, the proposition *number one*, is a misrepresentation of the tenets of the Roman Catholic Church.

But, what in the name of common sense are we to do with the next?

"2. That the Pope possesses temporal power over all the goods and possessions of all Christians, to dispose of them as he pleases, even to the transferring kingdoms from one to another."

You have read it correctly. Yes; it is that the Pope has temporal power over ALL *the goods and possessions* of ALL *Christians*, to dispose of them *as he pleases*, even to the transferring of kingdoms from one to another! Upon the principle of *odiosa restringenda*, we should, as soon as possible, put in our plea to confine the power to *kingdoms*, lest his Holiness might claim to extend his jurisdiction to republics, upon the principle of *favores amplianda*. May Heaven protect this good republic, and all others of this Union, from the consequences, if we should be given up to the Holy Alliance!!!

Now, were we disposed to amuse ourselves, what scope is given to the imagination? And, really, we scarcely know how to be serious in this case. Let us see, on one side, his Holiness Pope Leo XII. granting to his trusty and well-beloved son, King

George IV., his old American possessions, and the Duke of Wellington sent out to take possession; and, on the other side, the American Catholics called upon to give up their possessions. Now, does the editor of the Missionary believe the Catholics of Louisiana would desert *Old Hickory*, who, no doubt, would be sent to New Orleans again, if necessary? Let us suppose the Catholics disaffected, and the General a little more accommodating than usual. He waits upon the Bishop, bows to him, and, kneeling, asks his blessing to win his heart. Doctor Dubourg requests the General to be seated, and the following dialogue takes place:.

Bishop. My dear General, I am charmed, truly delighted to meet you, and quite edified by your piety. Can I do anything to serve you? to gratify you?

Gen. You recollect, sir, I protected New Orleans on a former occasion from British rapacity and profligacy: for which, you prayed the blessings of Heaven upon me, and thanked me in your cathedral.

Bishop. Yes, General, and we feel the same sentiments of gratitude still, and ever shall pray for your welfare, and venerate you as the instrument used by God to save us from the worst calamities.

Gen. But the British forces are again arrived, and I am again called upon to do my duty. Why do I not find the members of your flock in my ranks?

Bishop. My dear General, they feel now as they did then. But there is a very material change of circumstances.

Gen. Will you not exhort them to support me—to protect their country—to fulfil the obligations which they have contracted with the government—to observe their oaths?

Bishop. Why really, General, I feel a little delicacy in doing so at present, and will take it as a great favour, if you will not press me to an explanation.

Gen. What can be your objection now? You have done so on a former occasion?

Bishop. Yes; my dear General, it is true I have then done so, but the circumstances were different from what they now are.

Gen. What is the difference? Is it not the same enemy? Have you not the same property to protect? Have you not the same motives for action?

Bishop. Yes, General; but have you not heard of the Proclamation of the Duke of Wellington? And of my having received a particular order to publish it to my flock?

Gen. What order? From whom?

Bishop. You seem to be a little moved; but, general, I must do my duty, and feel equally disposed to fulfil it, as you do to fulfil yours.

Gen. I desire no more: I am only come to request the performance of that duty; it is the duty of a bishop to exhort his flock to fulfil their obligations. Your flock are obliged to preserve that government which they have established, and contracted with, and which has fulfilled its part of the compact. It is their duty to defend their houses, and their families, and their country; and I request you will discharge your duty, in exhorting them to the discharge of theirs.

Bishop. But, General, seriously, did you not hear that Pope Leo XII. bestowed this country on his most sacred majesty, King George IV., and the Duke of Wellington is only come hither to take possession for King George IV.? I cannot oppose him.

Gen. Sir, you are a traitor. What has Pope Leo to do in this?

Bishop. I am no traitor. The Pope can give away kingdoms and republics too, and he has done so.

Gen. But the British will take your houses and property: you will be stript of all.

Bishop. We are aware of that, and have no remedy.

Gen. Will you not defend your property?

Bishop. God forbid. It would be a crime against our faith to keep a particle, because the Pope has given it all away.

Gen. But I am at a loss to know what right Pope Leo XII. has to bestow a place which never was his, and to transfer property which never belonged to him.

Bishop. Upon that there can be no question; for the editor of the Missionary, published at Mount Zion, in Hancock County, Georgia, has a good library, is an excellent critic, has made a critical examination, and has a tender conscience; and thus qualified, he has declared that the Pope possesses temporal power over ALL the goods and possessions of ALL Christians, to dispose of them *as he pleases*. Now, we have seen his bulls disposing of our goods and possessions to the British soldiers. We trust you do not mean to complete our misery by stripping us of the title of Christian, as his Holiness has stripped us of our goods and possessions. We must sooner give up the goods of life, than those of eternity; we must not destroy our souls.

Gen. Well, do as you please with your goods and possessions, but you must defend the nation and its government.

Bishop. That is impossible, for the same learned Theban has taken upon his conscience to assure us, that this power of the Pope extends "even to the transferring of kingdoms from one to another:" and this has been transferred to King George.

Gen. But this is not a kingdom; this is a republic. The Pope cannot bestow this.

Bishop. That is a Jesuitical quibble: a vain distinction. His power must be construed widely, and favourable to him. The word kingdoms means any territory.

Gen. When Popes formerly made those transfers, it was not upon the plea of divine power inherent in them, but upon the plea of previous contract, of some kind or other. Between the Pope and us, there is no contract of this description, though he might have had the power formerly, in special cases upon those grounds. He has no such grounds as regards this Union; you must then defend it, or else——"

We acknowledge that we have taught the General much patience, and given him more words than he would be disposed to use. But, does any one imagine Bishop Dubourg would be the fool, the simpleton,

this exhibition would designate? Yet, if the principle of the Missionary were true, such should be the language of the Bishop.

The proposition contains two parts; the first respecting the private property of individuals. Surely the Missionary could not believe Catholics were bereft of every claim to reason; he could not believe it was a principle of theirs to consider themselves bound to act as he described. At all events, Napoleon, who styled himself the eldest son of the church, did not. We never met any individual who held the doctrine. We never saw any such in any doctrinal book. Pray, in what book or paper did the Missionary discover it? Will he favour us with information? If he do not, we shall feel ourselves called upon to bestow upon himself *the full merit of the invention.*

The second part of the proposition is also a misrepresentation. There is not, there was not a doctrine of the Catholic Church, "that the Pope had power to transfer kingdoms from one to another."

Thus both parts of the second proposition are untrue.

As to the fact of the transfer, and the ground upon which it was sometimes claimed, and sometimes exercised, we have given frequent explanation. It is not, it was not a doctrine of the church, that the Popes had the power: each case is to be explained by its peculiar circumstances; and, should any special cases be adduced, they shall receive special answers.

We shall continue our review.

SECTION IV.

We resume the review of the extraordinary propositions which have been set forth as articles of Catholic Faith.

In our last we had under review the very strange assertion "that the Pope possesses temporal power over all the goods and possessions of all Christians." We have seen some of the most extraordinary productions of writers, who, leaving common life, launched into the world of theory and gave us disquisitions which were a blending of mad metaphysics, and sublimated theology; very frequently there could be no contradiction to revelation found in those precious productions, though they were almost wholly a tissue of contradiction to common sense. To make our proposition intelligible, we cannot take a better example than what is now before us. A proposition may not be heresy, and yet be an absurdity. Heresy is the contradiction to revealed truth. Now there are many truths which are not revealed. The church claims no jurisdiction to examine the truth or falsehood of propositions except as they regard revelation. Thus were I to assert that a circle is a square, I contradict no revealed doctrine, I am guilty of no heresy, I do not come under the cognizance of an ecclesiastical tribunal. The book containing this proposition may be submitted to the congregation of cardinals with the usual quere, "does this work contain anything opposed to faith or to morality?" They certify, "we have perused and do not find anything opposed to faith or morals." Does it follow that the cardinals believe it to be a Catholic doctrine that a circle is a square? Does it follow that they believe a circle to be a square? By no means. But it does follow that they testify, that it has no opposition to faith, that is, that God has not revealed anything upon the subject; that it has no connexion with morality, that is, that no rule of moral conduct is influenced by the circumstance. This is all that the church has to do with the proposition.

But is it not absurd to say that a circle is a square? So a mathematician will tell you, so common sense will tell you. But surely you would not expect a decision upon the point from a Criminal Court, nor from a Civil Court; though you would look for it from a University. The church has as little to do with the question. The court never interferes with any questions of this sort. The ecclesiastical tribunals follow the same rule. Thus the sanction or approbation of a book by the ecclesiastical authority, is not a testimony that every proposition which it contains is true, nor that every proposition which it contains is Catholic doctrine, and part of the deposit of faith, or a sound principle of morality, but it is a testimony, that the book contains *no* erroneous doctrines *as regards faith and morality;* but it does not testify that there is no folly, no absurdity. To apply this principle: we doubt not but writers might be found who did go so far as to assert that the Pope had this power over property and kingdoms; we will even suppose that the books received the usual testimonial. What follows? Therefore it is a doctrine of the Catholic Church? By no means, but it follows, it is not a heresy; but yet it may be a falsehood, it may be an absurdity. And in fact it is an absurdity, and is not a Catholic doctrine. One of the misfortunes to which we are perpetually exposed, is, that we are assailed by persons "ignorant of our tenets," unacquainted with our customs and institutions, and who, with a peculiar self-sufficiency, tell us that because they

have our books, and have critically read them, they know our doctrines better than we do.

It is not a Catholic doctrine, 1. That the Pope possesses temporal power over all the goods and possessions of all Christians, to dispose of them as he pleases, neither is it a heresy, but it is an absurdity. It is not a Catholic doctrine, 2. That the Pope possesses temporal power even to the transfering kingdoms from one to another, neither is it a heresy, but it is false and ridiculous. The special acts which took place are found to rest upon special grounds, not upon a general doctrine. When any case shall be adduced we pledge ourselves to prove our assertion from history.

We now come to examine the third proposition:

"That the laws of the Pope are obligatory, and bind the consciences of ALL men."

This may be speedily dismissed. It is not true, for 1. No law of the Pope binds any person who is not subject to his jurisdiction. Now unbaptized persons are totally exempt from his jurisdiction, they constitute a majority of the human race, therefore even the most strenuous advocate for the greatest extent of Papal authority, must admit that no Papal law is obligatory upon or binds the conscience of the great majority of the human race. We may therefore dismiss this proposition with its mark—"False."

But though we shall not now enter on the disquisition, we go farther and assert, that although the Pope is the father and universal shepherd of Christians, there are very few cases in which he can make laws, and very few subjects upon which he can legislate, and that his powers in those cases are by no means arbitrary. His office has more of an executive than of a legislative character.

And again, his temporal laws bind only the people of those states of which he is a temporal governor.

The next proposition is,

"That the civil power ought to be united with the ecclesiastical—so that the Pope is not only a spiritual pastor, but a temporal prince."

The first part of this is totally false, and so far from being Catholic doctrine has something the appearance of heresy, though not absolutely heretical. The fact is that during the first ages of Christianity, the persons who had ecclesiastical power were persecuted by those who had civil power. —Yet no person called in question that St. Peter and the other Apostles had the full and complete authority which belonged to their order. When our blessed Lord gave to his disciples power and a kingdom, the power was not of things on earth, but of things in heaven "*To thee will I give the keys of the* KINGDOM OF HEAVEN." And again, "*My kingdom is* NOT *of this world.*" The Church never held such a doctrine. At times she has seen her bishops, her abbots and other ministers raised by the emperors, or kings, or people, to temporal rule, but this gave no increase of spiritual power—and she has seen them hurled from their earthly dignities, and this did not strip them of the authority of the spiritual republic. Men can bestow or take away temporal power, for its origin and bestowal are in civil society; but spiritual authority must be derived from God, not from man, it must be bestowed according to the ordinance of Christ, not according to the caprice or the dictation of the people. And the most dreaded of his predecessors had not more spiritual power than was possessed by Pius VII., when he was a captive to the despot of Europe, nor was the Irish Archbishop, whom a hangman strangled, and mangled for his religion at Tyburn, less in possession of his power, than was Becket or any Archbishop of Canterbury, who withstood the rapacious despotism of any British king.

It is no tenet of the Roman Catholic Church "that civil power ought to be united with the ecclesiastical."

The second part is but the statement of a fact insidiously and uncandidly put, "*so that* the Pope is not only a spiritual pastor but a temporal prince." Omit the words, *so that*, and we allow the fact, but the words are an insinuation that the Pope is a temporal prince, *because* it is a doctrine of our church that civil power ought to be united with ecclesiastical power. The whole proposition thus becomes a falsehood, though it is a fact that the Pope is a temporal prince and a spiritual pastor, because his temporal power does not arise from his spiritual authority.

There is not on earth a body of clergy who have uniformly endeavoured to create this union in their own person with more steady energy than those of one of the Protestant communions. The King is their church-head, their bishops are all members of the legislature, and their officiating ministers are generally the justices of the peace in their several districts.—And they are uniformly found united to continue the persecution of their fellow-subjects who differ from their church, and to restrain the enthusiasm of their flocks in favour of civil and religious liberty, and to preach that

nothing would be more criminal than to dissolve the union of Church and State. And where they have had opportunities, as in several European countries, not to mention the early doings in New England, other Protestant clergymen have joined temporal power and domination to spiritual pastorship. Yet we have never charged them with holding the principle, because, though we could prove the fact, we knew it would be bad logic. We would recommend to the Missionary a small share of discretion on this and some other topics. As well might he argue that it is a principle of the Baptist or of the Presbyterian doctrine; we could give him facts enough without going out of America.

In his fifth proposition he proves that he does not know our tenets:

"That ecclesiastics are not subject in any respect to the laws of a temporal prince."

Never was a greater blunder—we call it blunder, because it is a gross mistake of law, history, canons, customs and facts. The special exemptions of particular princes in particular nations for clergy, sometimes created special privileges; it does not follow that other clergy have similar privileges; every clergyman in the United States is subject to all the laws of the Union, and to all the laws of the State in which he resides. Some States give them special privileges. The enjoyment of the privileges, is a favour conferred, not an inherent right to the individuals or in the body. The Pope and councils have no power in this case. The sovereignty of the nation or of the state alone has power. But if the privileges be given, no person can complain that they are used.

If by a national compact, as frequently was the case, the clergy in times of petty tyranny and feudal strife were exempted from the laws made for the laity, and handed over to other tribunals than the ordinary courts, to be tried according to special laws by their own judges, and according to a peculiar mode: was it criminal in them to claim the benefit of the compact? Was it criminal in the officers of their courts to guard their rights? Was it criminal in both to plead the compact even against a despot? Or what analogy can there exist between such cases, and a case in America where no distinction exists, and all are amenable to the same tribunal; or what had this to do with doctrines of religion? O! that our missionaries would direct some of their critical acumen to the study of history, and not too hastily take upon trust what our enemies have written! they would make fewer blunders, and we should be spared much trouble.

We shall continue our review.

SECTION V.

The sixth proposition is that which amongst those which are false, perhaps bears most semblance to truth, yet it is not true, especially as found in the context of our Georgian friend:

"The election of pastors they consider as belonging to bishops, but especially to the Pope—so that no one is acknowledged who has not been ordained by them to office."

Now, putting all ambiguity out of the way, we must divide this proposition into at least three parts. 1. Roman Catholics consider the election of pastors as belonging to bishops. 2. Roman Catholics consider the election of pastors as belonging principally to the Pope. 3. No one is acknowledged a pastor by Roman Catholics who has not been ordained by the bishops or Pope to office.

We shall first take the parts as they stand, and we shall then see what is the truth round which they thus blunder.

As to the first: The Missionary cannot know a particle of canon law, or he would never have made the assertion. It is really curious to see how error will cure error. The schismatics of St. Mary's Church of Philadelphia, in the plenitude of their wisdom, will tell you that the Roman Catholics do *not* consider the election of pastors to be in bishops, but the Missionary tells you Roman Catholics do consider the election of pastors to be in bishops; here, then, are two contradictory—no—we beg pardon, they are only two contrary propositions, and as a plain logical proof that they are only contrary, they are both false. Whoever has the right of patronage, has the election of the pastor. Now, vast numbers who are not bishops have this right. By certain provisions of the Council of Trent, this election to a cure of souls must, in many instances, follow the decision of *sworn examiners*, of whom only a part are appointed by the bishop. In other instances, Concordats have regulated; so that there are but *some* places where the bishops elect the pastor. If the Missionary confined his proposition to the United States, it would have answered all his purposes, and his assertion would have been true. But because he did not know his subject, he made a very serious mistake. Bishops do not elect to all offices of pastorship, nor in all places.

As to his second part of the proposition,

it has less truth than the first. As to his third part, we really have no hesitation in saying, that Roman Catholics do not acknowledge any person to have been validly ordained except he has been ordained by a bishop. The Pope being a bishop, and as to order, having no higher character than any other bishop, is, of course, included.

Without entering into any argument upon the subject, for we only were to show that our doctrine has been misrepresented, not to defend its correctness, we then state the proposition not to be correct.

We may be allowed one remark, though we suspect our Georgian friend will doubt, and the Philadelphia folk will deny. The old mode of appointment to pastorship was, that not only were pastors ordained by bishops, but they were also elected by bishops, and we think in those places which have changed from that primitive custom, the change has been for the worse, and we think the canons which gave the right of lay-patronage are very bad, and we are sorry our Georgian writer's sixth proposition is false, we would much rather it were true; and though we differ from the principle of those canons, and lament their existence, still we are good Catholics and shall obey the said canons, and observe them where they may happen to be applicable; just as we are good citizens and will observe the laws of the United States, though we do most heartily condemn the tariff bill of the last session.

"That the Pope is subject to no human tribunal—that he is superior to councils, and that he is infallible in the exercise of his authority."

Our Missionary seems quite fond of triple propositions, *numero impare gaudet;* however, it is a good sign, for it is emblematic of his partial orthodoxy. We hail every good symptom. 1. The Pope is subject to no human tribunal. Now Pope Leo XII. is an independent sovereign; as such, we do not, we must confess, know to what tribunal on earth he is subject, for a sovereign is not a subject. As head of the church, we also admit that we do not know any *human* tribunal to which he is subject; for we do *not* count a general council to be a human tribunal, as though it be composed of human beings; it was constituted by God. 2. He is superior to councils. Pray, good Missionary, who authorized you to teach this doctrine? Not the Council of Constance. Pray, what council gave you authority to teach it? Now, it happens that we are good Roman Catholics, and most obsequious to his holiness, and one of our number has sworn a solemn oath to preserve the rights of the Pope, and yet, strange to tell, not one of us believes him to be superior to a general council, one whit more than we believe Mr. Monroe to be superior to the Congress. 3. And that he is infallible in the exercise of his authority!! Why this is a jump beyond all the jumps we ever knew or heard of. Even our friend Frederick Butler, of whom, by the by, we have heard nothing yet, never made such a bounce. Aye, indeed, America is truly the land of liberty. Where people may tell as many * * * * as they please, and the more boldly they tell them, the more likely they are to be believed. And pray, gentle Missionary, upon what ground do you attribute this doctrine to Roman Catholics? We have known some divines give as *their opinion* that the Pope under certain circumstances was *infallible in giving his doctrinal decisions;* just as the King of England can do no wrong; just as the Supreme Courts will infallibly give the true meaning of the laws. But never until the news reached us from Mount Zion—not in Judea, but the little one in Hancock County, did we know this doctrine of our faith; but we like it so little that we shall take the liberty of rudely rejecting it, for with the full assent of the Pope, we have thrice sworn that it was not an article of our faith, and that we were not by our faith bound to believe that the Pope was infallible, and we do pray the good, kind, sweet, critical, and well-informed Missionary not to drive us to perjury by making that an article of our faith, which with the Pope's own consent we have sworn was not.

Then we are perjurers or the seventh proposition is false. O! criticism, thou art flown to brutish beasts and men have lost their reason. Really this criticism is but an *ignis fatuus* to lead people astray; a jack-o'-the-lanthorn to bring poor Missionaries into quagmires; and good libraries are a bewildering desert.

"That the sacred Scripture owes its authority to the church (i. e. the Pope), without whose testimony we should be no more bound to receive it than Livy or the Koran."

Roman Catholics, when asked what is the Church? answer, "the congregation of the faithful." The Missionary being asked "what is the Church?" answers, "the Pope," therefore the Pope is the congregation of the faithful, and of course the congregation of the faithful is the Pope. Really this is a new species of exhibition of his Holiness; formerly people were content to change his sex, to make him a harlot, to clothe him in a fine scarlet shawl, to give him ten horns, to make him sit upon seven hills, to

call him a beast, to write 606 upon his forehead and to terrify big and little children in England and Scotland, and the British colonies with terrific stories about the wine of his abominations, and then abominate him for not giving any wine at all. But now the Pope is to be made up of several millions of men, women, and children, of all nations in the world. Indeed, indeed, we must be excused from believing this. Therefore the Pope is not the Church, nor is the Church the Pope. Now, what would our Missionary friend say to us, were we gravely to tell the whole world, "the doge of Venice was the Venetian republic." "Mr. James Monroe is bounded on the North by the British possessions, on the West by the Pacific Ocean and Mexico, on the South by Mexico and the Gulf of Mexico, and on the East by the Atlantic Ocean and New Brunswick, his extreme length is from East to West upwards of 2000 miles, and his breadth from North to South, is upwards of 1500 miles. He contains twenty-four states, and several territories, and is likewise inhabited by several tribes of Indians." Yet it would be just as correct to say that the United States is Mr. Monroe, as to say the church is the Pope. This vitiates the whole proposition.

We should feel ourselves indeed at some loss if we had not some person or persons to inform us of the authority of any book. We should not know what to say, for instance, if going into a strange country with a copy of the Holy Bible, we called upon a man and told him to listen to the word of God, and he should put the question to us, "How shall I know that what you read to me is the word of God," unless upon the principle of having some witness or tribunal to testify that it is the word of God, and that testimony being sufficient to satisfy a rational being of the truth of the fact. We know not how this man could be asked to believe what was read to be God's word. Now who is the witness? What is the tribunal? We say, the Church, that is the congregation of the faithful, an undying, perpetual and still living body, in whose hand this book has always been, and who at first saw evidence of its being the word of God, and who has preserved the book and the evidence, and by its public tribunal gives me both the book and the testimony of its divine authority. Hence it is not to the Church the book owes its authority, but to God. The church gives no authority to the book, but it gives testimony to the book and to the authority. The witness who is known to be the proper officer of the legislative body, testifies that the legislature made a law; without his testimony the law has no force, but the law does not derive its authority from him, but from the legislature. God is our legislator in religion; the church is his witness, the authority emanates from God alone, the testimony from the church. If I had not testimony that God revealed the contents of the Scriptures, I would not be bound to receive the Scriptures as [a] revelation.

Pray, Mr. Missionary, who will testify to you living in Hancock County, Georgia, in the year 1824, that God Almighty revealed each and every proposition contained in the Epistle of St. Paul to the Romans, and that he did not reveal the doctrines contained in the second book of the Maccabees?

Now, sir, when you compare the doctrine of the Church with your proposition you will find that you did misrepresent it, 1. by stating that the Pope was the Church, and next by stating that we believed the sacred Scripture to *owe its authority* to the Church.

"That the church has a right to determine what are the articles of faith which should be believed."

The Church has no such power, for the Church and every member of the Church is obliged to believe *every article of faith*. He who would *choose* between doctrines revealed by God, which alone are articles of faith, is by us called *a chooser*, that is αιρετικος, which you may translate *Heretic*, if you prefer that word to the first, and they only who believe ALL the doctrines revealed by God, that is *all* articles of faith, are called *faithful*. We want testimony to know what God has revealed, and we obtain the testimony for the whole revelation in the same way that we do for the Scriptures, which are part of God's revelation.

"The decision of the Pope in matters of faith are infallible, for he cannot err."

This is no doctrine of the Roman Catholic Church, it never was. See what we wrote upon the seventh proposition.

No wonder that the general body of the people should be deceived and under perfect mistake as to our tenets, when excellent critics with good libraries make such blunders.

SECTION VI.

Respecting the Pope, this gentleman's next proposition is,

"He is the interpreter of Scripture, and the arbiter of all controversies which may arise."

This proposition divides itself into two—1. The Pope is the interpreter of Scripture. Now we shall insert the Roman Catholic

proposition, "I also admit the Holy Scriptures according to that sense which our holy mother, THE CHURCH, has held and does hold, to which it belongs to *judge* of the true sense and *interpretation* of the Scriptures." Thus it is the *church* which is the interpreter of the Scriptures; and we have before shown that the Pope is not the Church. But in order to remove all ambiguity from the subject, the creed explicitly adds, "neither will I ever take and interpret them otherwise than according to the *unanimous consent* of the fathers." Thus it is plain that the first part of this proposition is not true.

The 2d—"The Pope is the arbiter of all controversies which may arise." We object to this only for its vagueness. In some controversies he has a right to judge, to determine, and to have his judgment executed. Is anarchy desirable? Is it an objection to our religion that we have tribunals for deciding controversies?

"No one of the laity is permitted to read the sacred Scriptures unless he shall have obtained leave of the bishop. The reason which they assign for this is their obscurity."

This is not true. Here we have another very pretty specimen of bad logic, if our friend has seen the decision upon which he founds his assertion. It only contains two sophisms blended into one bad result. "There were at this time special ordinances in particular places for a certain period. Therefore, says the Missionary, these were general regulations, to be observed everywhere, for ever." Protect us from such logic!! Shall we give a specimen—"In the days of King Edward the Sixth, and of Queen Elizabeth, the Protestant clergymen were forbidden to preach, on account of their ignorance, but they were ordered to read homilies which had been compiled principally by laymen, therefore no one of the Protestant clergy is ever permitted to preach. The reason which they assign for this is their ignorance." One statement is quite as true as the other. If our Georgian friend will be satisfied with the last we shall not quarrel about the first.

What is the fact? There is no principle of our church which prohibits the laity from *reading* the Holy Scripture; but there is a principle which prevents both clergy and laity, from the wisest Pope to the humblest child, from giving new and arbitrary explanations of the sacred text—which confines them to that meaning which "has always been held." Sometimes persons did not confine themselves to this, but innovated upon doctrine, inventing new notions, and profaning and distorting the sacred volume; on such occasions but very seldom, temporary restrictions were placed upon the ignorant, but those special provisions for extraordinary cases are not the general law, to which they are an exception.

The obscurity of the Scriptures has been stated as a fact by other churches [and] by the Roman Catholic Church, for it has published the entire of the sacred volume and amongst the rest a passage which, in the Bible of King James of England, reads thus, "even as our beloved brother Paul, also according to the wisdom given unto him hath written unto you, things *hard to be understood*, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction." (2 Peter, chap. iii. v. 15, 16.) Those bishops who occasionally restrained the unsteady, did nothing more than was done by St. Peter when in the next verse he writes, "ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

"Knowledge is, therefore, excluded from being the foundation of faith, and ignorance is considered as having a better title to be connected with faith."

The premises from which this is deduced being false, of course so is this conclusion false. We must, however, state that if we clearly knew anything it would be impossible for us to have faith concerning it, because the Apostle St. Paul tells us that faith is the evidence of things *not seen*, and that faith is lost as soon as the knowledge of vision commences; so that this unfortunate proposition taken one way is false in fact, and taken the other way it intimates a heresy, if contradiction to the Epistle of St. Paul be heresy—so much for critical examination.

"Implicit faith is highly recommended."

The truth or falsehood of this proposition depends upon its meaning; its meaning is to be discovered from the context. If it means that the Roman Catholic Church highly recommends belief of her doctrines without examining or caring to know upon what ground that belief is to rest, and without having a rational motive for belief: in this meaning the proposition is false, because the Roman Catholic Church tells her children that their belief ought to be founded on rational and sufficient motives, and calls upon them to examine, and to know the ground of those motives.

"They define faith to be a general assent to all things revealed by God and proposed to us by the church, written or unwritten."

This is true. Faith is a belief of *everything which God has revealed*, and we are not bound to believe one proposition more than his revelation. Does the Missionary look upon this doctrine to be so RADICALLY ERRONEOUS, that he cannot acquit his conscience *without bearing testimony against it?* In the name of religion will he tell us that we are not bound to believe everything that God reveals? Can God reveal falsehood? Can God lead us into error? Why not then believe ALL his revelation. Whether it be written or not written, matters not; if God reveals it we look upon ourselves as bound to believe all that he teaches. We do not look upon ourselves [as] bound to believe one proposition more than his revelation, though all the Popes and Bishops and Councils should call upon us to believe; we are not bound to believe, it is not faith to believe anything but what God reveals; but *faith binds us to believe all his revelation.* This is our principle, by this we stand or fall—"and proposed to us by the Church," yes! provided it be revealed by God, we will believe it—not otherwise—the Church testifies to us the fact that God revealed it. We look upon her to be a competent witness; but we do not believe she has power to add one particle to the revelation of God.

"They maintain that there is no necessity of translating the Scriptures into other than the Latin tongue, which was consecrated on the cross."

Where in the name of wonder has this ridiculous assertion been invented? To us it is new—new and extraordinary; it is false in the whole and in all its parts. Now it is very strange that before the pretended Reformation of religion, Roman Catholics had translated the Scriptures into all the tongues of the several nations of the earth into which the church was spread, and all this whilst we are told they maintained that there was no necessity therefor. As to the ridiculous assertion that the Latin tongue was consecrated on the cross, to us it is as unintelligible as it is novel. Has the missionary no better pointed weapon of attack. Why, even one of his own *straws*, which he *would not* throw in our way, would be more formidable than this delusive shred of gossamer.

"They assert that the Sacred Scriptures are imperfect, and do not contain all things necessary to faith and practice,—which defect is supplied by traditions preserved in the Romish Church."

If this proposition means, as it appears to mean, that Roman Catholics undervalue the Scriptures, it is false. If it means that Roman Catholics believe the last verse which ever a divinely-inspired penman wrote, it is true. That verse, translated in the Protestant version, is the following: "And there are also *many other* things which Jesus did, the which *if they should be written every one*, I suppose *the world itself* COULD NOT *contain the books that should be written.*" Now, will the Missionary testify against us for believing the last inspired line which was written? Does *he* supply nothing *by tradition?* Why does he keep the first day of the week holy, and break the Sabbath? However, we do not enter upon the argument. We only want to show his mistakes of what are Catholic tenets,—not what are his errors of belief.

"That there is no need of any argument besides tradition; so that all the innovations which they have made in the worship of God are supported by having recourse to traditions."

Untrue in all its parts,—no persons are more ready to argue from the Sacred Scriptures, and from sound philosophy; but where they meet persons who are so prejudiced that they would not believe even if one came from the dead, Catholics do not argue, and do not wish to converse upon points of difference with persons of this description, for the conversation could do no good, and might, and probably would, do much mischief by breach of charity and offensive language; to avoid which, a Catholic is always advised rather to leave the field to an obstinate, self-sufficient babbler, except on some very extraordinary occasions. Catholics deny that they have introduced any innovations into the worship of God; and one of the most frequent themes of reproach against them is, that they too slavishly follow their predecessors, and chain down the human mind from making *new discoveries* in revelation.

Thus, our friend, the Missionary, will perceive that Doctor England was not so very erroneous when he asserted at Warrenton, that the tenets of his religion were not well understood in Georgia; and we believe, after the exhibition which we have given, it is great charity to write, "the Missionary is totally ignorant of the doctrines of the Roman Catholic Church." If our friend does not like this proposition, he is quite welcome to the alternative.

SECTION VII.

Ecce iterum Crispinus!

This writer is again at work. In his paper of the 21st of June, he says, regarding Dr. England's sermon in Warrenton:

"That he is ready to redeem his promise, by *submitting to any corrections which that learned prelate, or those who heard him, may think proper to make* with respect to the sermon, and he would add, with respect to the accompanying remarks also. There might have been, in some parts of the Bishop's 'discourse, more semblance of reasoning than the folly to which he is made give utterance,' though we entirely disclaim any intention of having misrepresented the positions which he advanced; and we are the more confirmed in the *general* correctness of our statements, from the fact of having conversed with gentlemen who, the day before, heard the same sermon *verbatim et literatim*. But the Bishop must know better than we, as he doubtless has it in manuscript."

Respecting this we have only to say, Dr. England authorized our denial of the accuracy of the report in the Missionary, given as his sermon in Warrenton; and now authorizes us to add, that he did not write his discourse, and that the sermon which he preached on the previous day, or "the day before," was by no means similar to that which he preached in Warrenton. Though many of the topics were the same, yet the objects of the two discourses were altogether different. The topics, though, in many instances, relating the same facts, were differently treated; and that, upon the whole, nothing can have less foundation in truth than that his sermon in Warrenton was *verbatim et literatim* the same as that which he preached in Locust Grove church on the previous day. He tells us that, if he recollects rightly, he endeavoured to illustrate many of his positions in Warrenton by reference to the practice of the court of law in which he spoke, and by special allusion to his honour Judge Dooly, who sat next to him,—both which references and allusions would have been not only unintelligible, but absurd on the previous day, in a church where Judge Dooly did not preside, where no lawyers occupied places, and where the congregation consisted of persons who had frequently heard him preach, and to whom he could and did address himself in a very different manner from what he would to persons who he supposed had never seen or heard a Roman Catholic clergyman before.

But, independently of any assurance of the Bishop's, the Missionary himself has furnished us with the most convincing proof of his incapacity to report correctly.

This gentleman will not deny that he is better acquainted with the Protestant version of the Bible than he is with Doctor England's style of preaching. He must admit that he has read the Acts of the Apostles much more frequently than he has heard the Bishop speak. Being also a great enemy to preferring oral tradition to Scripture, he will admit without any difficulty, that he could be more easily deceived in what he *once heard*, than in what he had *often read* in print, and we presume with deep attention. Yet in his paper of June 28, in an article remarking upon our review, he gives us, *in italics*, a solemn decision of the Apostles, which is at complete variance with the text of his own version, with the context of the chapter, with the facts that took place; and, in truth, he gives us one thing for another perfectly unlike and distinct therefrom.

He tells us of a decree which was passed in the Council of Jerusalem in the days of the Apostles, in which, amongst other things, the Gentiles were directed "*to abstain from idols.*"

In the version which we presume he uses, the decree is in the words following: *That ye abstain from meats offered to idols;* and this is substantially the same in every other version, (Acts xv. 1–29.) We are not astonished that a gentleman who can make so gross a mistake as to say that the meat offered to an idol is an idol,—which is the same as to say that the glass of water which you offer to a thirsty man is the man himself,—should mistake the topics of a discourse which he heard only once, and which to him was a novelty.

Having now left between the Bishop and the Missionary to settle the fact as to who is correct, for there is between them a contradiction,—the Missionary saying, "this is your sermon of which, we suppose, you have the manuscript," and the Bishop saying, "it is not my sermon, and I have no manuscript, for I did not write,"—and having expressed our opinion that the Bishop is to be believed in preference to the Missionary, we come to a new topic.

The Missionary, instead of treating us in the manner that we act towards those whom we remark upon, acts in the way in which we have been uniformly accustomed to find every assailant of the Catholic doctrines or writers act. We always give at full length, and in their own words, the articles of our opponents. They uniformly garble, under pretence of wanting room. Thus, instead of giving our arguments or remarks, he selects four isolated passages as specimens of our vituperation—"viperine gall"—"sarcasms." Whilst he, good man, has no vituperation, though we happen to think the following short sentence more vituperative than all that we ever wrote:

"In speaking of the Roman Catholic Church, we may have been led astray by the 'falsehoods of unprincipled European writers.' Yet we are

reluctant to acknowledge ourselves so much the dupes of prejudice and credulity as to make no allowance for the excitement under which controversies are conducted. We may have been unfortunate in the selection of our authorities, but we are not yet prepared to consider those men *unprincipled* who are guilty of no other crime than tearing the mask from vice, and exhibiting the loathsomeness of the Popish hierarchy as it has appeared in the Vatican, and in all its subordinate branches."

Now, did we ever use a more vituperative expression than "tearing the MASK from VICE, and exhibiting the LOATHSOMENESS OF THE POPISH HIERARCHY, in the Vatican and all its subordinate branches?" This, we suppose, is what the Missionary calls *meekness* and *forbearance*, in an article complaining of our abuse of him, the aforesaid Missionary. Of course it was in the spirit of *meekness* and *forbearance* that, in his original article, he called upon us "to CONFESS OUR CORRUPTION," "not to throw a *flimsy veil* over our PAST DEFORMITIES." It was in the spirit of *meekness* and *forbearance* that he told us "we USURPED THE AUTHORITY which belongs to God alone, by IMPIOUSLY pretending to ABOLISH even the punishments which are reserved in a *future state for the workers of iniquity*." That "their HOLINESSES were the upholders of HORRIBLE INSTITUTIONS." All this was in such a spirit of *meekness* and *forbearance* as demanded our most humble gratitude. The truth is, gentlemen of this description have the abuse of Popery so perfectly grafted on them by habit, that offensive epithets are familiar in their mouths as household words. But they must, when they use them, expect a Rowland for their Oliver.

Now mark his argument, or rather his answer to our remarks:—

"We will remind the editor of the Miscellany, before we proceed to the consideration of his arguments, that he has widely mistaken the ground which we intended to occupy. We have only given those doctrines which *have been* peculiarly favourable to the existence and power of the Catholic Church—which *have been* advanced and supported at different periods of their history, and which are now believed by the populace in many Catholic countries. And we gave them in full view of the grounds which Catholics now take to wipe off the odium which has been affixed to their name, and of the solemn averments of their universities in opposition to the charges of Protestants."

Was there ever so miserable a subterfuge? "We did not say you held those errors, but those errors were favourable to the existence of your church." We do not give ourselves much credit for shrewdness, but we assure our readers that when we found the guarded phraseology—*have been peculiarly favourable*, &c., in the original article, we knew its purport as clearly as we now do, but we knew the cunning which dictated the ambiguity would, like the sensitive plant, shrink as soon as it was touched, and we therefore gave full room for the writer to display himself as he has done. Then HE knew these were NOT doctrines of the Roman Catholic Church, but he published them in such a was as that the generality of readers would imagine they were its doctrines, whilst he left himself a way of retreat by saying that he only gave them as what have been *peculiarly favourable* as *sometimes advanced*, though HE KNEW *they were solemnly disclaimed* by the Catholic universities in answer to the charges of Protestants. We will without any hesitation, charge him with now avowing that he did charge us with holding doctrines which *he knew we disclaimed*.—IS HE AN HONEST MAN?

They who have read our remarks will know how to appreciate the value of his succeeding sentence:

"The PALPABLE ERRORS with which we are charged by the Miscellany in regard to sixteen of the propositions contained in our paper of April 12th, are not so much errors *in facto*, as they are *with the meaning which they have in our context*. It was the *context* that stung them. A Roman Catholic might have expressed all these propositions, and glossed them over, and been a good Roman Catholic still. If it had been a fault at all, they would have placed it where they have the breach of the seventh commandment—*inter minora crimina*. An instance of exquisite glossing is contained in one of the above extracts. 'We have known,' says the Miscellany, 'some divines give as *their opinion*, that the Pope, under certain circumstances, was *infallible in giving his doctrinal decisions*.' Now, in the name of common sense, how far does this differ from our own statement, *that the Pope is considered infallible in the exercise of his authority*. But common sense is out of the question. Its place is supplied by Jesuitical casuistry. The difference in the *text* is merely verbal. It is the *context* which is branded with heresy. We will now give the gloss and leave the asterisks to themselves. The Pope is '*infallible in giving his doctrinal decisions;* just as the king of England can do no wrong; just as the supreme courts will infallibly give the true meaning of the laws.' Excellent!!"

Again, we ask, IS THIS MAN HONEST?—He proceeds:

"He would now ask the editor of the Miscellany a very civil question, viz., If those good *divines whom he knows*, are always careful that the *context* should accompany the *text*, so that the ignorant multitude might not mistake its import? we mean those who are as ignorant as he makes the good people of Georgia to be with regard to the Catholic faith."

We answer, they are much more honest than you are, for they do not write and pub-

lish what *they know* to have been falsely imputed to and disclaimed by those upon whom it is charged. They write what *they think*, and they also acknowledge it is only an opinion, it is NOT an article of Faith. They are honest, and do not, as you acknowledge yourself to have done, so write that truth might possibly be dug out of the words, whilst deceit and falsehood shadow the surface. He proceeds—

"By this time we begin to think that one point is gained, and that is, *The Pope is not infallible;* In other words, that *The Pope is fallible.* But the Pope is a bishop possessing powers superior to other bishops, yet he is fallible *in giving his doctrinal* decisions. A certain number of bishops assembled by proper authority, compose a *General Council.* As the Pope is a bishop and fallible, therefore a bishop is fallible, a General Council must be fallible, because it is composed of a number of *fallible* bishops; and what is true of each in their *individual*, is true of the whole in their *corporate* capacity. He, then, who could thrice swear that the Pope was not infallible, might with equal safety swear as often that *General Councils* were not infallible."

We will swear that one pound weight will not be sufficient ballast for a ship, but we will not swear that an accumulation of many hundred pounds weight will not be sufficient for her ballast. We would swear that one juror's declaration of guilty, will not be sufficient to convict a man, even in Warrenton court-house. Yet will we not swear with equal certainty, that twelve jurors could not give a verdict. Thus, it is true, we believe, that our Lord did not make the decision of any one bishop infallible; but it does not follow, that we could and ought to swear, that he did not therefore establish an infallible tribunal. One member of a legislature, not even its president, is competent to the duties of the body, will it follow, as a matter of course, that the body cannot do its duty because it consists of several individual members? Admirable logic! What an honest man!

He proceeds—

"Yet the editor of the Miscellany meets us with a challenge that shows us our liability to 'mistakes, or something worse.' '*Produce,*' he says, 'one GENERAL COUNCIL *of the Roman Catholic Church which has reversed the decision of another* GENERAL COUNCIL *of the Roman Catholic Church, upon an* ARTICLE OF FAITH, *and we will abjure the Roman Catholic religion.*' Individuals therefore can err—General Councils cannot, on an *Article of faith.* This appears to be an old challenge, which they gave to the Unitarian Miscellany; and whether it has been accepted or not, we remain uninformed.

"We do not now mean to be considered as taking up the glove when we remind them of a decree that was passed in the council at Jerusalem, in the days of the Apostles, in which, among other things, the Gentiles were directed *to abstain from idols.* How does this, we would ask, comport with the canonization of saints, with bowing to the cross—with praying to the Virgin—with the sacrifice of the Mass—with deifying the bread and the wine in the sacrament, and worshipping it, literally worshipping the *bread and the wine.* The prayer of consecration changes not its properties. Analyze it, it is bread and wine still. Apply any test you please, it is precisely the same *after*, that it was *before* the consecration. All this appears to us very much like reversing a decree of that council which was held under the guidance and direction of the Holy Spirit."

He has not given the decree correctly, nor has he produced the decree which contradicts it. Thus he has not performed either part of the requisition.

We feel, however, that he has at least given us one true statement, so that we entertain hopes of his improvement—he does acknowledge that the council of the Apostles was a general council of the Roman Catholic Church—so far we agree.

He gives notice—"We shall continue our remarks."

We shall continue our answers.

SECTION VIII.

We have, it seems, caught a Tartar! Wo be to us, the day our evil genius led us to attack Mount Zion. Alas! that we ever took the word of Dr. England for his not having preached what it was said he did! Better would it have been for us that our pen refused to bestow its ink upon our paper, when we ventured to write the word *Missionary*—for we, are, now indeed, laid prostrate, as we have provoked the valiant to smite our miserable church.

From the Missionary of July 5th.

"THE CATHOLIC MISCELLANY.

"The following article is copied from the 'Catholic Miscellany,' of May 19th, and is referred to by the editor of that paper, as a triumphant answer to the sophistry with which Catholics are charged in proving the infallibility of the church from the Scriptures, and the Scriptures, from the infallibility of the church. We copy it not so much for the purpose of questioning the logic, as to show its utter inconsistency with their other argumemts. A simple denial of the charge would amply supply the place of all the verbosity."

Then follows, fairly set forth at full length, our article under the head BAD LOGIC, in pp. 307, 308, 309 [Vol. I. p. 105]; after which the Missionary continues:—

"We shall neither say that Dr. Watts was very ignorant of the manner in which Catholics argue, nor very ignorant of what is meant by the sophism of a vicious circle, nor a dishonest man who deceived his pupils and bore false testimony

against the *best and most numerous, and most enlightened society in the whole world.* We shall neither impute to him nor take to ourselves any part *of this good disjunctive proposition*, but will produce testimony from their own lips to support the charge.

"As we have to deal with logical men, it becomes necessary at the commencement, to define terms. "A vicious circle is when two propositions equally uncertain, are used to prove each other." So says Dr. Watts. What logic is that by which the authority of the Pope is proved from the Scriptures, and the Scriptures from the authority of the Pope? NO LOGIC, OR BAD LOGIC. —So says the Miscellany, p. 328.

"We will leave his first and second cases entirely out of the question, because they have nothing to do with it. What the Miscellany's object was in introducing them, we cannot divine, unless he meant to place them in front, as a kind of screen, behind which he might the more effectually practice his sophistry.

"Before we take the third case into consideration, we shall introduce the testimony which we promised; and it is from the Miscellany of June 16, pp. 372, 373 [Sup. p. 292].

"We should feel ourselves indeed at some loss if we had not some person or persons to inform us of the authority of any book. We should not know what to say, for instance, if going into a strange country with a copy of the Holy Bible, we called upon a man and told him to listen to the word of God, and he should put the question to us, 'How shall I know that what you read to me is the word of God,' unless upon the principle of having some witness or tribunal to testify that it is the word of God, and that testimony being sufficient to satisfy a rational being of the truth of the fact. We know not how this man could be asked to believe what was read to be God's word. Now, who is the witness? What is the tribunal? We say, the church, that is the congregation of the faithful, an undying, perpetual, and still living body, in whose hand this book has always been, and who at first saw evidence of its being the word of God, and who has preserved the book and the evidence, and by its public tribunal gives me both the book and the testimony of its divine authority.

"The testimony is now before us. Dr. Watts and his imitators, (if he will have it so) say that Catholics argue in a vicious circle, as it respects the cases in question. The Miscellany says they do not. Let us apply the proof; and in doing this we will reduce it into several propositions.

"1. The Miscellany would be at some loss if he had not some person or persons to inform him of the authority of any book.

"2. He would not know what to say in a strange country, with a copy of the Holy Bible, if any one questioned its authority, unless he had some witness or tribunal to testify that it was the word of God.

"3. The church is this witness or tribunal, an *undying, perpetual, and still living body*, aye, and infallible too, in its *doctrinal decisions*.

"Here let it be remembered, he is in a *strange country*. He has the Holy Bible. The persons to whom he would commend it as the word of God, believe neither in the infallibility of the church nor in the authority of the Scriptures. This answers precisely to case 3. What is the poor Papist to do? *He* can do as much as the Protestants can, and make use of the same arguments. But still he is at a *loss*. The authority of the Scriptures is questioned, and he appeals to the testimony of the church, and the testimony of the church is questioned too. One questionable proposition is proved by another. O, logic! thou hast flown to brutish beasts, and men have lost their reason.

"If this is not a vicious circle, we must confess that we are *very ignorant of what is meant by the sophism of a vicious circle.* Dr. Watts was right when he said that 'Papists proved the authority of the Scriptures by the infallibility of their church;' and this example fully proves that it is no '*dictum* of the schools.' He was right also in saying, that they 'then prove the infallibility of their church from the authority of the Scriptures.' Catholics will sometimes let their true sentiments leak out in spite of them.

"No doubt the editor of the Miscellany considers Protestants in a sad dilemma, when called upon to prove the authority of those Scriptures which they acknowledge as divine, inasmuch as they do not appeal to the infallible testimony of the HOLY MOTHER. We receive the Epistle of Paul to the Romans as a part of Divine Revelation. At the same time we do not consider the 2d book of Maccabees entitled to a place in the canon of the Scriptures. We have testimony enough to admit the former and reject the latter, without consulting the tribunal to which he refers. Nor will the scurrilous language of this hopeful son of the church have the least tendency to convince us that they only have the keys of wisdom and knowledge, and heaven."

Now the charge against us is, that we have been guilty of the sophism in our article above quoted from p. 292. We complain first that he has garbled our second article by stopping short in the middle of the paragraph. The very next line, if he gave it, would have defeated his dishonest purpose—"Hence it is NOT TO THE CHURCH the book owes its authority, *but to God.*" This was the very next line, and this line is suppressed by the Missionary, and the man who read this line and who suppresses it, tells his readers who have no opportunity of seeing our article, that we teach that it is *to the church*, and NOT TO GOD, the Scriptures owe their authority. The garbled piece which he gives does not convey the meaning of our article.

Secondly, he not only suppresses what we wrote, but he, in his distribution of our topics, under the head, 3, inserts what we neither wrote nor insinuated, viz.: "aye, and infallible too, in its *doctrinal decisions.*" Here is then the suppression of what we did write and which contradicts the meaning imputed to us, and the suggestion of what we did not write, and which suggestion gives to the paragraph a meaning which it has not.

Here is double dishonesty, 1, *the suppression of truth*, 2, *the suggestion of falsehood.*

Thirdly, even garbled as it is, this is not the sophism of a vicious circle. The article goes to say that by the testimony of an *undying, perpetual, still living* body, we may have evidence that God revealed the contents of a certain book. The article says, the church is that *undying, perpetual, still living body*, but the article *does not assume that the church is infallible*—therefore the article does not proceed to prove the authority of the Scriptures by the infallibility of the church. Nor does the article undertake to prove the infallibility of the church by the Scriptures, nor by any other means, nor to prove it at all. Therefore the article does not prove the infallibility of the church by the Scriptures, and the authority of the Scriptures by the infallibility of the church, both which it should have attempted, to be guilty of the sophism of a vicious circle.

The Missionary is very welcome to the designation which he gives himself, and we feel happy that we can again find some points of union in opinion.

The remaining part of the article is about half a column in brevier, of Latin quotations from a Greek father, Latin quotations from one or two Latin fathers, and his own English, all in dreadful array against an invisible enemy, yclept infallibility, which he can nowhere discover, and yet fights most manfully. As we wish to quit our old arrears, we shall lay this aside for the present, and not enter the lists against our friends until we shall have recovered from the bruises under which we so lamentably suffer. We have been severely beaten with SCURRILOUS LANGUAGE, by some *meek* and *forbearing* Missionary, because we are HOPEFUL SONS of the church. Alas, the day that we roused the ire of this compeer of Samson!

SECTION IX.

OUR readers must excuse us for occupying so much of their paper with the very unsubstantial extracts which we are obliged to make from this publication; but we cannot depart from a principle which we consider as the only correct foundation of fair controversy; *let both sides be heard*. We will not imitate the conduct of our adversaries, by withholding from our readers what is written against our statements. We will not do as the Missionary does, who promised to insert any remarks in reply, when he made his original charges; and when a reply was furnished, withheld it. Who publishes for the edification of his readers, comments upon arguments which they cannot see except through his publication; whilst he suppresses the arguments, and sets up his misrepresentations, for every garbling is misrepresentation. Yet this man, who avowed that he gave as our doctrines what *he knew* we disclaimed, now when we disclaim those doctrines, persists in saying that they are our doctrines. Thus, this *meek* and *forbearing* Missionary tells us plainly that WE ARE LYING HYPOCRITES. In fact, because he knows that it would not suit his purpose to say honestly—"I did believe you held those doctrines. I am glad to find you do not;" he expects us to submit to being forced by him to believe them, whether we will or not.

We beg our readers to recollect the true state of the question. On Monday, April 5, the Bishop of this diocess preached a sermon in the Court-House of Warrenton, Georgia, in which there was not a syllable that could or did give offence, nor a remark upon the tenets or practice of any other division of Christians. But he did complain that the people of Georgia were not correctly informed as to the tenets of the Roman Catholic Church; and grounded this statement upon his own knowledge of those tenets, and his acquaintance with many respectable persons of other denominations, who told him what they imagined to be Catholic doctrines: he stated that what they imagined to be the doctrine of his church was not its doctrine; and that if it was, he would not belong to the church, because those doctrines were evidently opposed to the religion of our Lord Jesus Christ. He added that he could not blame the Protestants of Georgia for imputing to Catholics those doctrines, because their opportunities of knowing what Catholics taught were very limited, and the books which professed to inform them upon the subject were filled with gross misrepresentations; that the blame of this misrepresentation could not rest upon the people of Georgia, who had read the books, with a desire of being informed, but ought to attach to the persons who, at the other side of the Atlantic, framed the misrepresentations, and transmitted them hither. He then entered into an explanation of some of the doctrines which had been so misrepresented.

One would imagine that Bishop England ought to know the doctrines of his own church, and that it would be no crime for him to say to those who read books in which those doctrines were misrepresented, these are not the doctrines of the Roman Catholic Church.

On the next Monday, the editor of a paper called the Missionary, published what he called an outline of the sermon. Dr. England authorized us to say that this outline

was very incorrect; and we have proved very clearly, that even if he desired to give a fair report, the editor was incompetent to the task. One would imagine that when three or four sentences of pure nonsense upon the subject of miracles, were attributed in a public print to a bishop, it would be no crime for him to assert that the nonsense was not spoken by him, when he felt conscious that he could truly disclaim it. Now we will select but one phrase, and ask any person who knows Dr. England, whether he would believe him capable of using the following, or any similar expression: "But we cannot comprehend a miracle." We believe the Bishop can and does comprehend that Lazarus was dead, and was raised to life. We believe he can and does comprehend that Mrs. Mattingly was sick, and was instantly restored to health. Thus, he can comprehend a miracle; and if he did not comprehend a miracle, he could not believe that a miracle was ever wrought; and if he did not believe that miracles were wrought, he could not be a Christian, because the evidence of the truth of revelation is founded upon the fact that miracles were wrought. We can very well believe Dr. England to have said, that "we cannot know the manner in which the miraculous effect is produced;" but to believe the fact, it is not necessary to have more than evidence of the fact: there is no necessity of having evidence of the manner in which that fact came to exist. If I find the dead body of a friend or relative, I have sufficient evidence of the death, though I should never be able to discover the manner of that death. However, the distinction between the fact and the manner will probably be put down BAREFACED QUIBBLING by a *meek* and *forbearing* Missionary, who could see no difference between a piece of meat which is offered to an idol, and the idol itself.

Had the editor confined himself to this, we might have attributed it to incompetency, and passed him over in silence—but, no, the Missionary gravely tells Dr. England, "sir, we have books written by your own authors, which tell us your doctrines;" and he then publishes eighteen propositions as the result of his study: yet *we know* he avows that those doctrines were disclaimed by the Catholic universities. He, therefore, with a species of cunning and duplicity characteristic of a certain description of persons, prints those propositions as *peculiarly favourable* to the existence and power of the Catholic Church. If they were our doctrines, why not openly charge us with holding them? If they were not, why adduce them? This, we suppose, was not BAREFACED QUIBBLING. We denied that they were the doctrines of our church, with one exception. Now one would imagine that even AN OBSCURE CATHOLIC IN CHARLESTON ought to know the doctrines of his church better than a *meek* and *forbearing* Missionary of some other religion in Georgia. When we use the phrase *some other religion*, we mean no disrespect, but we merely mean to state, that as yet we have not the honour of knowing the name, and of course not the religion of our opponent; neither do we desire it, nor is it necessary.

Thus, we did not provoke this controversy, nor did we make any assault upon any individual, or body, or sect; but at the request of the Bishop, we stated that he did not preach nonsense; and from our own knowledge of our doctrines, we stated that the propositions published in the Missionary were not our doctrines, and we accompanied this denial with remarks upon each proposition, to prove that it was not our doctrine. We in several instances exhibited our doctrines, to show by the contrast that those propositions were incompatible therewith.

The Missionary did more—he in good round terms told the Bishop that he attempted to deceive the people at Warrenton; for he tells the public that the Bishop stated that the Inquisition was no part of the Catholic religion; and then, after appearing to compliment the Bishop, by a sort of acquiescence, "for argument's sake we will admit it," he proceeds to show that it was, and that "it owed its origin to the Catholic Church."

He insinuated that the Bishop said "the doctrine of indulgences was *never* a doctrine of the church." We cannot blame the man who imagines every distinction except his own to be barefaced quibbling, to see no distinction between a doctrine and its abuse. These are but a very few of the misrepresentations of which we had to complain. We gave them the name of MISTAKES, or *worse*, until the Missionary himself assured us that there was no mistake, that *he knew* that they were disclaimed by our universities, but still that he would say they were ours. We would remind him of the test mentioned in the third chapter of the first book of Kings, as marked in his Bible, or third book of Kings, according to the Roman Catholic Church. His anxiety for the integrity of those propositions will prove their parentage; for our parts, we are content that just as they have been stated they be dissected and anathematized.

But we desire it to be remembered that we are still on the defensive, and in a very restricted manner. The Missionary has assailed and ridiculed many of our doctrines;

to this we have not replied, for we wish, if possible, to avoid polemics; but when he says we teach what we do not teach, we must deny the imputation, and give our reasons for the denial.

We now lay before our readers the first proposition, which as a doctrinal one we disclaimed:

"1. That the government of the church is monarchical, and that the Bishops of Rome are invested with supreme power over all other churches, and over all ecclesiastics."

Now we entreat our readers to turn to sect. iii., p. 284, and to read our remarks, and then look at the Missionary's answer:

"This proposition the Miscellany has divided into three parts. '1. The government of the church is monarchical. 2. The Bishops of Rome are invested with supreme power over all other churches. 3. The Bishops of Rome are invested with supreme power over all ecclesiastics;' and has spread his arguments over more than three pages, to prove that 'in each of its parts and in the whole, the proposition *number one* is a misrepresentation of the Roman Catholic doctrine.'

"He commences with his accustomed logical acuteness, by defining his terms. 'Monarchy,' he says, 'is where the power of governing is completely and solely in an individual; and no government is properly monarchical where there is a restraint upon the individual who is said to govern. The derivation of the word will clearly show its meaning—μονος sole, and αρχη government.' This is the foundation upon which his argument is principally built. Now who would grant him the premises, without granting him also the conclusion?

"It is always considered unfair in reasoning, to use words out of their common and general acceptation. It betrays also a captious spirit and a weak cause. If we go to the root of many of the words incorporated in the English language, we shall find that in many instances there is scarcely a shadow of correspondence between the primitives and derivatives. The word *monarchy*, though not so suitable as some that might be selected, is yet sufficiently so to illustrate our meaning. Its primitive signification the Miscellany has given. But in this sense it can apply to no mortal under heaven. If monarchy is where the power of governing is *completely* and *solely* in an individual, who but God has that power in its full extent? And as the Pope is *Vicarius Dei generalis in terris*—the Vicar-general of God on the earth, pray where was the harm in calling him a monarch? If we believed that *dictum*, we should indeed go further than the Miscellany acknowledges Bellarmine to have gone, who said that the government of the church, '*præcipue monarchicum esse debeat*,' ought to be chiefly monarchical, and say, that it was monarchical in the fullest extent of the term. But the power of the Pope 'extends to all persons, to all places, but not to all acts; therefore he is not a monarch of the church.' The same argument would prove that the government of Great Britain is not a monarchy, because the power of the king is limited, and that there never was, and never can be a monarchy upon the earth, because it is impossible for the power of one man to extend to all acts. The government of the church, the Miscellany says, is 'not an oligarchy,' nor 'an aristocracy;' and he might have said it was not a democracy. What is it then? 'A mixed government,' with a visible head, who 'has the primacy of honour and jurisdiction;' *who has more extensive power in every diocess in the whole world than any other person*—who has the highest titles that ever mortal claimed, and whose official acts plainly show that his titles are not an empty name, but armed with power: such a government as this we call monarchical. And we do verily believe that there would have been no objection to the term, had it been popular in this country. The second and third clauses of the proposition, he considers either true or false, according to the boundaries within which the *supreme power* is circumscribed. He objects to them because they are *extremely vague*. 'But taking them to have meaning in accordance with the other propositions, or even with the first clause of this same proposition,' they are he says, *contradictions* to their doctrine.

"This appears about as barefaced *quibbling* as we commonly meet with. Define *supreme*, dear sir, by the same rule that you did *monarchy*. But it will not answer your purpose. Why? You have been attempting to prove that the power of the Pope is limited, and this would render him unlimited. For his titles all tend to this very point. He is supreme prophet, priest, and king. His *supremacy* no Catholic denies. It is with them the very foundation of ecclesiastical government. But none can be supreme who is under any *restraint*. Tell us now, upon the profundity of your logical powers, within what limits you will confine his *supremacy*, and we will tell how far his powers extend as a monarch. What powers Pope Leo XII. may now have, we cannot tell, but the time has been when his predecessors have exercised an unlimited sway. You say that the governor of this state has *more extensive constitutional power* in Georgia than the Pope in the Roman Catholic Church. But what are the constitutional powers of the Pope? Your doctors disagree about them, as can be abundantly shown; and creeds equally orthodox can be found, which are directly opposed to each other on the limits of his power. We venture to say, there is no article in the Roman Catholic Church which expressly defines his powers. His subjects can call him '*Dominum Deum Papam*,'—the Lord God the Pope—or consider him inferior to councils, and be good Roman Catholics still. But it has been this supremacy of the Pope—this monarchical form of church government, which has been peculiarly favourable to Popery. An obscure Catholic in Charleston need not think that the people of the United States will believe him any sooner, than what he is pleased to call, the *vile press* of Europe. His single testimony will scarcely counterbalance the cloud of witnesses with which we are surrounded."

Upon all this we need write but little, and we shall confine ourselves to a correction of errors—MISTAKES *or worse*.

The writer asserts it to be a *dictum*, that is a recognised maxim of our schools, that the Pope is *Vicarius Dei* GENERALIS *in terris, the*

vicar *general* of God on earth. *There is no such dictum.* We never before heard the title given to him.

The writer asserts that the Pope is by Catholics considered SUPREME *Prophet, Priest and King.* This is not true, no Roman Catholic looks upon the Pope to be a prophet or a king. They do believe him to be the supreme priest.

The writer says that none can be supreme who is under any restraint. The fact that there are many regulated and restrained supremacies shows his principle to be untrue. Reader look to our remarks page 286, col. 2, near the top, and we ask, would an honest man who had read that passage, to which this affects to be an answer, write what the Missionary has written?

He is at a loss to know what powers Pope Leo XII. claims at present, and what power Roman Catholics admit in him.

We answer, Pope Leo XII. has all the spiritual and ecclesiastical power that any of his predecessors ever had, and all the temporal power which the customs or constitution of the States of the Church vest in their sovereign.

He says our doctors disagree about the constitutional powers of the Pope and he ventures to say that there is no article in the Roman Catholic Church that expressly defines his powers. A gentleman who knows our religion better than it is known by our bishops needs no information from an obscure Catholic in Charleston. We shall not therefore undertake to gratify the curiosity of this mighty Fadladeen, and shall be fully content to know that he has ventured out of his depth, and as he would not throw a straw in our way, neither shall we throw a straw to a drowning man. Though we do assure him that he here makes not a little mistake.

He asserts, upon the authority of BABINGTON, as he says, that the Pope's subjects call him *Dominum Deum Papam*, "the Lord God the Pope." Now, not having the honour of knowing Mr. Babington, we can say nothing of him, but if some good witness would join in testifying with the Missionary that there was a Mr. BABINGTON who did make such a statement, we would then believe that Mr. Babington had stated a notorious falsehood. We certainly did find the statements in a little book purporting to have been compiled by FREDERICK BUTLER, A. M. But notwithstanding our proclamation to discover whether the said Frederick was a true and real being, we have not been as yet able to find whether he only existed upon paper or lived in the flesh and used substantial food. So also we say of Mr. Babington. But of the statement we say it is a falsehood; not the more excusable for its containing BLASPHEMY.

The article proceeds to examine our remarks upon the second and third propositions, which examination we could, upon the system of the Missionary, despatch in about ten lines, but we will not treat even him with injustice.

SECTION X.

WE again intreat the pardon of our readers for the insertion of a long and vapid extract from ["The Missionary."] Remarking upon our examination of his second proposition, he goes on as follows:

"But what in the name of common sense," says the Miscellany, "are we to do with the next?"

2. That the Pope possesses temporal power over all the goods and possessions of all Christians, to dispose of them as he pleases, even to the transferring of kingdoms from one to another.

This appears to afford him no little amusement; and in attempting to be witty, we are satisfied that he is no more than "Nature's journeyman" at the trade. We will permit him to laugh at his own dialogue between Dr. Dubourg and Old Hickory, till he is *fat*—and that he may laugh still more heartily, we will throw him another crumb, compounded of his own inconsistencies. One week, he says, with regard to the first part of this proposition, "Pray, in what book or paper did the Missionary discover it? Will he favour us with the information? If he do not, we shall feel ourselves called upon to bestow upon him the *full merit of the invention.*" Really! He must think us now at our wit's end to know which horn of the dilemma is most prudent to take. But before we make the selection, we will give him the precious morsel which we promised. In his next paper, after a week's reflection, he says, "We doubt not but (Roman Catholic) writers might be found who did go so far as to assert that the Pope had this power over PROPERTY and KINGDOMS. We will even suppose the books received the usual testimonial. What follows?" It follows that it was no invention of the Missionary. It follows that man is unprincipled who would fasten the lie upon one whom he knows to be innocent. It follows that the arrogant pretensions of the Popes have been abetted by servile flatterers, and they have owed their awful elevation to means which they are at present ashamed to avow. So much for the Miscellany's consistency.

We should now like to be informed if Innocent III., claimed no temporal jurisdiction over the liberties and property of Christians, even *to the disposing of kingdoms*, when he absolved the subjects of John of England from their allegiance, and offered to Philip of France, "the remission of all sins, endless spiritual benefits, and the *property* and *possession* of the kingdom of England," as the reward for his labour in collecting an army for the purpose of invading and conquering that country?—Or if no temporal jurisdiction was claimed when this same John was compelled to acknowledge the supre-

macy of the Holy See and resign "England and Ireland to God, to St. Peter and St. Paul, and to Pope Innocent and his successors in the Apostolic chair," and to hold his dominion as feudatory of the Church of Rome by the annual payment of a thousand marks? Or if no temporal power was claimed by the Pope when the Barons of England invited the French King to interfere, and save their lives and property from the tyranny of John and the Church? Did he not threaten Philip with excommunication if he invaded the patrimony of St. Peter, or attacked a prince who was under the immediate protection of the Holy See?

It is needless to multiply cases, for the Miscellany tells us that "each case is to be explained by its peculiar circumstances," and that "should any special cases be adduced, they shall receive special answers." But what *peculiar circumstances* can render the conduct of the Popes compatible with that declaration of our Saviour, who said, "My kingdom is not of this world," we are perfectly at a loss to conjecture.

Although the Miscellany has denied this proposition to be Catholic doctrine, yet he has not branded it with "*heresy*," and well for him that he has spared it this odious epithet, for on that ground we should be capable of showing that many heretics have occupied the Papal Chair, and many are honoured with a place in the Calendar.

There is a MYSTERY hanging around Catholic doctrine which renders it very similar to those oracles which give an ambiguous response. Some consider it embraced in the canons of the Council of Trent.—Others are of a different opinion. Dezius, a Jesuit of Strasburg, wrote a book expressly to prove that there was little or no difference between the doctrine of the Council of Trent, and that of the Augsburg confession; than which no two systems can be more irreconcilably opposite. The celebrated *Exposition of the Roman Catholic Faith*, by Bossuet, was condemned by the University of Louvain, and declared to be *scandalous* and *pernicious*. The Sorbonne also disavowed its doctrines; but by a late edict, the fathers of that seminary, we are told, have changed their opinion. Clement X. refused his sanction to the book, positively; yet it obtained the Pope's approbation after a period of nine years; probably after having undergone some alterations. It is no evidence of Catholic doctrine that a book has "received the usual testimonials" of their Church. It may contain many *absurdities* and "false and ridiculous" notions, and be approved too. They have a *leaden rule* which they can easily bend to measure any work that they wish to approve or reject. This rule we have disregarded; and as we have found in Catholic books these doctrines which we have considered as having been favourable to Popery, and in Catholic practice a confirmation of them, they will excuse us for having exposed them to the light.

We now come to the third proposition:

That the laws of the Pope are obligatory, and bind the consciences of all men.

This he has speedily dismissed with "its mark—*False*," after playing awhile upon the word ALL. When we wrote it, we did not consider our consciences in the least bound by the Pope, or that his jurisdiction was acknowledged by every individual in the *whole world*, though his title of *Vicar-General of God upon the earth*, looks a little like claiming universal dominion.—When such petty quibbles as these are introduced, men of sense will conclude that they have not solid arguments on hand.

We now ask is this an answer to our denial? We denied that it was an article of Catholic Faith, that the Pope POSSESSED temporal authority over ALL the possessions, &c.

How does he prove that it is an article of faith in our church, that the Pope POSSESSES such authority?

He says first, that we stated in our paper sect. 10, p. 288, col. 2, near the bottom "We doubt not but (Roman Catholic) writers might be found who did go so far, as to assert that the Pope had this power over PROPERTY and KINGDOMS, we will even suppose the books received the usual testimonial. What follows?"

Now we charge him again with inserting words which we did *not* write. It is that finding himself so often exposed, and perhaps wishing to regain some character, he has inserted his interpolation between crotchets, (Roman Catholic.)

Again, we charge him with suppressing what we did write, and with substituting a false conclusion for that which he omitted. After the words "what follows," we added, "Therefore it is a doctrine of the Catholic Church. By no means; but it follows that it is not a heresy, but yet it may be a falsehood; it may be an absurdity. *And in fact it is an absurdity, and is not Catholic doctrine.*" Would an honest man have thus shamefully garbled? But he is satisfied, for his readers do not see our statements. The Catholics, whom their clergy wish to keep in ignorance, have both sides fairly placed before them. The Missionary never gives a quotation without being garbled and having its meaning perverted.

The case of Innocent III. is brought forward. To this we answer, that when the writer in the Gospel Advocate adduced the same, we then answered it in Nos. 26 and 27, pp. 205, 206, 213, 214, of Vol. I.,* and we are not disposed to fill our columns with repetitions. This reference will suffice for those who read the Miscellany. The Missionary would keep his readers from seeing our answers, so that to write for them would be useless, and they would never see it. From the explanations we there gave, it is manifest that the Pope's claim *was not founded upon doctrine of the church*, but upon what was then the law of nations. To show his *claim*, is not to show his *possession* of the right to what he claimed.

* See Art. on Papal Dispensations, in P. II.

We are greatly mistaken if the Missionary has not quoted from Hume. Now Hume, in his account of the reign of Henry II., the father of John, informs us that Henry applied to the Pope as HIS SUPERIOR LORD, to excommunicate his enemies. Every historian knows that Henry acknowledged himself to be *feudatory of the Pope* for his dominions. Every person who knows anything of the feudal system, knows that when the feudatory was disobedient, his superior Lord could deprive him of his territory, and give it to whom he would. Every historian knows that the kings of England succeeded only to the rights of their immediate predecessors. Richard succeeded his father, and John succeeded Richard. Thus upon the feudal principle as King of England, John was feudatory to the Pope, and when John not only disobeyed and opposed the person vested by the custom of the times, with the sovereign authority, but was suspected, and with good reason, of making an offer of transferring his ligeance to Mohammed al Nasir, commonly called the Emir al Moumenim, and also offering to embrace Moslemism, and introduce it into England, Innocent, fully authorized by the law of nations, *and not by any article of the Catholic Faith*, proceeded to admonish, to threaten, to interdict, to excommunicate, and lastly to dispose of the kingdom of England, and the kingdom of Ireland, which the last three kings had held not in fee, but in fief. We hope this distinction will not be called BAREFACED QUIBBLING, and will be more intelligible to our Georgian vapulator than the distinction between a piece of meat and an idol.

But to whom did Innocent transfer the realms? To the King of France, and for the most natural of all reasons. Because the kings of England acknowledged the kings of France, as the sovereign lords of their feudatory possessions in France. Even Mr. Hume would inform the Missionary that when William the Duke of Normandy was about to enter upon his expedition against England he was a vassal of the French King; and when he applied for leave to invade the realm, he made to the Council of Philip I., then a minor, an offer to do homage to the French King for the English crown in case of his success. Thus when men who slightly skim over the surface of history refer to facts, the nature of which they do not understand, they only exhibit their own want of information. We are brought to this dilemma with men who quote facts like this, and draw similar conclusions. They either want historical information, or common honesty.

The same feudal custom gave to the immediate subordinate vassals of the despoiled chief an option, so that they might serve him if they would; they were not bound to withdraw, though they were at liberty to withdraw. We hope this distinction will be understood. Now in the Roman Catholic Church a doctrine of faith leaves us no option; and in the case of John, we find even Hume himself acknowledged that he was able to muster an army of sixty thousand Roman Catholics, who were ready to fight under his standard, in defence of that possession of which he had been disfranchised; those men in doing so, acted in full accordance with every law then in force, and though they disobeyed the edict of Innocent, they were good Roman Catholics. Here is another of our contradictions. We have no hesitation in asserting that this is totally unintelligible to the Missionary, and so it will continue until he shall have studied history and law a little more deeply than he appears to have done.

He asks what *peculiar circumstances* can render the conduct of the Popes compatible with that declaration of our Saviour, that his kingdom is not of this world.

We answer—We do not mean to teach him, nor to argue this point with him; our only object being to correct his misrepresentations, and to vindicate ourselves from holding doctrines which we do not hold, but which we condemn and abjure. We do believe that the same individual may be at the same time a temporal sovereign and a clergyman, and that it is no violation of our Lord's declaration, my kingdom is not of this world, for a Presbyterian clergyman to be a member of Congress, or a Governor of a State, or the President of the Union, or the King of a nation. Such is our belief, for which we give no reason, but that we have not entered upon a controversy of doctrine with the Missionary, but we wish to correct his misrepresentation of facts.

He says that Roman Catholics cannot know their doctrine. This is not true. Did he see the work of Dezius? Did he ever speak with any one who did? If he saw it he would not have written as he has done.

The Exposition of the Roman Catholic Faith by Bossuet, was NOT condemned by the University of Louvain. Nor did any Roman Catholic tribunal declare it to be *scandalous* or *pernicious*. The Sorbonne *never disavowed* its doctrines. The Sorbonne *is not* a Seminary. The Sorbonne *never had* FATHERS as the title of its members. Clement X. *did not* refuse his sanction to the book positively; nor did it undergo any alteration.

Yet we believe the Missionary might have read all his falsehoods in European publications. It is evidence of Catholic *doctrine* that a book has received the usual testimonials of our church. The farther he proceeds, * * * *

SECTION XI.

In the paper of July 26th, the editor of the Missionary gives his answer to our article, which may be found in p. 19 of our present volume, published on the 14th of last month. [p. 297.]

As we desire to be always fully explicit, and trust we shall be able to show that we have not been the aggressors in this or in any other case, we must go back a little.

It is well known that a continual charge against Roman Catholics by Protestants has been, that the Catholics were guilty of arguing in a vicious circle, and that without this fallacy they could not maintain some of their doctrines; that this fallacy consisted in proving the authority of the Scriptures by THE INFALLIBILITY of their church, and the proving THE INFALLIBILITY of their church from the authority of the Scriptures.

In our number for May 19, No. 51, p. 307, we undertook to show that such was not the fact; this we did in an article entitled *Bad Logic*. The substance of our article was: A Catholic, with a person who agrees with him in the principle that the Scriptures are the word of God, will use this concession to prove from the Scriptures that the church is infallible,—when he argues with a person who admits the infallibility of the church, he will, from that concession, prove the divine inspiration of the Sacred Bible. But when he speaks to a person who believes neither, he will, *without assuming the* truth of either the *infallibility* or the *divine inspiration*, prove one of them *by other topics*, and then from that one *so proved*, demonstrate the other to be true. We gave as an exemplification—a Protestant says he can prove the truth and the divine inspiration of the sacred volume, *without the aid of infallibility*. If the Protestant can do so, the Catholic can do the same. You say the Protestant can; therefore we say the Catholic can also prove the authority of the sacred volume, *without the aid of infallibility*. When he does so prove it, it is *not* proved by church infallibility, but by some other means. He now uses the Scriptures, *so by other means proved*, to prove that the church is infallible; this is not a vicious circle.

You must, then, admit one of two things —either that the Protestant who does not admit the *infallibility* of the church cannot prove the Scriptures to be the word of God, or you must admit that the Catholic can prove the Scriptures to be the word of God, *without the aid of infallibility;* and if without the aid of infallibility he can prove the Scriptures to be the word of God, and from the Scriptures *so proved*, prove the infallibility of the church, he does not argue in a vicious circle.

In this article we attacked no other body of Christians, but we endeavoured to show that our mode of reasoning had been misrepresented.

The Missionary of July 5 inserted our article at full length, and then took a garbled quotation from our No. of June 16, [p. 291,] in which we stated that we should be at a loss to know how we could prove the divine authority of the sacred volume, unless we had the testimony of some *undying*, *perpetual*, and *still living* body to show us, first, that there was originally full evidence that the contents of a certain book were revealed by God—and next, that this book now in our possession, corresponded exactly with the original, or was the original itself: and we also said that the church was such a body—*undying*, *perpetual*, *still living*.

Now, says the Missionary, we have caught you in your own snare, here is the vicious circle,—for you prove the truth of the Scriptures by the *infallibility* of your church, and then you prove the infallibility of the church by those same Scriptures, to prove which you were driven to have recourse to *your infallibility*. We answered on the 14th of July. [p. 297.] First, you omitted part of our article of June 16, by which omission our meaning is distorted; next, you introduce the *infallibility* of the church, to which we had no recourse in our testimony; and thirdly, we are not guilty of the sophism, for we did not undertake to prove the Scriptures by the *infallibility* of the church, but by the testimony of an *undying*, *perpetual*, and *still living* body, which originally saw the evidence of those facts which it to-day testifies, viz., that God originally made a revelation, which was written, and that this book corresponds to the original record of that revelation—and this is not *infallibility*, but the testimony of a good witness. Nor did we undertake to prove the infallibility of the church from the Scriptures, for we did not undertake to prove that the church was infallible.

Our readers will now be able to appreciate the value of the answer. The Missionary begins by saying that if he garbled, he was guilty of a grievous fault; and then, after complimenting our *nice lynx optics*, he in-

serts what he had previously suppressed. He then gives our article of July 14, in answer to his of the 5th, and thus proceeds:

"In reply, we observe, in the first place, that there was no suppression of truth; for if the next line had been introduced, it would have proved nothing to the point. Dr. Watts says that 'Papists PROVE the authority of the SCRIPTURES from the infallibility of their CHURCH.' The Miscellany says that the SCRIPTURES *owe* their authority to God. And that the Miscellany himself draws a distinction between *proving* and *owing*, is evident from the next line that follows: 'The church gives no *authority* to the book, but it gives *testimony* to the book and to the authority. The witness who is known to be the proper officer of the legislative body, *testifies* that the legislature made a law; without his *testimony* the law has no force; but the law does not derive its *authority* from him, but from the legislature.' The question of the vicious circle has nothing to do with that to which the Scriptures OWE their authority, but with that by which their authority is PROVED. Hence, the next line could not have defeated either an *honest* or a *dishonest* purpose.

"In the second place, there was no suggestion of falsehood, in adding, '*aye, and infallible too in its doctrinal decisions*,' unless, perchance, they call *that a falsehood* which the Roman Catholic Church has ever claimed to itself. If we are guilty of a *falsehood*, we are honoured 'with the company of what the Miscellany calls the best, and most numerous, and most enlightened society in the whole world.' If, in enumerating the properties of gold, a person should omit to mention its *ductility*, a property that is known to belong to it,—and another person in reply should add, *aye, and ductile too*, the former would come off with but poor grace by saying that the *latter* had suggested a falsehood. So the Miscellany, who calls the church an *undying, perpetual*, and *still living* body, must stand in great need of proper weapons of defence when he rejects as false the suggestion of *infallibility*, a doctrine which his church is *known* to appropriate to itself—and thus virtually cast away the sheet-anchor of his confidence.

"THIRDLY. The only point in dispute with regard to the vicious circle, is proved from this article. For Roman Catholics will hardly attempt to deny that they depend upon the Scriptures to prove the infallibility of their church. Indeed, we have never known any other arguments introduced to prove that doctrine, except those which were drawn from the Scriptures. We, therefore, conceive it as a fact which they would not attempt to controvert, that they did prove the infallibility of their church from the Scriptures,—and if the authority of the Scriptures was acknowledged, it would be no sophism. It would answer to the Miscellany's first case. But it becomes a sophism when they attempt to prove the authority of the Scriptures from the testimony of the church, provided this testimony is questioned. In the instance before us this testimony is questioned. For he is in a strange country. In order to constitute a vicious circle, it is not necessary that both parts of it be contained in the same paragraph, nor in the same essay. If, in this article, the Miscellany has proved, from the *undying, perpetual*, and *still living* testimony of the church, the authority of the Scriptures,—he certainly would be guilty of a sophism, if, in another article, he should take these same Scriptures which he has thus proved, to prove that the church was this *undying, perpetual*, and *still living* body. And this is precisely the course of argument which they use. For what does the Miscellany say in this paragraph? He in effect says, that he could not recommend the Scriptures as the word of God, unless he had the testimony of the church. Is it, then, legitimate reasoning to establish from the Scriptures this testimony? Is it not proving one questionable proposition by another?

"Our Eighth Article, which drew forth the reasoning of the Miscellany in the garbled passage which we have now considered, is as follows: 'The Sacred Scripture owes its authority to the church, (i. e. the Pope) without whose testimony we should be no more bound to receive it than Livy or the Koran.'

"Here, again, we have misrepresented their doctrine,—1st. by stating that the Pope was the church; and next. by stating that they believed the Sacred Scripture to *owe its authority* to the church.

"The parenthesis was introduced merely to show that they sometimes appealed to the one, and sometimes to the other, to support this doctrine, and not to show the identity of the church and the Pope; though it makes but very little difference whether you appeal to the church or to the Pope, for there is evidently an identity of purpose. Besides, when it is said that the church advances such a doctrine, nothing more is meant than that the Pope advances it,—just as it is often said, the United States has recalled her ambassador, when the President has recalled him. Now, who would suppose that the President was the United States in all its latitude and longitude, mountains, plains, and rivers? Yet the Miscellany makes himself merry in this kind of style, because he says we have called the church the Pope. He is perfectly welcome to all the advantage it will give him. For it must be a poor cause that needs such helps.

"But the egregious misrepresentation is yet to come, viz.: 'The sacred Scripture *owes its authority* to the Church.' We will now change the ground and say that it owes it to the Pope, if he likes that better. Martin Luther, it will be remembered, selected from the code of Papal laws, which he consumed, thirty articles, as a specimen of their contents—the last of which is in the following words: 'The Pope does not derive from the Scripture, but the Scripture derives from the Pope, authority, power, and dignity.' Though we have not the canons from which this article is selected, yet we are disposed to credit the testimony of Luther. 1. Because we have never seen it contradicted. 2. Because he wrote concise remarks on each of them, and published them in a tract, just as the editor of the Miscellany has fairly published the eighteen articles which the Missionary considered as having been peculiarly favourable to Popery. And 3. Because he was too well acquainted with the nature of polemic disputers to give his enemies the advantage which would have resulted from a false quotation of a canon. If, then, Luther quoted the canon correctly, we have not misrepresented this article."

Now we shall be as concise as possible in our answer. Reader, mark what the question is. Do not lose sight of that. The question is—Was the Miscellany guilty of the vicious circle of proving the *infallibility* of the church from the Scriptures, and of proving the authority of the Scriptures from the infallibility of the church! Now we may unhesitatingly claim an acquittal upon this ground, that we never in this case attempted to prove the infallibility of the church from any topic—therefore we did not attempt to prove it from the Scriptures; therefore we did not fall into the sophism. Next we could claim our acquittal upon the ground that we did not attempt to prove the authority of the Scriptures from *the infallibility* of the church, but from the testimony of *an undying, perpetual, and still living body*. Thus, until it can be shown that *undying, perpetual, and still living*, are terms equivalent to *infallibility*, we must insist upon an acquittal of having attempted to prove the Scriptures by *infallibility*. Will the Missionary say the terms are the same? If he will, then shall we close this controversy—and then will every corporation and church in existence be infallible, because every existing corporation or church is undying, perpetual, and still living.

To the first part of his reply then, we simply rejoin, we prove the two facts regarding the Scriptures, *not by an infallible* church, but by a competent witness.

To the second, we rejoin, it was a suggestion of falsehood, to introduce the word *infallible*, inasmuch as it was suggesting that the authority of the Scriptures was then and there proved *from the infallibility;* when in fact and truth it was *not* proved therefrom, but from the testimony of a competent witness.

In his third paragraph he states, perhaps correctly, that we would be guilty of the sophism of a vicious circle, if we in one place proved the Scriptures from the *undying, perpetual*, and *still living* testimony of the church, and in another place should take these Scriptures to prove that the church was this *undying, still living, and perpetual body*. But when he asserts the fact, that such is our course, he asserts that which is not true; because we do not and could not prove from the Scriptures that the church *is* that undying, still living, and perpetual body.

In a word, his reasoning is bad, because he wishes to persuade his readers and perhaps himself, that two things which are essentially unlike, are the same, viz. *an infallible body*, an *undying, perpetual*, and *still living body;* we repeat, as he gives us credit for logical precision, that until he shall prove that *infallible* means *undying, perpetual, and still living*, we reject his argument for having four terms instead of three in his syllogism. Put as an enthymeme his argument is this:

You prove the Scriptures by an undying, perpetual, and still living church.

Therefore, you prove the Scriptures by an infallible church.

In this little compass the whole of his bad reasoning is found; we leave it to him to get out of this circle as well as he can.

We are very glad to find he begins to have some rational and correct views of the Pope's power. He is right when he says the Pope is in the Church what Mr. Monroe is in the United States, the supreme head of a confederation of states, each having its own governor, and its own rights, but all bound by solemn law to pay the proper respect and obedience, not to a despot, but to a chief governor with limited and known powers. In the sense in which he says the act of the President is the act of the United States, we allow the act of the Pope is the act of the church. Perhaps by and by we may agree better, and upon more points.

Now as to his last paragraph, we assure him, that it has convinced us more than ever, that Bishop England was right when he said that the facts concerning the Catholic religion were not well known in Georgia, for though the Missionary did not see the contradiction to Martin Luther's thirtieth article, the fact is, it has been not only contradicted, but proved to be *false and calumnious*, over and over again. In the second place, a man's writing concise answers, is no proof that what he answered was held by his adversary—now we need not go far for the proof; the Missionary has written concise answers to articles charged as ours, and which were not held by us; and as to the third reason, with us it is of no weight, for Luther wrote more falsehoods than truth, about the Catholic Church. Let the canon be produced, and if it be a genuine document, we will at once abjure Popery.

SECTION XII.

We have repeatedly shown that we did not commence this contest. We have done more: we have avoided entering upon a polemic course throughout the entire progress of the examination. We have confined ourselves to merely showing that the Roman Catholic Church did not hold the abominable and ridiculous doctrines which were imputed to her directly and indirectly by the Missionary—that we were not guilty of the sophistry with which he charged us

—that Bishop England did not preach the nonsense which was attributed to him. These were the only points that we sought to establish.

The Missionary more than once attacked tenets which we do hold; tenets which are doctrines of the Roman Catholic Church. Thus he assailed the doctrine of infallibility, though he evidently does not know our doctrine upon the subject; and blundering about what he does not himself understand, he has had the kindness to tell his readers that because he could not define it, Roman Catholics could not. He then argued against it. To all this we answered not, because, from the beginning, we had determined, if possible, to avoid any doctrinal controversy; especially with so honest, so formidable an antagonist as is the Missionary. We think it right now that our dispute seems drawing to a close, to give this brief review.

We had no controversy respecting the truth or falsehood of doctrine. Our controversy was regarding the facts: Does the Roman Catholic Church teach those eighteen propositions? Did Bishop England preach this nonsense at Warrenton? Was the Miscellany guilty of the sophism of a vicious circle, by proving the authority of the Scriptures from the infallibility of the Church, and the infallibility of the Church from the Scriptures? These, and only these, were the questions in debate. To our readers who have seen both sides of the argument, we leave the decision. The readers of the Missionary are incompetent to decide, because they have had only one side exhibited to them; they saw but a few garbled and distorted and disjointed scraps of our arguments and explanations.

The Missionary of August 2d, contains the following paragraph. Our readers will excuse us, if we give it entire, including the small portion of our former matter which it contains; yet we must in candour say, that it is a sign of considerable moral improvement in the writer, because he treats us with more than usual fairness and justice:

"THE 'CATHOLIC MISCELLANY.'

"As a protracted controversy may be unpleasant to some of our readers, and perhaps subserve no very beneficial purpose, and as our friend, the Miscellany, though he may have all a 'prelate's politeness,' is not the most courteous of writers, we shall, for the present, suspend the consideration of the articles in detail, believing that we have already given full satisfaction to every unprejudiced mind, that we have not *grossly misrepresented* the doctrines of the Roman Catholic Church. It may not however be improper, before we dismiss the subject, to give one or two specimens more of his reasoning.

"The Miscellany, in reply to our article which says, *that the church has a right to determine what are the articles of faith which should be believed*, reasons thus:

"'The church has no such power: for the church, and every member of the church, is obliged to believe *every article of faith*. He who would *choose* between doctrines revealed by God, which alone are articles of faith, is by us called *a chooser*, that is, αἱρετικός, which you may translate *Heretic*, if you prefer that word to the first; and they only who believe ALL the doctrines revealed by God, that is, *all* articles of faith, are called *faithful*. We want testimony to know what God has revealed, and we obtain the testimony for the whole revelation, in the same way that we do for the Scriptures, which are part of God's revelation.'"

"The real force of this reasoning we have not yet been able to discover. It appears very much like a certain cape, which geographers call POINT NO POINT; and yet it has a point too, for it points us out as heretics: but, we shall ever esteem it an honour to be called *heretics*, *if heresy* consists in not subscribing to *all* the articles contained in the Roman Catholic creed. We do not *choose* to believe them, because we conceive them incompatible with the word of God; and, whatever *article of faith* may be formed by any man, or body of men, which has not the express *written* word of God for its authority, we hold ourselves at perfect liberty to reject: nay, we are in conscience bound to reject it. Though 'the church and every member of the church is obliged to believe *every article of faith*,' yet no one is obliged to believe those who *teach for doctrines the commandments of men*. If the church has not a right to determine what are the articles of faith which should be believed, why has she assumed it? When the Council of Trent (Sess. 7, Can. 1), denounced an anathema against those who say that the sacraments are more or fewer than seven, did it not determine an article of faith? When the same Council (Sess. 14, Can. 1), expressly decreed that every one is accursed who shall affirm that penance is not truly and properly a sacrament, did it not determine an article of faith? And did it not, (Sess. 6, Can. 32,) when it decreed that the good works of justified persons are truly meritorious, deserving not only an increase of faith, but an increase of glory, anathematize all who deny this doctrine? What do all their canons and anathemas mean, if not to determine what should and what should not be believed? If the above are proper specimens of their articles of faith, we think we are justified in saying that they are not in accordance with the doctrines of divine revelation.

"In answer to the article which states that *the Pope is the interpreter of Scripture, and the arbiter of all controversies that may arise*, he makes the following remarks:

"'This proposition divides itself into two: 1. The Pope is the interpreter of Scripture. Now, we shall insert the Roman Catholic proposition. 'I also admit the Holy Scriptures, according to that sense which our holy mother, THE CHURCH, has held and does hold, to which it belongs to *judge* of the true sense and *interpretation* of the Scripture.' Thus it is the *church* which is the interpreter of the Scriptures, and we have before shown that the Pope is not the church; but, in order to remove all ambiguity from the subject,

the creed explicitly adds, 'neither will I ever take and interpret them otherwise than according to the *unanimous consent* of the fathers.' Thus it is plain that the first part of this proposition is not true.

"The 2d. The Pope is the arbiter of all controversies which may arise. 'We object to this only for its vagueness. In some controversies he has a right to judge, to determine, and to have his judgment executed. Is anarchy desirable? Is it an objection to our religion, that we have tribunals for deciding controversies?'

"Whatever incongruity there may exist between the above statement and the following citation, quoted by good authority from the pontifical law, we will leave for the Miscellany to settle as he can. 'The Pope has the power to interpret Scripture, and to teach as he pleases, and no person is allowed to interpret in a different way.' Leo XI. came into the pontificate with this triumphal motto on his pageant—*Dignus est Leo in virtute Agni accipere librum et solvere septem signacula ejus*—(In virtue of the Lamb, Leo is worthy to take the book, and loose the seven seals thereof.) For a particular account of the woman clothed in scarlet, see Scott on Rev. xvii.

"To the proposition, *Implicit faith is highly recommended*, he thus replies:

"'The truth or falsehood of this proposition depends upon its meaning; its meaning is to be discovered from the context. If it means that the Roman Catholic Church highly recommends belief of her doctrines, without examining or caring to know upon what ground that belief is to rest, and without having a rational motive for belief: in this meaning the proposition is false, because the Roman Catholic Church tells her children, that their belief ought to be founded on rational and sufficient motives, and calls upon them to examine, and to know the ground of those motives.'

"Calls upon them to examine and 'know the ground of those motives,' when they shut up the keys of knowledge! when they lock the Holy Scriptures from their children, as they frequently have done! when they make the traditions of their church of equal authority with the pure light of inspiration! He must have a different view of *rational motives* from any which we have received; for, if you sift these rational motives to the bottom, you will find that they rest entirely upon the testimony of the church—upon traditions pretended to have been handed down from the days of the Apostles. If asked the reason of their faith, their reply is, not that God in his word has told me so, but that the church has told me so. Thus, when they say mass, when they sprinkle holy water, when they bow before images, when they pray to angels and departed saints, when they make offering for souls in purgatory: for these and a thousand other inconsistences, they plead *tradition*. But the origin of most of their ceremonies is too well known, to be believed that they obtained in the Apostles' day; yet a Catholic would be sinning against his own soul, to question the tradition of his church!"

Now, we proceed to examine *only* the MISTAKES, *or worse*, of this article: its demerits, in other respects, are too low to call even for our reproof.

He complains that he cannot see the real force of our reasoning. We cannot assert that he does. We shall put it in other words, perhaps more intelligible.

"Nothing can be an article of faith, except it be revealed by God." That the Missionary knew this, he gives us full evidence; for his proposition 15, which was the only one acknowledged by us to be true, is the following: "They define faith to be a general assent *to all things revealed by God*, and proposed to us by the church, written or unwritten." In our remarks upon this, which the Missionary saw, we put this explanation: "We do not look upon ourselves as bound to believe one proposition more than his revelation: though all the popes and bishops and councils should call upon us to believe, we are not bound to believe; it is not faith to believe anything but what God reveals; but *faith binds us to believe all his revelations*." This is our principle; by this we stand or fall; "and proposed to us by the church," yes, provided it be revealed by God, we will believe it, not otherwise. The church testifies to the fact that God revealed it. We look upon her to be a competent witness; but we do not believe she has power to add one particle to the revelation of God." Thus the Missionary must have known that it was a doctrine of the Roman Catholic Church, "that nothing is an article of faith, except it has been revealed by God." Now, we say the church has no power to *choose* which of the doctrines revealed by God she will teach, she must teach them *all*. Thus she has *no* right to determine what are the articles of faith which should be believed. Thus it was a MISTAKE, *or worse*, to say she had a power which she had *not*. We hope we have now made ourselves intelligible to this choosing adversary.

In the very article of ours which he reviews we read, and he printed the following words: "they only who believe ALL the doctrines revealed by God, that is, *all* articles of faith, are called faithful;" thus he had evidence that we did not look upon any doctrine to be an article of faith, unless it had been revealed by God, yet he has the dishonesty, in his comment, to insinuate that such is not our principle, when he writes of "*articles of faith* formed by men, or a body of men." The very expression is an absurdity which we reject. No man, no body of men can form *an article of faith*, though a competent witness may testify that God revealed a particular doctrine; but this witness *does not form* the doctrine which

God has revealed, and which he has testified. Thus the Apostles were not sent *to form* doctrines, but to testify what they had seen and heard: and their testimony gave certainty, because they were competent witnesses.

The church never assumed the right either in the Council of Trent or elsewhere, of determining what articles of faith should be believed: but she frequently did exercise that right which every chooser assumes to himself of determining what was an article of faith and what was not, and we are yet to learn that several hundred intelligent and pious men assembled together, carefully to examine evidence and to pray for the divine aid, have not as good a right to say that they have a certainty that this is an article of faith, and that its contradictory is not, as one chooser would have to determine what article of faith ought to be believed. We agree that no one is obliged to believe those who teach for doctrines the commandments of men. But a question we shall not now examine is, who are they that do so teach.

Did this unfortunate writer ever read the Canons of the Council of Trent? We shall give one specimen of his MISTAKES, *or worse.* To follow him through *all* his blunders, would indeed be tedious, and laborious, and disgusting. He states that the 32d Canon of the sixth session, is that the good works of justified persons, deserve not only *an increase of faith*, but an increase of glory, &c. We shall now give the Canon. But how could we expect that a writer who falsifies the Scripture would not misrepresent a Canon of a Popish Council?

"CONC. TRID. *Sess. vi.* celebrat, *die* xiii. *mensis Januarij*, MDXLVII.

"CAN. XXXII.

"Si quis dixerit, hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita, aut ipsum justificatum, bonis operibus, quæ ab eo per Dei gratiam, et Jesu Christi meritum, cujus vivum membrum est, fiunt, non vere mereri augmentum gratiæ, vitam æternam, et ipsius vitæ æternæ (si tamen in gratia decesserit) consecutionem, atque etiam gloriæ augmentum; anathema sit."

"If any one shall say that the good works of a justified person are in such manner the gifts of God, as that they are not also the good merits of the said justified person, or that the said justified person by those good works, which are done by him through the grace of God, and the merits of Jesus Christ, whose living member he is, doth not truly deserve increase of grace, eternal life, and the obtaining of the said eternal life (provided, however, he shall have departed in grace) and also the increase of glory; let him be anathema."

In this canon we cannot find the Missionaries *increase of faith*, nor a syllable regarding faith. Why will this man undertake to write upon subjects of which he knows nothing?—absolutely nothing. He has not then given "proper specimens of our articles of faith."

He is just as little qualified to write upon geography as he is upon theology. In the name of *nautical phraseology*, which it is clear he does not understand, what geographer has given the latitude and longitude of CAPE POINT NO POINT? "Did he ever see a ship or the sea in his life?" So POINT NO POINT is geography. Thank you kindly for the news. Morse must put this into his next edition. How erudite a Missionary! He quotes Scripture correctly; has found out the occult fact that there does exist pontifical law of which the world was heretofore ignorant; mends the canons of general councils, and is able to turn Point no Point in geography!!!

His quotation from the *Pontifical Law*, we know nothing about, for we know of no pontifical law. If he means that it is part of the doctrine of our church, that "the Pope has power to interpret in an arbitrary way," he means what is not true, for this is no principle of a Roman Catholic, either in law or in equity, or in any other way. If Leo XI. came into the pontificate with such a motto, we know nothing about it, nor does it concern us more than if Mr. Monroe had come into office with a similar motto upon his coach; the motto of his coach would not become either the Declaration of Independence, nor the Constitution of the United States, nor a law of Congress. As for Mr. Scott, we must profess our disinclination to his company; neither do we desire any fellowship with the woman in the Revelations, nor with any other of her description. As regards the concluding rhapsody, we shall not enter into controversy with the writer who penned this article, if we can avoid it. We should be much more inclined to have for our antagonist the writer of his preceding article, whose production we reviewed in our former number, and certainly, if we mistake not, was a better, though not a more honest writer than he who has given the exhibition just now got rid of. We have not the honour of knowing either, and if they are done, we part in peace.

SECTION XIII.

WE thought our labours had been closed, but we have been disappointed. We frequently declared our determination *not* to enter into any controversy upon a doctrinal subject with this writer, if we could fairly and properly avoid it. But we fear we must

give up that determination. The Missionary has broken new ground. He comes forward to preach that Roman Catholics are idolaters; but however offensive the charge may be, we do not complain of the language in which it is conveyed. We shall then take up the sermon, for such it appears to be, and examine it fairly, and should he reply, and we feel ourselves called upon to rejoin, we pledge ourselves not to use uncourteous language; we shall not let slip a harsh expression. We would also suggest that if he means to act fairly he ought to publish the answers as we do the attacks.

"Take ye therefore good heed unto yourselves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female," &c. (Deut. iv.)

"If this passage of Divine Revelation possesses any authority, and is enforced by any reasoning, we are unable to account for the consistency of those who fill their churches with images. In the communications of the Divine Will to the children of Israel, there *was a voice, but no similitude.* Had it been otherwise, there might have been some shadow of pretext for the violation of the second commandment. When we speak of a church, the constitution and principles of which are in many respects diametrically opposed to that in which we have been educated, a tincture of prejudice is doubtless visible, though the utmost caution is taken to avoid it. On this subject, however, we cannot think that prejudice alone is the governing principle. Every intelligent Protestant on his first entering a Catholic church and witnessing the devotion of the people, must feel shocked, if at nothing else, at their prostrations before their images. Though he may be well assured that they consider these images in no other respect capable of profiting them than by putting them in remembrance of the great atoning sacrifice, yet it bears so close an analogy to the forms of worship among heathen nations, that he cannot avoid pitying their delusion. If in churches there are images, and in temples there are idols, where is the difference between them? Thomas Aquinas (Summa 3, part q. 25, article 3) says, *Ne imagini quidem Christi in quantum est res quædam, puta lignum sculptum, vel pictum ulla debuter reverentia, &c.*—No reverence is due to the image of Christ, as it is but an image, or wood graven or painted, &c. Arnobius (lib. 6) shows the opinions which the Gentiles entertain of their own idolatry: *Non adorabant statuas, quod putabant, aes, aurum, argentum, aut similes statuarum materias, Deos esse, sed quod per ea dii invisibles honorentur*—They worshipped images, not that they thought brass, gold, silver, or such materials of their statues to be gods, but because by those things the invisible gods were worshipped. So, through the medium of their images, Catholics worship the invisible God. Admit that they can distinguish between the image and the thing represented by it; it is no less idolatry on that account, as we shall presently show.

"It must be acknowledged that Micah, of whom we read in the seventeenth chapter of Judges, was an idolater. 'He had an house of gods, and made an ephod and teraphim, and consecrated one of his sons, who became his priest.' But when a Levite became his priest, he says, 'Now I know that *Jehovah* will do me good, seeing I have a Levite to my priest.' He does not say, now I know that my *teraphim* will do me good, or that the *graven or molten images* that are in my house will do me good?—but his confidence appears to be placed in the Lord Jehovah; yet he was an idolater, and he sinned, not in worshipping his images as God, but in supposing that God would be pleased with this form of worship. Now these images might have been used to excite in this idolater a lively remembrance of the wonders which God had wrought, and gratitude for his goodness. The silver of which they were formed had been dedicated to the LORD, and Micah knew it: and he doubtless thought that the object for which it was dedicated would be best answered by making it into graven or molten images. Now Catholics do not ask their images to bless them, for they know that they are nothing more than gold, or silver, or wood; yet he who can draw a distinction between the worship that Micah paid to his *teraphim*, and that which is paid to images in the Catholic Church, must possess powers of discrimination beyond ordinary capacities. We fear indeed that it is the rock on which many split and make shipwreck of their souls. In the second chapter of Judges, 11th verse, we learn that the children of Israel did evil in the sight of the Lord, and served Baalim. And what was Baalim? Did they think that image to be God? Certainly not, for the prophet Hosea (ii. 16) plainly shows that they had called *God* Baalim. Again, can we suppose that the children of Israel were so grossly ignorant as to believe that the ear-rings which they plucked off to make a golden calf, had become the *God* of heaven and earth; the supposition is unreasonable. The greater probability is, that they meant to worship the God of heaven who had wrought such a surprising deliverance for them, through the instrumentality of this image. They could not be so infatuated as to suppose that this calf was the very *God* that brought them up out of the land of Egypt, because that God which they had made had no existence at that time, and they knew it. And if they were idolaters, what must we think of those who now worship God in an image, or by it, or under it, or make it an instrument to remind them of God?"

Our first remark is respecting the two texts one from the Summa of St. Thomas of Aquin, the other from Arnobius. That from St. Thomas though not correctly quoted is substantially correct. It merely shows us that whoever made the extract is not much to be depended upon, for the omission of one word would change the entire meaning of the phrase. Another rule of sound criticism is, that a solitary passage without its context, so far from leading to a knowledge of the author's meaning will very frequently mislead. We admit that although much distorted as to the placing of all the words,

and much changed as to some of the words, the doctrine of St. Thomas is fairly given. The Catholic Church has approved of that doctrine, thus the doctrine is fairly ours.

Now as to Arnobius: we have not just now a copy of his work by us, but we recollect sufficient for our purpose of its nature, and we also have by us works which refer to it. When we come to treat of his text in the argument, we shall show that his text cannot mean what it would there appear to insinuate.

The argument of the sermon is this. The heathens were idolaters, because they worshipped the invisible GODS, by statues which they did not believe to be GODS, but the representation of GODS. But Roman Catholics worship the invisible God, through the medium of images, which they do not believe to be God, but the representation of God. Therefore the Roman Catholics are idolaters. We deny the conclusiveness of the reasoning, because we deny the parity of the cases. The heathens worshipped many GODS. Roman Catholics worship ONLY ONE GOD. The heathens were polytheists, the Roman Catholics are not polytheists. If we now admit a part of the first commandment to be taken as the second: we say the principal aim of the second commandment, was very different from what is here insinuated. The heathen violated the first commandment. Thou shalt have NO OTHER GODS before me; if then through the image or without it, he did worship more *gods* than one, he was a transgressor. Even if he worshipped *but one god*, suppose *Jupiter*, the Jew would have been still a transgressor, because the one God whom he should adore was specified, "the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage." We may then admit the paragraph from Arnobius, and still it will make nothing against the Roman Catholic.

We now take the case of Micah. He had *at least two gods*, "a graven image and a molten image." "An house of GODS." Now a Roman Catholic, has but one God—God had forbidden any person to consecrate priests or to wear the priestly dress except those of the tribe of Levi, of the seed of Aaron. Micah violated this law in all its parts. Micah did more, he violated the special law of Deuteronomy, which is taken as the text of the sermon. Also, we say his criminality consisted in the violation of a law which does not oblige Christians, as we will subsequently show; if we can show this, of course the Christian may do without any crime, what would be criminal in Micah.

We have now to complain of wilful misrepresentation of the meaning of a text of Scripture, or else the preacher has undertaken a task for which he is unqualified. The object of the preacher is to show that the word *Baalim* means God, and he asserts that the prophet Hosea testifies the fact: such is not the case; the word Baalim is plural and signifies GODS; the Prophet does not testify as the preacher states, but he testifies that the sinful people of Israel will call the LORD *Ishi* after their repentance and not *Baali*, as in the days of their wickedness. There are two charges made by the Prophet against the people. 1. That they served *Baalim*, the plural, *gods*, that is, fell into polytheism. 2. That they called the Lord, *Baali*, the singular, that is, they gave him the name of the deity of the heathens, in place of his own name *Ishi*. Thus as Baalim is plural, like cherubim, seraphim, &c., all Hebrew or Syro-Chaldaic plurals, which terminated in *im:* when the writer of the book of Judges complains that the children of Israel served Baalim, he complains of their having fallen into polytheism; now the Roman Catholics adore *only one God*, therefore their case is not similar to any of those adduced.

"For their mother had played the harlot: she that conceived them hath done shamefully, for she said, I will go after my lovers, &c.

"And she shall follow after her *lovers*, but she shall not overtake *them*, and she shall seek *them* but shall not find them; then shall she say, I shall go and return to my first husband, for then it was better with me than now.

"For she did not know that I gave her corn and wine and oil, and multiplied her silver and gold which they prepared for Baal, (*singular.*)

"Therefore will I return and take away my corn," &c.

"And I will visit upon her the days of Baalim (*plural*), when she burned incense to them * * * * and she went after her *lovers and forgot me*, saith the LORD." (Hosea ii. 5–13.)

Can anything be more plain than that God, who always calls a desertion of his services to serve strange gods, by the name which designates the crime of a woman, who leaves her covenanted husband to serve the lewdness of one or more lovers, here complains first of desertion of himself, and next serving strange *gods*, *many lovers*, *Baalim?* All plural! Now a Roman Catholic does not desert the Lord, does not forget the Lord, does not serve other gods, therefore no one of those cases applies to him. It is upon the same principle the Lord when he demands fidelity to himself, only forbidding the criminality of serving *strange gods*, gives the monition, that he is a JEALOUS GOD. He will admit no participation. We have here but very slightly touched the

proofs, but we feel we have given enough. Now, why did not the preacher give us all the text from the book of Judges?

"And the children of Israel did evil in the sight of the LORD, and served Baalim.

"And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves down and provoked the Lord to anger.

"And they forsook the LORD, and served Baal and Ashtaroth," (Judges ii. 11–13.)

How can we complain of having our writings garbled for certain purposes, when the divine word of God, the sacred volume is garbled, and made to say what it does not contain? In the book of Judges the Israelites are accused for having forsaken God, and served Baal and Ashtaroth, *the Baalim* or *gods* of the surrounding nations, and desertion of the true God, and the other crime of polytheism. Now, will the preacher say Roman Catholics have done this?

As to the case of the golden calf, we shall not allow any surmises or probabilities of the preacher against the direct testimony of the word of God. Now that testifies to us 1, polytheism in their principle; 2, a desertion of the great principle which God had given them: we admit of no suppositions where we have facts. Now, we have in the word of God the following facts: 1. this people had been a long time in Egypt, part of whose idolatrous worship was that of a bull, that of a calf, &c. 2. In Egypt there was polytheism. 3. This people gathered unto Aaron and said unto him, "up and make us *gods*," then "*gods* of gold." 4. The great principle which was covenanted between God and the people, at their own request, was that God should not speak to them, except through Moses, and that they would wait the return of Moses and from him receive the law. We now need not have recourse to surmises or to probabilities, for the word of God gives us positive testimony of these facts. 1. The people violated the principles of agreement; they did not wait the return of Moses. 2. They asked for gods, which was polytheism. 3. They made the likeness of a calf, which was Egyptian idolatry. 4. They had in their worship very shameful and criminal rites. Upon all those grounds they were in a very different situation from what Roman Catholics are.

We now lay down an essential difference between the Roman Catholic practice and idolatry. It is stated by the preacher that the heathens looked upon the statues not to have any inherent divinity, not to be gods, but to be merely the representation of gods, to be exactly what the Roman Catholics look upon their images to be, and nothing more. Upon what does the preacher found this assertion? 1. Upon the testimony of Arnobius. 2. Upon his own surmises, probabilities, conjectures, common sense. Let us examine the only direct testimony which he adduces.—Arnobius says they did not look upon brass, &c., to be gods. Granted. We do not want such a statement, but the proposition, "this brass is not God," and this other, "God resides in or about this brass," are not the same. Now, the heathen might not hold the first, though he did hold the last, and in fact the greater part of the heathens did hold the last. They thought, that when the statue was dedicated an infusion of the divinity immediately took place at its dedication, and that the God was either in or about the statue; and thus though the heathen did not believe the brass to be God, he looked upon God and the brass to be inseparably connected, and this was idolatry; for this image, which thus became as if hypostatically and indivisibly united to the divinity became an idol, and the object of his adoration; just as the Christian believes the divinity to be hypostatically and indivisibly united to the human nature of our Lord Jesus Christ, and this divine person, though partly of human nature, becomes the object of the Christian adoration. Thus no Roman Catholic believes any connexion of this sort between God and the image; the image is then a mere representation, not to be adored; it is not an idol and the Roman Catholic is not an idolater.

We have supposed the quotation from Arnobius to be correctly given; of this we have great doubts: for where we find so many other mistakes in its company, we need not be quite certain here. Now, we suspect that in the original there are some qualifying passages, which would reduce this sentence from the general, or rather universal character, that it has here, to be merely particular. Our reasons for this suspicion are: 1. The whole of the fourth book of Arnobius is a very severe censure, and many times witty and elegant raillery of the heathens, for the general belief that there was some inherent divinity in the idol. In his first book, he writes thus of himself, before his conversion to Christianity:

"Venerabar, o cœcitas, nuper simulacra modo ex fornacibus prompta, in incudibus *Deos*, et ex malleis fabricatos.

"I lately venerated, O blindness! images just taken from the furnaces, and *gods* made by sledges.

"Tanquam inesset vis presens, adulabar, affabar, et beneficia poscebam.

"As if there had been some power present in them, I used to flatter, to address, and to ask favours of them.

"*Deos esse credebam* ligna, lapides, ossa, aut in hujusmodi rerum habitare materia.

"*I used to believe* that stocks of wood, stones, bones, *were gods*, or that in the matter of this kind they used to inhabit."*

2. All the heathen writers, Virgil, Horace, Hermes Trismegistus, all in fact, testify that such was their belief. 3. The Holy Scriptures are full of the direct charges of this belief.

"This Paul hath persuaded and turned away much people, saying that there be no gods, which are made with hands." (Acts xix. 26.)

"They drank wine, and praised the gods of gold, of silver, and of brass, and of iron, of wood, and of stone."

"But hast lift up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, thou hast not glorified." (Daniel v. 4, 23.)

3. All the early writers of the Christian church charge the heathens with this belief. Now, we consider the direct testimony of the sacred volume, and all this other evidence, to be better than the surmise of the preacher.

But, if he wants a reason for the stupidity, he will find it in the fact, that at this day many nations are equally besotted. Let him ask the worshippers of Juggernaut, of the venerable Boodho; the Tartar, or the people of some of the islands of the Pacific. If he has not seen it himself, we could describe to him a very convenient nut-cracker, with an eye and a half of mother-of-pearl, and a bit of hair nailed on its chin, and having some distant resemblance to a deformed human figure, which some of his brethren sent round to beg fourpences, at schools and at churches, from little and big children, and which was exhibited as the very god, the identical god which those islands had given up for the Bibles, that they were not yet able to spell. Now the time was when all nations sat in darkness and the shadow of death. The time was when, in the most enlightened cities, the most learned men were bewildered, and used to try and feel for God, and used to hear every person that was a setter forth of strange gods, and they took all, and raised altars even to the unknown God; their priests told them that the divinity resided in those idols: they heard answers, oracles were delivered; Pythonesses were found, not at Delphos only. The whole world followed blindly: we have evidence of the fact, we want no conjecture.

Now, we could easily give to the preacher abundant evidence from the sacred volume, to show that many times previous to the making of the calf and the other idols, for though the calf was the principal, others are alluded to, the people of Israel did fall into idolatry. We will content ourselves with referring him to the study of Ezekiel xxiii. They were idolatrous in Egypt, and this was but a relapse into Egyptian idolatry. The Egyptians and other Gentiles did not, by images, worship the true God. If Baal and Ashtaroth were names for the true God, why would the people be asked, which will you choose, Baal, which is a name of the true God, or the true God who brought you from Egypt? Would the preacher ask us to believe that the erring Israelites, who were idolaters, did believe Baal to be the God who brought their fathers from Egypt? What does Moses say of those sacrifices? Will he tell us they adored God under the appearance of images? Hear what he says:

"They provoked him to jealousy with *strange gods*, with abominations provoked him to anger.

"They sacrificed unto devils, not to God: to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not." (Deut. xxxii. 16, 17.)

This alludes to the worship of the calf and its appurtenances: yet the preacher would have us believe, contrary to the *written word of God*, that they sacrificed to God, and not to devils.

But, says the preacher, those things which were consecrated and celebrated were to the LORD, that is, to the true God. Our answer is short: the record and the fact say NO; the word which is translated JEHOVAH, means indiscriminately any Lord God, whether it be Baal, or Jupiter, or Nilus, or Apollo, or Apis; our Lord, our God. Thus we find in all those cases: 1, Polytheism; 2, the belief of a divinity in the idol; 3, the worship of devils, in opposition to that of the true God. Not one of those circumstances is found in the use of images amongst Roman Catholics.

The Protestant version of the Scriptures has many changes, for special purposes, amongst which is one of which we may fairly avail ourselves here. In the Psalm which it numbers xcvi. 5, it has: "For all the gods of the nations are idols; but the Lord made the heavens." We know the translation is incorrect: but, addressing ourselves to those who look upon it to be

* See App. C.

correct, we say; you distinguish between the Lord who made the heavens and idols; now you acknowledge that Roman Catholics adore the God who made the heavens; thus it does not require "powers of discrimination beyond ordinary capacities," to say that they do not, in adoring the Lord who made the heavens, adore idols.

We did hope we should be able to close our critique upon the sermon in this, but we must defer the remainder to our next, lest we should overload the columns of the Missionary, who will doubtless have the honour, the candour, and the conscience to give insertion to our reply.

SECTION XIV.

IDOLATRY.—We have seen in our last that the difference between the doctrines and practices of Roman Catholics and heathens and idolatrous Jews consisted, 1, in the belief and worship of *only* ONE *God* by the former, and the latter being *Polytheists*, or worshippers of *many Gods*. 2. In the Catholics considering their images to be mere representations of some determined objects, to the knowledge and contemplation and service of which objects the mind was brought by means of the image, whilst idolaters considered some divinity as residing in or united to the idol, and therefore served the idol itself. And 3. In the Catholic confining his adoration to the only and true God who made the heavens and the earth, whilst the idolaters worshipped devils and not God.

We next proceed to ascertain what is the difference between an image and an idol. An image is the likeness of something which exists, or which has existed. Thus images of men are likenesses of those men. An image of a cherub is a likeness of a cherub or of what was shown as a model of the image, and like to which it was to be made. Thus the statue of Gen. Washington is an image, it is not an idol. Thus the figures of the cherubim at the mercy-seat were images, not idols. What then is an idol? It is a figure made to represent some false deity, and generally speaking, in which that deity is supposed to reside. It is not the representation of any thing or person actually existing, or which did actually exist as a deity. Suppose Jupiter to have been a single, individual, human being, and that an image was made to represent the man, this would not be an idol, it could have been made and erected without any criminality, as we this day make and erect statues or images of great men, as we make family busts, or statues, or pictures. But let some person imagine Jupiter to be a god—he imagines a lie; let him suppose some divinity to reside in that statue, he supposes a falsehood; let him adore the statue, here is double idolatry, and the statue is to him an idol. Thus what was once a useful image may by change of circumstances become a dangerous idol.

"And the LORD said unto Moses, make thee a fiery serpent, and set it upon a pole: And it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived." (Numbers, xxi. 8, 9.)

There can be no question but this brazen image which God commanded Moses to make, was lawfully made, and was useful, and was not an idol. That it afterwards became an idol we have evidence: speaking of the good king Ezechias or Hezekiah in the IV. of Kings, Catholic version, but the II. according to the Protestant version, we read:

"He removed the high places, and broke the images (*it ought to be* idols), and cut down the groves, and broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it." (2 Kings, xviii. 4.)

The burning of incense to any person or thing, except to the Lord in the Temple, was specially forbidden under pain of death.

Every image then is not an idol. An idol is the figure made to represent an imaginary or false deity. Thus the Prophet Hosea, vii. 3, calls them "lies," in v. 1, "for they commit falsehood." Habakkuk ii. 18, "the molten image, and a teacher of lies." Thus St. Paul, 1 Cor. viii. 4, says, "we know that an idol *is* nothing in the world, and that *there is* none other God but one. 5. For though there be that are called gods," &c. Having now seen the distinction between an image and an idol, we say, there can be no doubt but that, even by the law of nature, it is a high crime to make, or to keep, or to serve an idol. There is nothing in the law of nature to prevent our making images. But should an image become an idol it ought then to be destroyed.

Our next inquiry is, to ascertain whether God prohibited the making of images. One corollary must be inevitable. If God prohibited the making of images, every statuary is a criminal. But this consequence must not stand in our way if we can find such a law.

The sermon says the second commandment is a prohibition thereof, and that the text which it prefixes is a distinct prohibi-

tion also. We must take each part separately, for though they appear to mean a general prohibition, we shall soon show that they are both only special, and very limited, and perhaps in some degree only temporary. We shall first take what is called the second commandment.

"Thou shalt not make unto thee any graven image, or any likeness of *anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generations* of them that hate me.

"And showing mercy unto thousands of them that love me, and keep my commandments." (Exodus, xx. 4–6.)

Catholic Version.

"Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in the heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.

"Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me.

"And showing mercy unto thousands of them that love me and keep my commandments." (Exodus, xx. 4–6.)

We shall here remark upon the difference of translation. According to the Protestant version the making of a *graven image* would appear to be prohibited. According to the Catholic translation, the making of a *graven thing* only. What is the difference? Precisely what we marked before. An image is the likeness of something. An idol is an imagination, it is not the likeness of anything.

Taking the Catholic version, we shall show this law to be consistent with the facts on record in the sacred volume, and not to be a prohibition of making images. *Graven thing* is an *idol*, the indefinite word *thing* being used to express that figure which was not an image, for it had no prototype. This forbids the making of idols. Next is forbidden the making of likenesses, that is, of images of things which do exist in the heavens, on earth, or in the sea. Did the prohibitory clause rest here, we allow that a new law had been made against image-making, and therefore that every statuary would be a criminal; a man could not even engrave the likeness of a bird, of a fish, of an ox, of a fruit, without crime, but the same prohibitory clause continues to say, *they shall not be adored*. Now if the first was absolutely prohibitory, this part prohibiting adoration would never have been given; for what could be adored unless it had been made; and if it was prohibited to make an image, the person who made it was already a criminal. We say then the meaning is plainly this: "you shall not make an idol, nor shall you make an image to adore it, for you deprive me of my honour, and convert the image into an idol when you adore it, or when you engage yourself in its service!" That is, we say it is the full explanation of v. 3, "Thou shalt have no other gods before me," which would be done in either of two ways, viz. by setting up for yourself *idols*, as the Egyptians and the surrounding nations do; or by paying adoration and service which are due to me only, to images or likenesses of things which exist. This is the explanation of our church which forbids idolatry and polytheism, but permits images.

Now let us suppose the making of images to be prohibited, we shall have God contradicting himself, for the following are passages of the Holy Bible:

"And the LORD spake unto Moses saying,

"And thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

"And thou shalt make two cherubim *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

"And make one cherub on the one end, and the other cherub on the other end: even of the mercy-seat shall ye make the cherubim on the two ends thereof.

"And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another: toward the mercy-seat shall the faces of the cherubim be." (Exodus xxv. 1, 17–20.)

This was certainly making the likeness of things in heaven, and image-making by the command of God, who we are told prohibited it as idolatrous. Now we shall see images of flowers and fruit, and things on earth, made by the same authority.

"31. And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same."

"31. Three bowls shall be made like unto almonds, with a knop and a flower, in one branch, &c.

"34. And in the candlestick *shall be* four bowls made like unto almonds," &c.

We next find images of fruit upon the High Priest's dress:

"And *beneath* upon the hem of it thou shalt make pomegranates *of* blue and *of* purple, and *of* scarlet round about the hem thereof: and bells of gold between them round about.

"A golden bell and a pomegranate, a golden bell and a pomegranate upon the hem of the robe round about." (Exod. xxviii. 33, 34.)

See what a command was given by the Lord, to Moses in Num. xxi. to make an image of a brazen serpent. Are we then to say that he forbids and that he commands the same thing to the same people at the very same time? Perhaps our friend the preacher, would be at some loss "to account for the consistency" of the Lord God of Israel filling with his presence a "church filled with images," of which we shall give a very brief enumeration taken from his own Bible, 1 Kings; yet so it is that the word of God, informs us that the house was filled with images, and that God vouchsafed to fill it with his presence, after the Missionary and Calvin, from whose Institutes he has condensed his sermon, would tell us, God prohibited the making of images and the filling up of churches therewith.

"And the cedar of the house within was carved with knops and open flowers, &c.

"And within the oracle he made two cherubim *of* olive tree, *each* ten cubits high.

"And five cubits *was* the one wing of the cherub and five cubits the other wing of the cherub; from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

"And the other cherub *was* ten cubits: both the cherubim were of one measure and size.

"The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

"And he set the cherubim within the inner house; and they stretched forth the wings of the cherubim, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

"And he overlaid the cherubim with gold.

"And he covered all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without.

"The two doors also *were* of olive tree; and he carved upon them carvings of cherubim and palm trees and open flowers: and overlaid them with gold and spread gold upon the cherubim and upon the palm trees.

"And he carved *thereon* cherubim, and palm trees and open flowers: and covered them with gold fitted upon the carved work." (1 Kings vi. 18–35.)

"And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top with pomegranates.

"And upon the top of the pillars was lily work, &c.

"And he made a molten sea ten cubits from one brim to the other; it was round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

"It stood upon twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

"And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers and lilies, &c.

"And on the borders that *were* between the edges *were* lions, oxen and cherubim, &c.

"For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm trees," &c. (Chap. vii. 18–36.)

Now we doubt if anywhere, our squeamish friend could find a Roman Catholic church, better furnished with the likenesses of things in heaven and in earth, graven and molten, and beaten, in all variety of workmanship; yet were all those images made by the regulation of God himself, who upon the dedication of the church, which was filled with them, vouchsafed to fill it with his presence, and told him who dedicated this house filled with images.

"I have hallowed this house, which thou hast built, to put my name there for ever: and mine eyes and mine heart shall be there perpetually." (Chap. ix. 3.)

We beg leave then to inform the preacher, that although the law of nature and the law of revelation did distinctly prohibit idolatry, they did both permit the making of images, and God himself did specially command Moses to make them and to place them in the most holy part of the place of public worship, and did through the instrumentality of one image confer upon his people the greatest benefits, although he foresaw that in after ages that same image of a serpent would become an idol, and be destroyed by a good king; still the possibility of a remote and contingent evil which could be remedied when it should exist, did not prevent his commanding the image to be made. We also find that in the days of Solomon he filled with his presence a house of worship, filled with images.

We now come to consider the preacher's text, upon which he remarks.

"Take therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spoke to you in Horeb, out of the midst of the fire:

"Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure the likeness of male or female," &c. (Deut. iv. 15–16.)

"If this passage of Divine Revelation possesses any authority, and is enforced by any reasoning, we are unable to account for the consistency of those who fill their churches with images."

Now we say, that passage does possess the full force of God's authoritative command delivered by the mouth of Moses, to the people of Israel, and that the reasoning is conclusive. But we must have the entire

passage fairly before us to know the extent of the prohibition and to see the full force of the reasoning. We shall therefore give the succeeding portion of the Scripture.

"17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air.

"18. The likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

"19. And lest thou lift up thy eyes unto heaven, and when thou seest the sun and moon, and the stars, even all the host of heaven, shouldest be driven to worship them, which the Lord thy God hath divided unto all the nations under the whole heaven."

Now we have the whole sentence before us, and its meaning and reasoning are obviously—"You saw no figure of God at Horeb that you may be convinced of his spiritual nature, and to guard you against imagining that he is like those forms of males and females, of beasts or fishes, or such like as are used amongst nations for gods, nor the sun nor moon. The object was to guard you against idolatry, lest making such a likeness, you might be brought to worship or to serve it. You are therefore commanded not to make any representation of God, for you saw no model." The reasoning is good, the command is clear. But the command is special, "Do not make any figure to represent God." Beyond that, the command does not extend, nor would the reasoning extend farther. You saw no likeness, and because you saw no likeness you shall make no representation. This leaves them at full liberty to make a likeness of anything they saw. They might make images of what they saw, but having seen no likeness of God, they could make no representation of God. Thus, as we remarked, this command is restricted to very narrow limits, and is not a prohibition of image-making. If it was a general prohibition, Moses would have been a violator; Solomon in the very act for which God specially approves and rewards him would have been a violator. Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded, (Exod. xxxvi.,) were transgressors, and the Lord himself was the instigator to the violation of his own precept. But if it be lawful to make images, though forbidden to make idols; if it be lawful to make images but not an image of the Deity, then neither of those persons did wrong; Roman Catholics do not wrong, and God did not command contradictions; every word of the sacred volume remains in full force, and Roman Catholics are not idolaters.

"Every intelligent Protestant on his first entering a Catholic church and witnessing the devotion of the people, must feel shocked, if at nothing else, at their prostrations before images."

Has the preacher ever been in a Roman Catholic church? Did he ever see the people prostrate before an image?* To say the very most we can in his favour, the preacher made a very serious mistake.

We now come to the conclusion of this tedious, and we did once hope unnecessary examination. Roman Catholics do make images of Jesus Christ, God the Son, but they only make the similitude of what was seen, a human body, in which the fulness of the divinity did dwell. Neither the reasoning nor the enactment prohibits this. This is an image, not an idol. They also make images of a dove, to signify the Holy Ghost, who once assumed that form; here they had a similitude.

"And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him." (John i. 32.)

"And lo! the heavens were open unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Matt. iii. 16.)

"And he saw the heavens opened, and the spirit like a dove descending upon him." (Mark i. 10.)

"And the Holy Ghost descended in a bodily shape like a dove upon him." (Luke ii. 22.)

We stated that the commandment in Deuteronomy was given only to the Jewish people, and we now add only under the peculiar circumstances in which they were placed, coming out from an idolatrous nation, in the idolatry of which they had frequently joined, to which they were still prone, and going into the midst of very obstinate idolaters, who had more than once seduced them to sin. We shall show several facts which are exceptions to the reasoning principle found in the precept "you saw no similitude."

"So he drove out the man, and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way to keep the way of the tree of life." (Genesis iii. 23.)

[* Doubtless the learned author spoke here rather to the mind than to the words of his antagonist. Catholics do kneel, bow, and sometimes prostrate themselves before images, and in some cases these acts are directed by the ritual of the Church. It cannot be these external actions, therefore, of which the Bishop speaks; but he intends, rather, to repel the charge really meant by his adversary, viz.: that Catholics prostrate themselves before images to *adore* them.—See Council of Trent, Sess. 25. De invocatione, ut sacris imaginibus.]

Many commentators state, but this is only an opinion, that Adam saw God if so, he must have seen a similitude.

"And the LORD appeared unto Abram. xvii. And when Abram was ninety years old and nine, the LORD appeared to Abraham. xviii. And the LORD appeared unto him in the plains of Mamre; and he sat at the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him, &c.

"And the LORD said, because the cry of Sodom and Gomorrah is great, and their sin is very grievous. I will now go down and see, &c.

"And the men turned their faces from thence, and went towards Sodom: but Abraham stood yet before the LORD.

"And the LORD went his way, as soon as he had left communing with Abraham. (Gen. xii. 7–33.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom, and seeing them rose up to meet them; and he bowed himself with his face towards the ground. (xix.)

"And the LORD appeared unto him (Isaac), and said, Go down into Egypt.

"And the LORD appeared unto him the same night, and said, I am the God of thy father Abraham, &c. (xxvi. 2, 24.)

"And he dreamed, and behold a ladder set up on earth, and the top of it reached heaven; and behold the angels of God ascending and descending on it.

"And behold the LORD stood above it and said, I am the LORD God of Abraham," &c. (xxviii. 12, 13).

We shall omit many others, and select a very few passages to show that subsequently, as well as previous to this special and particular precept, God did manifest himself in a similitude.

"Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

"And the LORD said, who shall persuade Ahab, that he may go up and fall at Ramoth Gilead; and one said on this manner, and another on that manner.

"And there came forth a spirit, and stood before the LORD and said, I will persuade him," &c. (1 Kings *al* 3 Kings xxii. 19–21.)

"In the year that king Uzziah died I saw also the LORD sitting upon a throne, high, and lifted up, and his train filled the temple.

"Above it stood the Seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain did he fly.

"And one cried unto another, and said Holy, holy, holy, *is* the LORD God of hosts: the whole earth is full of his glory." (Isaiah vi. 1–3.)

"The heavens were opened, and I saw the visions of God."

"And above the firmament that *was* over their head *was* the likeness as the appearance of a man above upon it.

"And I saw as the colour of amber as the appearance of fire round about within it, from the appearance of his loins, even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about."

"As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw *it* I fell upon my face, and I heard the voice of one that spake." (Ezekiel i. 1–28.)

"I beheld till the thrones were cast down, and the ancient of days did sit, whose garments were white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flames, and his wheels *as* burning fire.

"A fiery stream issued and came forth from before him: thousands and thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

"I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.

"And there was given to him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed." (Daniel vii. 9–14.)

"Thus he showed me: and behold the Lord stood upon a wall *made* by plumbline, and a plumbline in his hand." (Amos vii. 7.)

Roman Catholics do not believe that they can, by any likeness, express the nature or figure of the God whom alone they adore. They know that from special circumstances special laws were given to the Israelites. The obligation of the law ceased with the circumstances which made it necessary. The law of Deuteronomy quoted in the text was one of this description; neither the reason nor the circumstances which once required its enactment now exist. It never had the extent which the preacher would give it. It is always unlawful to make or to retain idols. It is not unlawful to have images in churches. An image which had been useful may become injurious; it then ought to be removed; there is nothing of divinity or sanctity in the image, but there is a degree of public decency to be observed, and a degree of private feeling which it is lawful to indulge. What the Roman Catholic Church permits and requires for her images, does not exceed what the statute law of North Carolina permits and requires for the statue of General Washington. This state is not idolatrous.

SECTION XV.

DREADFUL CRIME—ABOMINABLE IDOLATRY.

WHAT in the name of wonder has tempted the editor of the Missionary to insert the following extract in his paper for August 30, without a single remark to condemn the

criminals? Was there no idolatry, no breach of what he calls the *second* commandment, in originally making and erecting this image? Were not these simple people permitted to practise gross idolatry? Was not this image to them at least an occasion of idolatry? O! when shall we see the land cleansed from the leaven of Popery?

From the Missionary of August 30, 1824.

"INDIAN ANECDOTE.

"One of the prettiest touches of feeling of which we have ever heard, was witnessed in the conduct of certain Indians from the interior, who some years ago visited our city. When the statue in the Hospital yard was pointed out to them as the figure of MIQUON or WILLIAM PENN, they all, with one consent, fell down on their knees before it—thus testifying in the strongest manner in their power, their reverence for the character of one of the few white men who have treated their race with humanity. It was not an exhibition got up for effect—it was the result of a burst of feeling—of a deeply implanted feeling which neither time nor distance had been able to eradicate. It had descended from father to son, had been cherished in the western wilds, and evinced itself in the midst of civilized society, by the strongest of natural signs of reverence." —*Philadelphia Gazette.*

And all this is inserted without once reproving the crime, on the contrary, it appears to be related with approval. Whither has the genius of Iconaclism fled? Why has not the mantle of Calvin descended upon his children?

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In the same number of the same paper is the following editorial article:

"Our readers may form some idea of the horrible atrocities of the *Inquisition*, as it formerly existed, from the narrative of its recent operations, given in this paper. We wonder not that Catholics in this country should call it a mere *political* institution; but if it be not an engine made use of in Spain to purify the kingdom of all *heretics*, who dare doubt the infallibility of the Popish creed, as well as to punish the *suspected* enemies of the government, why have *ecclesiastics* been the chief instruments in perpetrating its enormous crimes? And why has it been confined to Catholic countries? One fact on this point is conclusive. The Inquisition has been sanctioned by the See of Rome—and Catholic priests, by virtue of their clerical office, have been appointed to preside over its guilty tribunals. It is in vain, then, for Catholics to affirm, that their Church is innocent of the unexampled tortures which it has inflicted, or unstained by the rivers of blood which it has caused to flow."

The Emerald, a newspaper published in New York, has, respecting the same article, the following editorial remark:

"*The Inquisition.*—The article on the Inquisition inserted in this day's Emerald, satisfactorily proves that that fearful instrument of tyranny is merely a *political* institution."

Thus from the same premises will persons draw opposite conclusions.

But respecting the article itself, we unhesitatingly assert the entire to be a clumsy fabrication, not of the New York editor nor of the Missionary, but of the person or persons who got it up for Campbell's London Monthly Magazine.

But why would the Missionary, whose religion is, we believe, of the same kind as that which was originally established in New England, *remind us of Witches?* And if they convicted and punished witches in Spain, as the article states, about two centuries ago, they did the same in Scotland, and in Old England and in New England, at the same time. There was in each place an Inquisition according to the fashion of the place, and though burning a witch, according to the Spanish fashion, exhibits more of the blaze of cruelty, yet hanging her according to the New England fashion, was not one whit the less efficacious.

We find the following to be the most severe sentence in the entire article:

"M. M———, whose name is identified with the revival of the Spanish drama, and with its reputation, was the first writer who corrected the opinions of his countrymen in regard to the transactions of this tribunal. He published in 1809, accompanied with notes, full of judgment and spirit, the account of an *Auto da fe*, which had been celebrated at Logrado, two centuries before, and the particulars of which had been printed there at the time. This report, drawn up by the order and under the inspection of the *Holy Office* itself, forms the most complete accusation that could be exhibited against that body. It presents an abstract of all that human depravity and the accumulated ignorance of ages can engender. Unhappy women slowly consumed by fire, for having been *convicted of sorcery*—grave remarks on the Devil, and his adventures in gallantry with these poor tortured females—express details, as revolting to reason as to decency—things, in short, so horribly inconsistent as to render it incredible that they could have been written or uttered by any but madmen; these, and such as these, are the contents of the work now alluded to. On this occasion, the king (Joseph Bonaparte) commissioned the Canon Llorente, who had been, during a long time, Secretary to the Holy Office at Toledo, and was, moreover, well acquainted with the history of his country, [and who] found himself admirably situated for the execution of such a task. His famous work, formed upon these records which he collected, deserves to be considered as an important service rendered to humanity, however destitute it may be of style or philosophical connexion. That hideous monster, the Inquisition, is there displayed in all its naked horror."

Now, with the difference above specified, we ask, would not this suit any of those places, where *pure* Christianity was dominant at the same period?

The article proceeds to state:

"It must be borne in mind, however, that the Spanish Inquisition, as described in the writings of M. M——— and Llorente, and as constituted from the time of Ferdinand V. to the end of the reign of Charles II., is not exactly the same with that existing in 1808. Its name, indeed, remained to excite feelings of abhorrence; but the venom of its nature was, in effect, nearly exhausted. Feebleness is the necessary result of age; and the Inquisition had grown old by the lapse of three centuries. Charles III., moreover, the most truly religious monarch that Spain has ever known, had given a considerable check to its influence; and, from that period, the council of Castile, by continued opposition, had gradually wrested from it the chief portion of its privileges."

This piece then tells us, that now it is a mere political engine. But, mark one of its assertions. After a number of details, which are manifest falsehoods, we read:

"We cannot refrain from noting down here the famous mandate of M. Mier y Campillo, the Inquisitor-General, which was read in every church in Spain on the first Sunday in Lent, 1815:—'*His Excellency, the Grand Inquisitor, enjoins all confessors, under pain of excommunication, to denounce at the Holy Office such persons as may have confessed themselves to belong to the order of Freemasonry!*' Is it possible for baseness to proceed farther than this? Yes; several confessors were found to comply with the order of his excellency!! The king took an undisguised part in all these infamies, and appointed judges belonging to the criminal tribunals, to aid in the inquisitorial examinations."

Here are two palpable absurdities: First, that the Inquisitor-General ordered the confessors to tell the confessions of their penitents!!! Now, the Catholic Church teaches, and every Roman Catholic knows, that all the power that could be adduced, would not justify, would not palliate the crime of a confessor who would divulge any part of such confession to any person; for it would be a violation of divine law, of ecclesiastical law, and of the natural law of contracts; for the contract is, I will confess only upon your being bound to everlasting and total secrecy. Next, mark the folly of the case exhibited. In the beginning of Lent, it is published and known, that confessors must inform the Inquisitor who have confessed themselves to be Freemasons; yet those persons go to those confessors and tell them, knowing that the confessor must tell the Inquisitor, and the Inquisitor will seize them; and he gravely tells us, some of them did tell the priests, and were taken up. Now, was any human being so besotted as the Inquisitor who published in the church the directions, when, if he chose, he might, through the bishops, have privately sent the mandate? Were any persons more besotted than the men who took the trouble of going to the priests? Why not go at once into the prison of the Inquisition? Yet the men who publish this, tell us they know our religion!

SECTION XVI.

We have had much of our time occupied in correcting the misstatements of our doctrine, as given by this writer. In a late number, he misrepresented our doctrine regarding images. We supposed he would have had the honesty to give our corrections; but, no: not an allusion even. His readers do not see our publication; he does not give our answers. He is himself bent on concealing the truth. It would then be ridiculous for us to waste more of our time upon such useless explanation. He may henceforth, if he pleases so to do, continue to distort, to garble, to misrepresent. We shall probably leave him undisturbed in his inglorious work.

We have avoided entering upon any doctrinal controversy with him. He wished to attack, and did attack us upon the doctrine of church infallibility. We avoided the controversy as useless. He now attacks us upon the doctrine of transubstantiation. We believe the doctrine, but will not now enter upon the controversy which he desires to provoke.

A correspondent of his attacks the same doctrine, and takes up one of the arguments which he alleges was used by the Bishop of this Diocess in its support. Here, too, we leave him a clear field. But he calls upon the Bishop for the fulfilment of a pledge made by us:

"In his controversy with the Missionary, the Bishop has also said, that if it could be made to appear that one council had condemned the decisions of another, he would renounce his religion. Then the good Bishop must renounce either his religion, or the credit of a Catholic historian. (Fleury, ix. 580:) 'Alcuin, an Englishman and an abbot, declared himself against image-worship; and a council at Frankfort held the same opinion, and condemned the decision of the second Nicene Council.' I could adduce from Fleury, Cave, and others, many similar instances of conflicting councils and popes. If in any of my foregoing remarks I have seemed severe, let it be remembered that it has been fairly provoked by the magisterial arrogance which the Bishop has assumed, in speaking of the intelligent and liberal denominations of Protestants in this section of the United States. He has been kindly received, and his ministerial credentials liberally acknowledged, by many communities to which it is a sorry requital, to represent them as under the influence of a system of lies and fabrications.

"Ratio."

The allegation of the Bishop's, stating that they were under the influence of a system of lies and fabrications, if it has any meaning, must mean that the Bishop makes a very bad return to those who have treated him kindly, because, when they say, we have been informed that your church teaches this abominable doctrine, the Bishop has been so rude as to say, "My good friends, you have been deceived: they who make such assertions do not write or speak truth, for our church teaches no such doctrine; this is a fabrication." Base ingratitude!!

As to the council contradicting a council, we leave the Missionary to testify that our gage is still our own.

"With respect to the challenge which *Ratio* notices, we also feel disposed to offer a few remarks.

"The Bishop, we presume, will not deny the conflicting opinions of different councils, but will attempt to evade the force of *Ratio's* remarks on that subject, by denying the application of *general*, to one or the other of those councils, in which these conflicting opinions are apparent; or, if he acknowledges both to be general, he will contend that their conflicting opinions did not respect *an article of faith;* at any rate, he will not be at a loss for a manœuvre to effect his escape. It is only the authority of a *general council* which the Bishop acknowledges, and his pledge is given to renounce the Roman Catholic religion, only when it can be found that one *general council* has reversed the decisions of another *general council* on *an article of faith.*"

Now to the facts. There was no general council of Frankfort; Alcuin's faith was the same as that of the fathers of the second Council of Nice.

Vague assertions are no proof. Let the canon of one general council, and the canon of another general council, be placed side by side. We hold to our pledge; the Bishop authorizes us to say he joins in the bond.

But the gentleman who writes letters for the Missionary, is extremely courteous. Take two specimens:

"I use the phraseology, *Roman Catholic*, in conformity with custom, and not in accordance with my own views; because I think the word *Catholic* ought long ago to have been rescued from such a DEGRADING restriction as that is, which it is here made to endure, in reference to only one division of the Christian Church, and that *by no means the purest.*

"I should be among the first to rejoice at the reformation of A CORRUPT CHURCH, and should conceive, with all deference, that it is a favourable time for the PAPISTS of the United States to commence the work of reformation; because common sense ought to teach them, that in this land of free inquiry and moral intelligence, *the old* CANKERED ROOT OF PAPACY *cannot grow.* Should they boldly renounce the *errors* of their forefathers, and abjure the PERNICIOUS TENETS of the dark ages, should they subject all their creed to the rigid test of Scripture fairly expounded, and reserve only what is good in the ancient formularies, they might become a respectable church. But, instead of this salutary system of expurgation, they are preaching up *the thousand times refuted* ERRORS *of the middle ages*, and demanding credit for the SPURIOUS DOGMAS of a church built upon tradition, *or anything else than Jesus Christ*, and the doctrine of the Apostles."

Who now will be so foolhardy as to deny that the Bishop of this CORRUPT CHURCH, who plants this CANKERED ROOT OF PAPACY, who preaches *the thousand times* REFUTED ERRORS *of the middle ages*, who demands credit for SPURIOUS DOGMAS, *built upon anything else* BUT JESUS CHRIST, that this Bishop who preaches the PERNICIOUS TENETS *of a dark age*, ought to feel so grateful to this polite gentleman, as to allow him, without contradiction, to publish to the good people of Georgia, that the said Bishop teaches doctrines which he, the aforesaid Bishop, condemns, merely because the people have been kind to him? Indeed he must be a most ungrateful Bishop! Fie! upon him! Good people of Georgia, if ever this wicked man should go amongst you again, treat him with incivility, because he had endeavoured quietly to show you that his church was not as bad as some liars said it was.

Well may our friend the Missionary exclaim, "save me from my friends." What means the following passage from his *highly respectable source?*

"I have been not a little amused, but more indignant at the strange course which the dispute has assumed at different times, betwixt the Missionary and the Miscellany. When the former had, as I thought, arranged his facts in such order, and fortified them with such authority as to give them every promise of effect, the crafty antagonist, by some unexpected deflection of his body, eludes the attack, and stands sneering at his honest adversary, behind some inscrutable rampart of ecclesiastical defence: 'Scelerato profuit ara.' Again, when the former has presented the clear and broad truths of history in such a forcible light, as to make evasion impossible, his dexterous opponent, seizing roughly the facts which he could not deny, has smothered the cry of some, and impaled others upon the point of a syllogism. His method of ratiocination he sometimes borrows from the saints; and, when these do not minister to his purpose, he scruples not to obtain help from a less holy source: 'Flectere si nequeo superos Acheronta movebo.' It can be neither safe nor profitable to contend with an adversary of such subtle powers. To one accustomed to the rectitude of sound logic, it would be an endless fatigue to pursue him through all the meanderings of sophistical lubricity; and I have come to the determination to take a lesson from Protagoras, who has taught us, 'Quanam verborum industria causa infirmior

fortior fieret,' before I can pretend to engage in a controversy with him."

Now, blessings on his indignation! How prettily he quotes Latin, too! Well, we shall imitate him: "In vino veritas," which we imitate thus, *a drunken man tells truth;* and so does an indignant man, for neither has the cunning to conceal it. The truth then is, that we argued better than he expected. Shall we teach him our secret? We had the right side; and as we do not wish to wear undeserved honours, we must decline his compliment and fairly avow, that if we had the other side, the Missionary would have foiled us long since, because after truth would have been exhausted, our ammunition would have been expended: but he had another resource. Shall we give a specimen? In his last number, the Missionary says:

"Another twist they take, is this, that general councils may differ with respect to the rules and regulations of the church, but not in anything which respects *an article of faith.* If they define faith as we have heard the Bishop define it, viz., *doing what God tells them to do.* they have either differed with regard to an article of faith, as in the case of images, or God has told them to do things diametrically opposed to each other, or that the reverence they are bound to pay to images is a mere regulation of the church, which has no connexion with faith."

Now, the Bishop desires us to say that the editor of the Missionary never heard him define faith to be *doing what God tells them to do.* The editor states that he never heard the Bishop, except at Warrenton. On that occasion the Bishop said, as he still says, *All religion* may be reduced to this principle, *believe God when he speaks to you*—this is faith; *and obey God when he commands you*—this is morality. And in the report of the Bishop's discourse, as given by the editor himself, we find the following passage:

"With respect to the principles of his church, he observed they held but one, and that was doing what God told them to do. This principle he divided into three branches: *God has told us* TO BELIEVE—WE BELIEVE. God has told us to practise—We practise. God has told us to adhere to certain ordinances—We adhere to them."

Thus, it is plain that the Bishop did not define faith as he asserts, and it is plain that the writer knew the Bishop did not,—because he gave what is incompatible with his assertion.

In those passages, the editor of the Missionary draws upon a stock which we would not use; and he not only attributes to Dr. England what he never said, but he contradicts himself.

Now, we give a little passage, in which he says what we believe he did not mean to say:

"The two former alternatives they will doubtless reject. The question then turns upon the latter. We shall assume the fact as proved, that councils have held conflicting opinions respecting the worship of images. The true state of the question, then, is plainly this. The canon respecting images is either an article of faith, or it is not. To be extremely charitable towards them, we must take the latter part of the alternative, and allow that it is not an article of faith; for we are sure that God has never told them, except through *tradition*, that images ought to receive even a relative worship."

He says HE IS SURE *God has never told us,* EXCEPT THROUGH TRADITION, *that images ought to receive relative worship.* This distinctly means, that HE IS SURE *that God* DID *tell us, through tradition, that images ought to receive relative worship.* Then *God* DID *tell us so.* Now, if God did tell us so, it is undoubtedly an article of faith. And he who refuses to believe and to practise accordingly, refuses to believe and to practise according to the revealed will of God. This is distinctly the meaning of his words; but we will not write differently from what we think, and we avow our belief, that the meaning of his mind contradicts the meaning of his words. *The honest man* may go to his friend *Ratio* for a little more consolation; for though we have neither impaled him upon a syllogism, nor bent our body to evade his blow, we only exhibit him as every person who has a bad cause is sure to be found, sinking under his difficulties. We do not blame him, we pity him. He has ability enough,—and if he had our side of the question, and we his, we would not be as safe as he is, for his armour is only battered, and he has not received above a score or two of gashes. We would, under his hand, be bleeding in every limb, and have our bones beaten to a mummy. We repeat it, the fault is not in the writer. He made as much of a bad case as could be made of it; whatever opinion we may hold of his principles, we must respect his talents.

In a subsequent paragraph he complains that we omit the second commandment. O! no, indeed! that we do not. He only mistakes the special recapitulations of the first for the second, and we divide them in the old-fashioned way. Omit a commandment! O! no, we will not; he need have no fears on that score. Neither will we throw away any books of the Sacred Scripture, nor call them apocryphal because they contain what condemns our errors; we will keep the whole, Maccabees and all. However,

he has made a discovery. The poor North American Indians are all idolaters. Yet they have no idols, except such as good folks of the *Reformed Religion* made and set up for them.

"Would it have been anything new, if we had told the world that the aborigines of this country are generally idolaters? Their idolatry, it is true, may not be so refined as that which exists in some more polished nations, yet there are other objects which they worship besides the Great Spirit. It is impossible for us to tell what passed in these poor Indian's minds when they knelt at the statue of Penn. They might have supposed that it was made for the express purpose of being worshipped. They might, in their imagination, have deified the benefactor of their forefathers, and supposed that his spirit was hovering around his image. In the profoundest veneration of their hearts they might have paid him that homage which was due only to their God; or it might have been as the editor of the Philadelphia Gazette—who, we believe, is a Catholic—has considered it, *a mere testimony of their reverence for the character of Penn.* In this last sense we were willing to view it, until the Miscellany impliedly acknowledged a similarity between this act of the Indians, and one of the rites of his own church. But, perhaps, this similarity will extend further than he will wish to trace it."

He then tells us, that in Mexico the Indians made a god of bread and honey, and eat it, therefore they were just as good worshippers of gods of bread as we are. All this, of course, is very fine. But why was this image-worship of Penn allowed? Why is this idol still kept in that city? Why is the idol of George Washington kept in Raleigh? We presume it was not the Catholic editor of the Philadelphia Gazette who set up this idol of William Penn to afford the occasion of sin to the children of the forest. Why not destroy those idols, and *purify* the land from the abomination of idolatry?

SECTION XVII.

We before stated that we would not enter into any doctrinal controversy with the editor of [the Missionary], if it was in our power to avoid so doing. In one of his papers he published a sort of comment upon a text of the book of Exodus, in which he asserted that our veneration of images, &c., was exactly the same sort of idolatry as that of the heathens. We did not enter into any controversy upon the propriety or impropriety of the practice, nor respecting the truth or falsehood of our doctrine—but we did, in two essays, show that the idolatry of the heathens, and that which was condemned in the Scriptures, was not the same as our veneration of images. The Missionary republished, at our request, in his number for October 4, our first part, which appeared on August 25, in No. 8, and rejoins upon us in the following remarks of which we make a hasty review.

Now be it remembered that our object is not to prove the correctness of our doctrines nor to defend them; we say doctrines, for in this article a very wide range is taken by our assailant, and instead of confining himself to the mere and single question of whether our veneration of images was exactly the same as pagan idolatry, he takes in the questions of the veneration of saints, of the praying to saints, of having saints for patrons, and of making pilgrimages to the tombs of saints and other holy places. Instead of attempting to answer our arguments or to disprove any of the statements of fact, he only pours forth a new flood of misrepresentation.

Be it then remembered that our object is not to defend those doctrines, nor any of them, but to show that our adversary is guilty of vague quibbling, contradicts himself, makes false statements, misrepresents our doctrines, and can scarcely be excused from blasphemy.

Our first charge is that he quibbles upon vague expressions. An honest man always endeavours to have precise notions attached to distinct words, so that he may the more easily arrive at truth; a dishonest man endeavours to make his phraseology loose and vague, that he may be able to escape by subterfuges. Hence an honest man defines as closely as possible the meaning of words, and ascertains as closely as he can the nature of things.

Our definition of idolatry is "the giving to any creature that honour which is due to God alone"—by the word creature we mean anything which is created, of course giving to angels, to saints, amongst whom we rank the blessed Virgin, to images or to anything else, the honour which is due to God alone, would be idolatry.

The heathens gave this honour to MANY GODS, to DEVILS and NOT TO GOD, to IDOLS of different compositions, therefore they were idolaters. Roman Catholics DO NOT give it to angels, to saints, to images, to any creatures, therefore they ARE NOT idolaters. Such was our argument. How does he answer it?

"'IDOLATRY,' as Gilbert, Bishop of Sarum, very justly observes, 'is a general word which comprehends many several sorts and ranks of sins under it. As lying is capable of many degrees, from an officious lie to the swearing falsely, against the life of an innocent man, in judgment; the one is the lowest, and the other is the highest act of that kind; but all are lying, and yet it

would appear an unreasonable thing to urge everything that is said of an act in general, and which belongs to the highest acts of it, as if all the inferior degrees did necessarily involve the guilt of the highest.'

"If it were necessary to consider the derivation of the word, we could show that *idolatry* signifies that worship of religious service which is paid to an image or representation, whether corporeal or mental. There is no dispute with regard to the idolatry of the heathen. They make images and they worship them. Their vain imaginations have created gods which have no existence, and to these gods they pay their vows and offer their supplications. Roman Catholics also make images and worship them."

Thus by avoiding to tell us what idolatry is, and making his phraseology vague and indistinct, he quibbles, with the appearance of argument but without substance. As there are several degrees of lying, so there may be several degrees of idolatry. To us this has no distinct meaning. Let us try to find some mode of making it distinct. What is a lie? An untrue statement knowingly made. There may be many degrees of lies. True, but each lie must be a false statement knowingly made. So there may be many degrees of idolatry. True, but each degree must be giving to a creature the honour due to the Creator alone. If this was Bishop Burnet's meaning, if this is the Missionary's meaning, we give them the full benefit of their comparison, and their vague quibble will leave us untouched, until they can show that we give to a creature the honour due to God alone. The heathens were guilty of doing so, the Roman Catholics were not, are not.

In like manner he quibbles upon the word worship. If by worship is meant the honour due to God only, we worship God and worship no other; the dispute is not about the word, but about the act. In Great Britain the bench of magistrates is WORSHIPFUL, the chairman is YOUR WORSHIP. The officers of several societies in America, as well as Great Britain, are WORSHIPFUL. What would be said of us, if we charged all those good Protestants at both sides of the Atlantic with being idolaters?

We accuse him of contradicting himself. He asserts that in paganism, most of the heathens believed in ONE supreme God, and many subordinate gods; of course then the *divinity* resided only in ONE, the others being subordinate. He quotes Celsus, from Origen, to prove that the pagans were *not polytheists*. His own expressions are, "The advocates for paganism also pretended that the worship which they paid their idols was *relative, being ultimately referred to the supreme God*. We quoted, it is true, Arnobius only to prove that fact." Now the quotation from Arnobius WAS NOT quoted to prove that the adoration was ultimately referred to the SUPREME GOD. The words quoted by him were *quod per ea Dii invisibiles honorentur*. GODS. Thus when he quotes Arnobius, he proves the adoration was given to *many gods*, not to only one supreme God. Yet now he contradicts this, and tells us it is only ONE *supreme God*. If he had not correctly translated it we might have suspected his ignorance of grammar, but from the version he has given, the blame must lie elsewhere; he has proved that he knew the difference between the singular number, *Deus*, and the plural *Dii*.

"But they tell us it is a *relative* worship. The advocates for paganism also pretended that the worship which they paid to their idols was *relative*, being ultimately referred to the supreme God. We quoted, it is true, only Arnobius, to prove the fact, not for the want of other testimony to that effect. Celsus, as Origen informs us. (lib. 7, Contra Celsum,) reasoned thus: 'Who believes that our idols are so many gods? They are only so many symbols of the Divinity, and we do not adore them but in honour of God.' If the Miscellany needs more testimony on this subject, we will refer him to Porphyry (Euseb. præp. ev. l. 3, c. 7), Maximus Tyrius (Diss. 38), and Julian (Frag. ap. Euseb. præp. ev. l. 4, c. 2), all of whom told the fathers plainly that they did not believe that the Godhead was like their images, or was shut up with them, but they only used them as helps to their imagination and apprehension, that from thence they might form suitable thoughts of the Deity. These images were also erected, *propter indomitum atque imperitum vulgus*, for the ungovernable and ignorant multitude, as a salutary restraint upon them —as the means of exciting their devotion, and of softening and reforming their rude and unlettered minds. The same arguments have been used by Roman Catholics for that 'due honour and veneration' which the Council of Trent requires to be paid to the images of Christ and the saints.

"But we are told that this reasoning is not conclusive, because the cases are not parallel. 'The heathen worshipped many gods. Roman Catholics worship *only one* God.' Most of the heathens have believed in one supreme God, and many subordinate gods."

He labours to show, without proving as he ought, that which we have before disproved, viz., that the heathens did not adore many gods,—that they did not adore the very idols. We quoted the very author, Arnobius, whom he selected. The heathen deities were opposed to each other: Juno quarrelled with Jupiter; Venus and Juno contended, as his correspondent Ratio could tell him, in his pretty Latin quotations. We may expect to be told that our saints and angels do the same. However, the subject is too serious for a joke.

Again he contradicts himself. In his first piece he writes of Catholics:

"Though he may be well assured that they consider these images in NO OTHER respect capable of profiting them than by *putting them in mind of* the great atoning sacrifice."

Again he writes:

"Now Catholics *do not ask* their images to bless them, for they know they are nothing more than gold or silver, or wood."

This was stating our doctrine correctly, but in his last piece he writes:

"Roman Catholics pray to the Cross."

And again:

"They may talk of relative worship as much as they please, but it is absolute *Latria*, that is, the highest worship that can be paid to God himself, according to Bellarmine and Thomas of Aquin, which is paid to the cross; and as one very properly observes, the *crucis latria* must be *idolatria*, (the worship of the cross must be the worship of an idol)."

We forgive him for his bad Latin; indeed there is no such Latin word as *idolatria*. But he has contradicted himself.

We now proceed to show his falsehoods and misrepresentations.

"The subordinate gods were considered as having a share in the administration and government of the world, and as being the patrons of particular places and particular arts. How near the Roman Catholics have copied them in the character which they have given to their saints, we shall attempt to show.

"In the Church of Rome, God is represented under the form of an old man—the Trinity by three faces, rising one out of another—St. Peter, with keys—St. Michael, like old Mercury, gathering the souls together, and conducting them with a wand—St. John, with a chalice—St. James, with the shells of fishes—St. Paul, with a sword—St. Cecelia, with a harp—St. Patrick, with serpents—St. Gertrude, with rats—Thaumaturgus, with a mountain on his shoulders—Moses, with horns—Anthony, of Padua, with a mallet in his hand, pounding the heads of heretics. And this catalogue of the attitudes and postures which they give their images, might be swelled to an indefinite length. But the heathens before them had represented Saturn under the figure of an old man, with a scythe in his hand—Annubis, or Mercury, the door-keeper, with two faces, a key, a wand, and a serpent—Bacchus, with a chalice in his hand—Orpheus, with a harp—Atlas, with a mountain on his shoulders—Apollo, with a spear, killing the dragon—Vulcan, with a hammer—and all the other gods with emblems made in perfect accordance with their vain imaginations. These facts show that, in the Roman Catholic Church, there is at least an approximation to idolatry. But when we consider the veneration which is paid to these images, we are totally at a loss for a word in which to express it, if it is not embraced under the general head of idolatry."

God is represented under the form of an old man by the prophet Daniel, vii. 9, &c.; also by St. John, in Rev. iv. "The Trinity by three faces." This is a mistake, or worse: at all events it is not true. St. Peter with keys (Matt. xvi. 19); St. Michael like old Mercury, &c. A mistake or worse. "St. John with a chalice," (Matt. xx. 23.) "St. James with shells of fishes." It is a part of our religion in which we have NOT been previously instructed; we therefore take the liberty of making it "a mistake, or worse." St. Paul with a sword, because he was beheaded with a sword on the Ostian road, near Rome, on the 29th of June, 66. St. Cecelia with a harp, because, like David, with her vocal and instrumental music, she praised the God of Heaven. St. Patrick with serpents. It would be well if he should send them out of Georgia. "St. Gertrude with rats." A mistake, or worse. Thaumaturgus with a mountain on his shoulders. This is a mistake, or worse. "Moses with horns." A mistake, or worse; they are rays of light. (Exod. xxxiv. 29, &c.) Anthony was called *malleus hereticorum*, and probably might have been painted so. This was the painter's taste, not a part of our religion in each case.

It is not our province to teach this writer either language or mythology; but one would imagine he ought to have sufficient prudence not to expose his ignorance. He appears to know as little of pagan deities as he does of our religion; yet he has the hardihood to write of both, and to compare two systems, upon each of which he is equally destitute of correct information. Anubis was an Egyptian god, and had but one head and one face, and no key. Mercury was not the doorkeeper, but the messenger of the gods; he was not painted with two faces—he was not painted with a key. Atlas was not painted with a mountain, but with the heavens. Apollo was not painted with a spear. The next mistakes, or worse, are:

"Roman Catholics invoke their saints as occasion requires. St. Sebastian and St. Roch to cure the plague; St. Petronilla, the fever; St. Apollonia, the toothache; St. Valentine, the falling sickness, &c. The heathens also invoked Apollo to cure the plague, Hercules the falling sickness, and so on."

Now it is no part of our religion to invoke any of the above-named saints for any of the above-named purposes; there is no principle of our church which requires it, nor do we know that any Roman Catholic ever did make such invocation. Mr. Tooke does not inform us that Hercules was invoked to cure the falling sickness; and we as yet look upon him to be much superior authority to the Missionary.

"The heathens had their tutelary or patron gods. Osiris and Isis were the patrons of Egypt;

Apollo, of Rhodes and Delphos; Jupiter Capitolonius, Mars, and Quirinus, of Rome; Dianna, of Ephesus, &c. The same is practised in the Church of Rome. Michael and Dennis are the protectors of France; St. James is the patron of Spain; Martin and Boniface of Germany; Patrick of Ireland, &c."

Look to Daniel x. 13, 20, and 21; xii.; also to Exodus xxiii. 20, 21, 22, 23, 24, and see that the God of Israel commands the people to obey the angel, under whose protection he places them, at the same time that he warns them against idolatry. Also Exodus xxxiii. 2. We do not quote these passages now to prove doctrine, for we do not enter upon the controversy, but to show that it is a misrepresentation of fact to state that Roman Catholics have taken up the practices of heathens, when in truth they have taken up the practices of the purest days of the Jewish Church, sanctioned by God, in accordance with the great principles of religion, not of ritual law.

"Arnobius reproaches the heathens with making artisans and tradesmen of their gods. Thus, one was a shepherd, another a *cowherd*, and another a *smith*. In the Catholic Church, St. Anthony is a swineherd, St. Crispin a shoemaker, St. Guzman a tailor, and St. Leonard a locksmith."

In no Catholic country, nor in any other country, do Roman Catholics believe that the saints in Heaven work at their trades or occupations; as Arnobius, whom the Missionary would adduce as a witness, that the pagans worshipped [their idols] *only relatively to the supreme God*, tells us the pagans believe concerning Vulcan, and their deities. We believe this is now the twentieth falsehood of this virulent article. But Roman Catholics believe that Heaven is attainable to the most humble labourer, equally as to the greatest emperor; for Jesus Christ our Saviour made no distinction between rich and poor, when he shed his blood for all. We are sorry to be obliged to reprove the aristocratic spirit of this wretched sarcasm. This does not manifest the spirit of republicanism.

"The Heathens prayed to their idols. Roman Catholics pray to the *cross*, to the *virgin Mary*, and to the saints. In the hymn, they sing to the crucifix, they have these words: *O Crux ave spes unica...auge piis justitiam reisque dona veniam*. The cross is here saluted with—*Hail! long may you live and prosper*. It is called our *only hope*. It is invoked to *increase our righteousness*, and to *forgive our sins*. If a stick of wood or a stone can be our only hope, can increase our righteousness, and forgive our sins, what need have we of a living mediator at the throne of God? They may talk of relative worship as much as they please, but it is absolute *latria*, the highest worship that can be paid to God himself, according to Bellarmine and Thomas of Aquin, which is paid to the cross; and as one very properly observes, the *crucis latria*, must be *idolatria*—(The worship of the cross must be the worship of an idol.) No matter by what scholastic name it may be called, whether inferior, relative or analogical worship, it is worship still; nor will these mitigating terms weaken in the least, the force of the second commandment. As the theft will be theft, whether it be called *absolute* or *relative*, or be performed for this or that end, so are the salutations, genuflexions, prostrations, lighting candles, burning incense, and prayers to images, acts that have at least an idolatrous tendency, whatever distinction the learned may make between absolute and relative worship. Thus the parity between the worship, which the Heathens pay to their idols, and Roman Catholics to their images is evident, notwithstanding the former are *Polytheists*, and the latter, *Theists*. If the one paid a relative worship, so did the other."

In this there is contradiction and falsehood: because, if Roman Catholics give the cross the worship of *latria*, they pay to it the honour due to God only, and they are therefore *Polytheists*, yet the writer says they are not *Polytheists*, but only *Theists* or worshippers of one God only. Falsehood, because neither Bellarmine nor Thomas of Aquin say, that the cross ought to receive *latria*; nor do Catholics pay that worship to it, either relatively or absolutely. The passage is from the hymn sung in our church on the commemoration of the passion of our Saviour, and the prayers are addressed to Jesus Christ our Lord who suffered upon the cross, and not to the cross itself, which, as the Missionary acknowledges, that same St. Thomas said in his *Summa*, we know to be wood which could not help us.

"In the Arian controversy, the fathers considered those who denied the divinity of Christ, idolaters, for paying the same external worship to Christ that they did to God; and no small ingenuity was exhibited in attempting to remove the charge, which was so legitimately fastened upon them. But if, in the opinion of the fathers, the Arians were idolaters, in what light would they have viewed the angels many, and the saints many, of the Roman Catholic Church? Modern Popery, we know, has put off many of its grosser features; but even among the most polished writers, and in the most polished countries, where it prevails, its real texture appears through the gloss with which it is covered. M. Chateaubriand, for instance, has frequent passages of this kind: 'Does the believer suffer? He prays to his little image and is comforted. Does he want the return of his relative or his friend? He makes a vow and takes the pilgrim's staff; he springs over the Alps or the Pyrenees, and visits our lady at Loretto, or St. James in Gallicia. He prostrates himself, he prays the saint to restore him his son, (perhaps a poor sailor boy wandering on the seas,) to prolong his father's days, or to raise his good wife from a bed of sickness. His heart is lightened—

He returns to his hut—Covered with shells, he makes his hamlet echo with his conch, and in wild and tender notes, he chaunts the condescension of Mary, the mother of God.'—*Genie du Christianisme*, tom. ii., p. 334."

We must defer our comment on this to our next.

SECTION XVIII.

Again, let us remind our readers, that with these persons we have not entered upon a doctrinal controversy, nor do we intend to enter upon it. We have confined ourselves to a mere exposition of their untruths regarding our tenets, and respecting facts.

In our last examination of the statements of the editor, we omitted to remark upon his quotation from Mr. Chateaubriand, which showed a man "praying *to* his image." First, Mr. Chateaubriand is not a general council, nor an authorized catechism. But we will be told he is a good witness. Let us then see his testimony. He testifies that Roman Catholics pray *to* images. The Missionary has suppressed a material part of the evidence. The author has the passage in his chapter on *popular devotions, moral harmonies*, and he commences thus: "In the first class must be placed those popular devotions which consist in certain opinions and certain rites, practised by the multitude, though neither enjoined nor absolutely prohibited by the church. They are, in fact, but harmonies of religion and nature. When the common people fancy that they hear the voices of the dead in the winds; when they talk of nocturnal apparitions; when they undertake pilgrimages to obtain relief from their afflictions; it is evident that these opinions are only affecting relations between certain scenes of nature, certain sacred doctrines, and the sorrows of our hearts.' Thus Mr. Chateaubriand testifies that it is no more an act of religion to pray *to* an image than to fancy that we hear the voices of the dead in the winds. Can he be an honest writer who thus endeavours to delude by garbling? Besides Mr. C. did not write what is the fact, for the church does absolutely prohibit any persons praying *to* images; because it would be idolatry and is prohibited by God, by reason, and by the church, which only repeats the prohibition of God and of reason. To save our own and our readers' time, we now beg to state that we shall not consider ourselves called upon henceforth to notice quotations from works which are not considered of authority.

Upon the following collection of glaring untruth and misrepresentation, we shall not waste a word. We only exhibit it to our readers as a specimen of the substitution for argument with which we are assailed.

"In our last we considered the parity between the worship which heathens pay to their images, and that which Roman Catholics pay to their idols, and show that in both cases only a relative worship was pretended. We might have proceeded much farther and shown from their own authorized works—works which have passed the solemn ordeal, and been declared by the guardians of the church to contain 'nothing contrary to faith and morals,' that on one occasion it is required that the Virgin Mary shall receive ten times as much praise as the God of Heaven. At least ten *Ave Marias* are required for one *Pater Noster*. If the Miscellany has ever read *Albertus Magnus* and *Bonaventure*, he can hardly have the countenance to complain that Protestants have misrepresented his church with respect to the worship which is paid to the Virgin; for they have parodied the Bible in such a manner as richly to deserve the broad epithet of Blasphemy. They introduce the name of Mary, where the Holy Spirit has placed the ineffable name of Jehovah; and this is not incidentally done, for it runs through the whole body of the Psalter and the Bible which they have composed to her praise.

"The fifteenth chapter of Exodus reads thus:

"'Let us sing to our glorious Lady, the Virgin Mary: Our Lady is Almighty, her name is next to God. She has thrown into the sea the chariots of Pharaoh and his host. O Lady, thou hast delivered my soul from the lion.'

"'Isaiah 12. I will sing to thee, O Lady of Israel, for thou hast comforted me. My Lady is my Saviour, I trust in thee and will not fear.'

"'Psalm 51. Have mercy on me, O Lady, mother of mercies, and according to the bowels of thy compassion make me clean from all my iniquities; pour thy grace upon me and withdraw not thy usual mercies from me.'

"In Genesis she is the truth of the altar which Noah built, and the sacrifice which he offered. She was also the ladder which Jacob saw. In Exodus she is the mercy-seat and the altar of burnt-offerings. In Leviticus and Numbers, she is the ark of the covenant, the rock from whence the water flowed, and the star that Balaam saw.

"These books have been authorized, why have they not been condemned? The false principle upon which they build forbids it, for they cannot now condemn them without giving up the infallibility of the church. And yet such blasphemous works are permitted to send abroad a baleful influence, which Protestants are censured in attempting to check."

To all this we answer by a reference in our Bibles to the places quoted, and next, neither of those writers taught such doctrines. And again, Roman Catholics are neither required nor permitted *to worship* images, or the blessed Virgin Mary, or any other Saint; *worship*, in the meaning of the word here, is by them paid to *God alone*.

After this comes a paragraph to prove that the sacrifice of the Mass is like the un-

bloody sacrifice of Numa Pompilius, and asserting what is not a fact, that Catholics worship bread and wine, and then nearly a column to insist that the Israelites were not guilty of polytheism, but of idolatry in worshipping the Lord God under the likeness of a calf, &c., and of course that Roman Catholics are equally idolaters. To examine this position would be to enter upon a doctrinal controversy, in which we shall not now engage. We have explained the fact as to our doctrine; we have exhibited the false statements of our opponents; we have done.

His last paragraph relating to the Israelites is this:

"Now, if they could celebrate a feast to *Jehovah*, the true God, and yet worship the calf, in what, we ask again, consists the difference between the worship which was paid to the calf and that which is authorized in the Roman Catholic Church? They praised the calf for the wonders which it had performed. Roman Catholics praise the relics, and tombs, and statues of their saints for the miracles which they have done. And though neither of them have cast off the worship of Jehovah, yet both have degraded the simple institutions of God, and must, according to the plain letter of divine revelation, be considered idolaters."

In this there is a mistake, or worse. Roman Catholics do NOT praise the relics, or tombs, or statues of their saints, for the miracles which they have done; nor do they believe a miracle can be done by any relic, or tomb, or statue, or saint, but by God alone. He may use instruments, or occasional causes, if he will, but the miracle is his peculiar work, though it may be done by an instrument. Thus they were not the bones but God that wrought the miracle of which we read in 2d or 4th Kings, xiii. 21.

The writer, who assumes the signature of RATIO, gives about a column and a half to prove that Dr. England asserted what was not true in stating "that the doctrine of transubstantiation was never questioned from the time of the Apostles up to the tenth century." We beg to remark that our object is not now to enter upon a discussion of the grounds of that doctrine, nor to enter at any length upon the proof of our own assertions; but to make a simple statement of a fact. The writer has the following passage:

"To show that I do not charge him (Dr. England) unjustly, I shall recur to the assertion which I heard him make respecting the doctrine of transubstantiation; and the substance of his declaration was that this doctrine had never been questioned from the time of the Apostles up to the tenth century. It was essential to his argument to show the absence of controversy, inasmuch as nothing less than universal consent can prove a Catholic doctrine. Now, I can prove from authorities taken from the first and best ages of the church—1. That this doctrine was not then believed; and 2. It can be shown that it was questioned long before the tenth age."

To support his two propositions he gives a passage from Tertullian, one from Justin Martyr, a reference to Origen, a passage from Eusebius, one from St. Gregory Nazianzen, one from St. John Chrysostom, and two from St. Augustine. We do not now mean to enter upon the controversy, but we assert the fact, that every one of the above writers believed and taught our doctrine, and did not deny the tenet of transubstantiation. Of course our assertion is no proof. But we think it necessary to state the fact, though we should not now think it conducive to any good purpose to enter upon a theological controversy upon the subject. The doctrine is fairly ours. Ratio and we differ as to the fact, whether it was the doctrine of the above-named writers. We say it was, he says it was not, and he produces the passages to support his assertion. We leave him in possession of the field, not because we doubt the sufficiency of our proofs, but because we do not think it would be now useful to enter upon the contest. And we will even go farther. Let him fairly state our doctrine upon any point, and we shall remain quiet. Our object is not to enter the field of polemics, but to prevent our being misrepresented. We differ with him also as to his statement that this doctrine was not an article of faith until the time of the Lateran Council under Innocent III., and also as to his statement regarding Durandus.

We shall not now undertake to answer the following argument against this doctrine, which has been a thousand times answered, though perhaps not yet in the State of Georgia.

"A doctrine so at variance with the senses could not be proved by a miracle, because the senses must necessarily preside as judges, both in the case of the doctrine, and in the case of the miracle, and if these judges are obliged to abjure the exercise of their proper discernment in the case of the doctrine, they may be required to make a similar abjuration in the case of the miracle, and thus the absurdity of the doctrine, would annul the validity of the miracle."

The reasoning, to be sure, has only two faults, the first begging the question by assuming the doctrine to be absurd, and the second assuming that possibility which will never become a fact, will become fact, and then arguing upon that fact as if it existed. But is not this the principle upon which the Unitarian will not believe in the divinity of Jesus Christ? His senses tell him that this is

only a man; no miracle could prove him to be a god, because if he uses his senses to examine the miracle, why shall he be forbidden to use them in examining the person. His senses tell him only of a human being, "the absurdity of the doctrine would annul the validity of the miracle." So respecting the Trinity; no miracle could prove it, because "the absurdity of the doctrine would annul the validity of the miracle." M. Voltaire, Mr. Hume, Collins, Tindal, and many others used it to prove there could be no revelation, and even to prove that there could be no miracle. We are sorry to see Ratio in such company, but he has chosen for himself.

Suppose the possibility of a miracle. The senses take cognizance of the fact, the judgment decides; God has here manifested his commission. The commissioner says, "God can place one substance under the appearance of another, and not leave it in your power by your senses to detect the change. He has frequently done so, he has given to angelic substance human appearance. Thus he has placed one substance under a different appearance from what it naturally has, and no exertion of your senses could detect the change. He can, then, by his power change the substance without altering the appearance; you have seen by the miracle the validity of my commission; I am commissioned to inform you that when a particular act shall be done by this individual over that bread, God will by his power change its substance, and though the substance shall be changed, the appearance shall continue unchanged. And no examination of your senses shall be able to detect the change: but you will believe the fact because God has told you through me, and his word is at least as good evidence as your senses." All this may be absurd. But we do not think it is. We believe the senses are made judges of the first miracle, but never can be called upon to examine for evidence of a change which God says will take place, without their having the power to detect it.

Indeed we think it would be very useless labour to try and discover by the senses what God says shall not come under the cognizance of sense, and is only to be received by faith. And it is equally useless to moot the point with a writer who avows that, "it is idle to harass antiquity about a matter which a hundred miracles could not demonstrate." Why then should we waste our time and load our columns in harassing antiquity?

There is one other topic upon which we did mean to touch. But we are requested not to do so, and that request is enough. We did mean to remark upon the ungentlemanly abuse and insulting falsehoods, respecting Dr. England, which are to be found in more abundance in the communications of Mr. Ratio. The Bishop may "cast forth upon his hearers the muddy jargon of Jesuitical logic," he may "waste much pains in attempting to wash an Ethiopian white, and lose his labour and his soap," he may "have no learning," he may make the "idle parade of much logic to prove a small design," he may exhibit "the perplexing intricacies of extemporaneous repetition," but we are not aware of the time or the place that "he has denied historical facts," nor are we aware of the appropriateness of the following passage.

"The right reverend gentleman whom I have already named, has made such bold and INSOLENT demands upon our credulity in behalf of his church, that it would be treason against the truth to allow such PRETENSIONS to pass without a *merited rebuke*. Had he confined his efforts to the correction of abuses in his own church, and exerted his gifts in the discussion and recommendation of Christian principles and Christian morality, I should not have considered it my business to notice his views, or his preaching. But since he has come out *in the most humbling representations of the Protestant part of our Christian communities, treating us without distinction as the merest dolts in knowledge*, it seemed certainly time to remind him, that whatever might be our ignorance on matters of polemical divinity among Roman Catholics, there is no great reason to apprehend that wisdom will die with him."

If Dr. England has made those humbling representations of the Protestant part of our Christian communities, treating them without distinction as the merest dolts in knowledge, it is more than we are aware of. The only statement which he authorizes us to make is, that he has never done so; and he challenges those who make the accusation to say when and where and what.

There are two remarks which we will add. Without denying that the Bishop has had some share in the exposure of the falsehoods of the Missionary, the editor of that paper is under many obligations to several others of his friends, and to some not residing in South Carolina. And we assure Mr. Ratio, that amongst the Protestant part of our Christian communities, we have many very highly respectable friends, whom so far from considering dolts in knowledge, we esteem for many fine qualities of their hearts, and for their deep erudition and varied stock of literature. And if the good gentlemen of Mount Zion were ignorant of polemical divinity among Roman Catholics, they ought not to have so unnecessarily interfered with the tenets of which they were ignorant, and heaped such uncalled for ob-

loquy upon the members of a church, who did not interfere in their concerns, and who are now as ready to permit the troubled waters to subside, as they are to use that liberty which the constitution affords of contradicting their calumniators. We repeat, there can be no use, that we can discover, in continuing the attacks and the explanations. We have not commenced, we have declined polemic discussions. We have not singled out an individual for our personal attacks. We now lay our pen aside unless we shall be compelled to resume it.

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Since writing the above, we have received the Missionary of October 18, which contains the following passage:

"The Miscellany has given several specimens of the Roman Catholic translation of the Scriptures to show how mightily deceived we all are who depend upon the versions in common use. The comparative merits of these translations we shall not attempt to examine, but shall simply add a specimen or two, that our readers may see how artfully they make them speak the language of their 'Missals and Breviaries.' To countenance *beatifying* or *making saints*, they translate James v. 11, not as it ought to be: 'Behold how we account those *blessed*;' but, 'Behold how we *beatify* those who have suffered with constancy.' To favour their *processions*, instead of reading, (Heb. xi. 30,) 'The walls of Jericho fell down after they compassed it about seven days;' they read, 'After a PROCESSION of seven days around it.' And to give a better colour to their *pilgrimages*, Paul, according to their version, requires it as the qualification 'of a good widow,' 'that she had lodged *Pilgrims*.' (1 Tim. 10.) And John praises 'Gaius' for having 'dealt faithfully with PILGRIMS.' What the Protestant version renders 'repentance,' the Catholic version renders 'penance,' and hundreds of other places could be selected where the object of the translators is equally obvious."

We would take it as a favour if the editor of the Missionary would add to the justice which he has latterly done to us by inserting the following correction:

Catholic Version, James, v. 11. "Behold we account them blessed who have suffered," &c.

Given by the Missionary as Catholic, v. 11. "Behold how we *beatify* those who have suffered with constancy."

Protestant Version, v. 11. "Behold we count them happy which endure," &c.

Catholic, 1 Tim. v. 10. "If she have exercised hospitality, if she have washed the saints' feet, if she have ministered to them that suffer tribulation," &c.

Imputed, v. 10. "That she have lodged *pilgrims*."

Protestant, v. 10. "If she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted," &c.

Catholic, 3 John, v. "Dearly beloved, thou dost faithfully whatsoever thou dost for the brethren and that for strangers."

Imputed, "Having dealt faithfully with PILGRIMS."

Protestant, 5. "Beloved, thou dost faithfully whatsoever thou doest to the brethren, and to strangers."

Catholic, Heb. xi. 30. "By faith the walls of Jericho fell down, by the going round them seven days."

Imputed, 30. "After a PROCESSION of seven days around it."

Protestant, 30. "By faith the walls of Jericho fell down after they were compassed about seven days."

The Catholic version is that published first by the English College in Rheims, 1582, which is the standard English version of the church. The Protestant version which we use, is the English standard version of King James, printed by the privileged Oxford press, and distributed by the British Association. Now if there be question of the fact as to what is meant by *compassing* in that version, we state that it means *going round*, so that both versions do really agree. To prove that *compassing* Jericho means *going round* Jericho, we refer to the description of the fact referred to. We copy the Protestant version:

Joshua, vi. 3. "And ye shall compass the city, all ye men of war, and *go round about* the city once. Thus shalt thou do six days.

"4. And the seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets."

"7. And he said to the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord."

"11. So the ark of the Lord *compassed* the city, *going about it*."

Thus, in fact, in those passages, there is no difference whatsoever between the Catholic version and the Protestant version.

With respect to our idolatry, it is now acknowledged that we do not look upon images to be God. The whole difficulty is reduced to the meaning of the word *worship*. In the sense in which that word is used by the Missionary, *we do not worship* anything but God. We shall procure for him the statute of the State of North Carolina, and our worship is expressed by its enactment. Roman Catholics are neither *required* nor *permitted* by the church *to worship* images.

"In taking our leave of the editor of the Miscellany, we can assure him that we harbour not the least animosity towards him or any other member of the Roman Catholic communion. That we may be deceived on some of those points on which we have been at issue, is possible. But it has been, and is still, the uniform conviction of our minds, that there are many and radical errors both in the faith and in the practice of the Roman Catholic Church."

Such is his farewell: we reciprocate it, and have only to request that when he attacks, what he is pleased to call our "errors," he will quote our Councils or our Catechisms, and not make for us tenets which neither we nor our fathers ever held.

SECTION XIX.

WHICH IS IT? MISTAKES OR WORSE.

Our old friend, the Missionary, treats us occasionally with some of his shots, though he retreated gladly in the smoke, as he called it, of our fire upon the North American Review. Whether it was exactly one hundred, or one hundred and one falsehoods of his that we exposed, we cannot now say. One should think he should at least have kept a solemn promise deliberately made; not to notice us, or any person connected with our paper, unless greatly provoked. Our readers can testify that we gave him no provocation. Yet he has more than once broken his promise.

The following delectable *morceau* appears in the publication of Mount Zion, of Monday, March 14:—

"The Hebrews.—We learn, from Annapolis, that on Friday the bill for the relief of the Hebrews, in Maryland, came up in the House of Delegates, and, on the votes being taken, they stood 30 affirmative and 30 negative.—Several members were sick who would have voted for the bill. The Senate, on the same evening, passed the bill, and on Saturday it was again to come before the House of Delegates."—*Nat. Intelligencer.*

Upon which the Missionary furnishes the following comment:—

"It is known that the Jews in Maryland have not enjoyed the franchises of citizens. An attempt was made two or three years ago, if our recollection serves us, to alter the constitution of that state, so as to remove this odious restriction, but without success. A similar attempt is made again, as will appear from the following extract, with what success we cannot predict. This is Catholic Maryland—free Catholic Maryland of which Bishop England boasts so much; —the only state in the Union where a religious *test law* is in force."

Now for the facts:—Catholic Maryland established equal rights for all Christians upon its settlement; the Hebrews were not known in the country, and were not adverted to, we should suppose, merely upon that ground. Puritan New England persecuted Episcopalians. Episcopalian Virginia persecuted Puritans. Both persecuted Catholics. The Catholics of Maryland received the refugees from each; gave them equal rights with Catholics. The refugee Puritans and Episcopalians were elected into the legislative councils of Maryland; they formed a majority, we will not now say in what manner: *they excluded the Catholics;* THEY SUBJECTED THEM TO THE PENAL LAWS. The Catholics not only were stripped of their power, but also of their property by the men, and the descendants of the men, whom they saved from murdering each other under the pretext of religion. Maryland became the stronghold of Protestantism. It is at present more Protestant than Catholic. At the revolution it was much more so than it is now. The present Constitution of Maryland was framed at the time that the state was Protestant, or nearly Protestant. Some of the old Catholic settlers had preserved some of their property, others had taken refuge in Pennsylvania, in which the Quakers permitted them to live unmolested. Be the present Constitution good or otherwise, it is not the work of Catholics. Maryland frequently has had legislatures since the revolution without two Catholics in its houses; we doubt if the number of Catholic members ever amounted in any session to eight. The legislature of Maryland has been and is Protestant.

We do join Bishop England in boasting that Catholic Maryland exhibited the spirit of our religion in its first Constitution. The Missionary may, if he will, boast of the spirit of his religion as exhibited in that state. Will he have the honesty to correct his calumny?

Does he forget New Jersey, with its Protestant restrictions?

Does he forget North Carolina, with its Protestant restrictions?

We advise him to rest content with the exposure which he has already had.

ON PENANCE AND PENITENTIAL AUSTERITIES:

IN REPLY TO ARCHDEACON PALEY.

[The following Essay was written in reply to a Letter from a Protestant correspondent requesting an answer to the reasoning of Dr. Paley, in his "Evidences of Christianity," respecting austerities, and appeared in the columns of the "United States Catholic Miscellany," Vol. III., for 1824.]

SECTION I.

We did not, in establishing this Miscellany, give, directly or indirectly, any pledge that we would admit into its columns attacks upon the doctrines or practices of the Roman Catholic Church; nor did we promise to take up for explanation such doctrines or practices as we might be called upon to explain or to defend. We left ourselves at perfect liberty to take up what doctrine we pleased, and at such time as we may think proper; for though we trust we should be able to defend any of our tenets at any moment, considerations of delicacy or of prudence may suggest to us reasons for postponement. We are led to these remarks, in order that the insertion of the following letter should not be quoted as a precedent to oblige us on future occasions to comply with a like request. We must, in all such cases, be considered at full liberty to use our own discretion.

"To the Editor of the United States Catholic Miscellany.

"Sir:—I am a Christian from conviction, an Episcopalian from choice. I have found much pleasure and great improvement in reading the works of Dr. Paley. To his enlightened and rational piety, I hope you would not object. He, sir, has had opportunities of knowing the practices of your communion; yet, sir, no one of your divines has ever, that I could learn, attempted to answer his clear, dispassionate, and dignified condemnation of many of your errors. I take the liberty of sending you one of many passages of his, which I have marked, as finely illustrating true, sober, rational, and devotional Christianity: such, sir, as I find it in the Reformed Episcopalian Church; and reproving in a clear and dignified way, void of asperity, and evincing truth, the changes which men have made in the doctrines of God. Believe me, sir, I am actuated by no hostile feeling, nor am I led to this by any idle curiosity. Should you think that publishing or noticing the passage, or this letter, would be productive of any unpleasant altercation, you would oblige me by your silence; should you think otherwise, may I beg of you to publish the passage and your answer, for I am impelled by more than curiosity to ask, is it possible that anything can be clearer than the Doctor's reasoning?

"You would oblige me by not using my manuscript in any way to lead to a discovery, which I feel it would be indelicate to attempt, as the question is not personal. You will destroy it when you read it; and if you publish it, copy, or procure its being copied by a friend. I am, sir, respectfully,

"No Monk.

"Charleston, July 28, 1824."

"*Extract from Paley's Evidence of Christianity*, Part ii. chap. ii. 3d division, paragraph ii.

"Our Lord enjoined no austerities. He not only enjoined none as absolute duties, but he recommended none as carrying men to a higher degree of Divine favour. Place Christianity in this respect, by the side of all institutions which have been founded in fanaticism, either of their author, or of his first followers; or rather compare, in this respect, Christianity as it came from Christ, with the same religion after it fell into other hands; with the extravagant merit very soon ascribed to celibacy, solitude, voluntary poverty; with the rigours of an ascetic, and the vows of a monastic life; the hair shirt, the watchings, the midnight prayers, the obmutescence; the gloom and mortification of religious orders, and of those who aspired to religious perfection."

We have thus far complied with the wish of our correspondent, for we confess ourselves to be of opinion, that all our differences admit of friendly discussion; and from the style of his letter, we do believe he is not influenced by any hostile feeling. We shall now proceed to comply with the second part of his request, namely, to give our answer. The desire of his concluding paragraph has been religiously attended to.

We must premise that frequently a short objection requires a long answer, and Dr. Paley's charge upon our church, in this paragraph, though comprised in a few words, contains a great deal of matter; it will require many paragraphs in return. We do not recollect to have seen any work by a Catholic divine in answer to the Doctor's charges. We have not for the Doctor all the respect which our correspondent appears to feel. But the question for examination is not, whether Paley did or did not know the practices of our communion—nor whether the Church of England, or the

Protestant Episcopal Church of America, is more rational, more pious, more sober than ours: the only question to be examined, we believe, is, whether the Doctor's assertions are true in fact. To that we shall confine ourselves.

We take Dr. Paley's first assertion, "Our Lord enjoined no austerities," to be so extremely vague, that we must lay it aside for the present, until we shall come to its precise meaning, after having examined other portions of his sentence. We then proceed to the second assertion: "He not only enjoined none as absolute duties, but he recommended none as carrying men to a higher degree of divine favour." These two assertions are all that he has regarding our divine Lord. Now, our object is to inquire what the Doctor means by "austerities." We believe we are correct when we say that he ranks "celibacy," "solitude," "voluntary poverty," &c., under the head of "austerities." Let us then ask, did our blessed Lord not recommend celibacy to some persons? We take the Doctor's own version of the Bible,—that is King James's version, as it is usually styled,—and we say that it puts us upon very inferior ground, on account of the imperfection of its translation, especially in those very passages which we now want. Still, we will not shrink from using those very passages, incorrect as we believe the translation to be.

In chapter xix. of St. Matthew's Gospel, the Pharisees consult our blessed Lord upon the subject of marriage. After his answer we read:

"V. 10. His disciples say unto him, if the case of the man be so with *his* wife, it is not good to marry.

"11. But he said unto them, all *men* cannot receive this saying, save they to whom it is given.

"12. For there are some eunuchs which were so born from *their* mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*."

Now, we believe the meaning of the passage to be this. Our blessed Lord had brought back marriage to its original state, the indissoluble union of one man with one woman. Upon which, some of his hearers said this was so difficult a situation from its bond, that it would not be good to marry; of course whoever remained unmarried, was to continue in a state of celibacy. Our Lord proceeds farther, and shows that some persons are obliged to remain in this state from natural causes, some from their defective birth, others from subsequent injury. Thus, he shows that it is not an unusual, nor, perhaps, an unhappy state. But he had already informed them that *all* could not, or, as our translation has, would not enter upon this state in preference to a married state, which was not only lawful, but sanctified; there would, however, be exceptions, and the exceptions would consist, amongst others, of those who would remain in as perfect a state of celibacy as they who had been previously alluded to; but would, themselves, voluntarily choose this state for a special reason, viz., the kingdom of heaven's sake; and he recommends it in these words, according to that version, in stronger according to ours: "He that is able to receive *it*, let him receive *it*."

Thus, it is clear that our Lord did state, without condemnation, the fact that persons did, for the "kingdom of heaven's sake," that is for a high degree of divine favour, place themselves in a state in which others were not placed; there was a distinction drawn *by our Lord* between two classes, v. 11, "All cannot receive this saying;" that is, all cannot do this which we speak of. He does not say, "no one can do it," but he says, "all cannot do it." Then some can do it; yes, for he shows the exception, v. 11, "save to whom it is given." Then some can do what all cannot do. What is it they can do which all cannot? V. 10 informs us, "It is not good to marry." Yes, says the Lord, all cannot avoid marriage, but some to whom it is given can avoid it; the distinction is then clear. But why will they refrain? v. 12 informs us, "there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake." Thus, these persons do not abstain from such causes as the other two enumerated before, but voluntarily "they made themselves so;" not by unjustifiable injury to themselves, but by voluntary abstinence, for obtaining a higher degree of divine favour. If they were not to obtain a higher favour for a higher sacrifice, the act would be irrational. Our Lord distinctly approves and recommends it by his permission, we would almost call it a command, to those *some* to whom it is given. V. 12, "He that is able to receive it, let him receive it." Let those who feel that it is given to them to abstain from marriage, live in celibacy—all cannot, some can. Let those who can do so, remain in that state, for the kingdom of heaven's sake.

With respect to translation, we feel the objection much stronger in the next passages which we shall produce, but we shall waive that. Our correspondent will

not, we trust, think that we go too far in saying, that we have reason to believe our Lord did recommend to some persons, though certainly *not to all*, a state of celibacy—nor will he think us unreasonable, we presume, in our belief, that when to those he held out a special prospect, the kingdom of heaven's sake, it was to carry them to a higher degree of the divine favour, without undervaluing the state of marriage.

We purposely abstain at present from adducing many arguments, from various other topics which would, we have no doubt, materially aid in establishing the fact, that our Lord did recommend celibacy to some persons, upon the very ground that the Doctor writes he did not, as we wish to be as concise as possible. But we shall adduce one from the first Epistle of St. Paul to the Corinthians.

The Doctor informs us in his *Horæ Paulinæ*, chap. iii., No. 1: "It appears that this letter to the Corinthians was written by St. Paul, in answer to one which he had received from them; and the seventh and some of the following chapters, are taken up in resolving certain doubts and regulating certain points of order concerning which the Corinthians in their letter had consulted him." We differ with the Doctor in the exposition which we next quote, but shall suppose him to be perfectly correct. Enumerating the doubts, &c., he writes, "the rule of duty and prudence relative to entering into marriage, as applicable to virgins and widows." We merely beg leave to observe what, if the Doctor could answer, we believe he would admit, that the context makes it plain, virgins of both sexes are meant.

Now, it will be admitted that St. Paul knew the spirit of our Lord's precepts and advice. Let us then hear what he answers:

1 Cor. c. vii., v. 25. "Now concerning virgins, I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful."

Upon this we shall merely remark that it is plain the Apostle testifies that there was no command to marry. Hence that entering into the marriage state, or leading a life of celibacy are equally within the free choice of every Christian. This, we believe, is the meaning of the Apostle in v. 28.

"But, and if thou marry thou hast not sinned, and if a virgin marry she hath not sinned."

And also of the following verses, viz., 36 and 37:

"But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower *of her age*, and need so require; let him do what he will, he sinneth not, let them marry.

"37. Nevertheless, he that standeth steadfast in his heart, having no necessity, but having power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well."

Thus, we say, the Apostle distinctly informs us that there is no command of the Lord for celibacy; no command for marriage. Therefore a life of celibacy is not forbidden by our Lord. Indeed, unless we mistake, we have before shown from his own words, that he recommended it to some, not to all. But the Apostle now proceeds to give his "judgment," and in what capacity? We see that he gives it as one that hath obtained mercy of the Lord to be faithful.—That is as a public interpreter of the divine will, who, through the mercy of God is a faithful interpreter thereof.

"26. I suppose therefore that this is good for the present distress. *I say*, that *it is* good for a man so to be.

"27. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

"28. But, and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh: but I spare you.

"29. But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none.

"30. And they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not;

"31. And they that use this world as not abusing *it:* for the fashion of this world passeth away.

"32. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord.

"33. But he that is married careth for the things that are of the world, and how he may please *his* wife.

"34. There is this difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

"35. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

"36. But if any man think that he behaveth, &c.," as above, and 37.

"38. So then he that giveth *her* in marriage, doeth well; but he that giveth *her* not in marriage, doeth better.

"39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

"40. But she is happier if she so abide, after my judgment: and I think also, that I have the Spirit of God."

Upon the whole of this we will only remark, that having declared that there was no law or commandment binding persons to marriage, or to celibacy, but that each state was equally optional for Christians, the Apostle now gives his judgment, as a faithful interpreter of the Lord's will, and led, as he thought, by the Spirit of God, and that judgment is, that a state of celibacy is better than a state of marriage, which decision is unquestionably given in v. 38; and besides the reasons which Dr. Paley and others insinuate for this decision, viz.: a preference of a single to a married state, on account of the distress of present persecution; for the other reasons given in verses 32, 33, 34, 35, and 40, which reasons are not temporary, which have no concern with a state of persecution rather than any other state, but rest wholly upon the kingdom of heaven's sake.

In the previous part of this chapter, the Apostle, writing concerning the duties of married persons to each other, which was apparently the first topic proposed, after laying down those duties, recommends, as we read:

"5. Defraud us not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

"6. But I speak this by permission, *and* not of commandment.

"7. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

"8. I say, therefore, to the unmarried and the widows, it is good for them if they abide even as I.

"9. But if they cannot contain let them marry."

Upon this we make but two remarks: one of the fact that St. Paul did lead a life of celibacy; the other, that he would recommend what he would wish; and he did wish that others should live in that state in which he lived.

But what, it may be asked, has St. Paul's recommendation to do with the question? Dr. Paley's statement was, that *our Lord* recommended not celibacy as carrying men to a higher degree of divine favour. Our answer is, we have produced our Lord's own recommendation, and lest there should remain a doubt of our proper explanation of its meaning, we adduce the recommendation of St. Paul, who taught exactly the same doctrine which was taught by *our Lord.*

Now we might introduce several passages from other parts of the inspired writings, to show that our exposition of *our Lord's* doctrine was in accordance with the doctrine of St. John and other inspired writers. We might introduce the facts and writings of the eminent Christians of the first three ages to show that they believed as we do, that *our Lord* did teach what Dr. Paley asserts he did not teach regarding, what he is pleased to term, "the extravagant merit *very soon* ascribed to celibacy;" and would conclude that the Gospel is plain, the Acts of the Apostles furnish us with facts, the earliest history gives us examples; the inspired Epistles, and the Revelations of St. John are distinct, and the earliest writers are clear upon the subject, that *our Lord did teach that a state of celibacy entered upon and persevered in with the proper dispositions, did carry men to a higher degree of Divine favour, and therefore did recommend it.* All this was certainly *very soon*, because it was coeval with Christianity. We know that extravagant encomia might have been bestowed upon the state by unguarded eloquence or by thoughtless fanaticism; but the Doctor and our correspondent belong, we have no doubt, to that class of men who can distinguish between the calm assertion of the superiority of a state, for a special purpose, and an extravagant encomium bestowed upon that state. The doctrine of the Roman Catholic Church, which is that of those *very soon* ages, leaves extravagant hyperbole which may outrage common taste and almost common sense, though it should not contradict truth, to the rejection and the reproof of all sober minds, but calmly asserts that our blessed Lord did teach that such a state of celibacy as we described, was preferable to a state of marriage, though the married state is holy and honourable, but that all are not called to this latter state.

Dr. Paley was Archdeacon of Carlisle, which is a very respectable living in the Church of England; of course the Doctor subscribed his assent and consent to the thirty-nine articles of that Church, and amongst others to the following:

ARTICLE.

"The second book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for those times, as doth the former book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understanded of the people."

Now, in the book of Homilies, as set forward in the time of Edward the Sixth, is a

homily or sermon *against adultery*, in three parts, near the conclusion of the third part of which is the following sentence:

"Finally, all such as feel in themselves a sufficiency and ability, through the working of God's Spirit, to lead a sole and continent life, let them praise God for his gift, and seek all possible means to maintain the same; as by reading of the holy Scriptures, by godly meditations, by continual prayers, and such other virtuous exercises."

Should our correspondent belong to the Protestant Episcopal Church of the United States, he will please to recollect, that this "article is received by his Church, so far as it declares the books of Homilies to be an explication of Christian doctrines, and instructive in piety and morals." He will also please to recollect that on the 20th of May, 1814, the House of Bishops in General Convention of the Church, made this Book of Homilies a work to be studied, and a knowledge of the contents of which would be indispensably required from candidates for ordination; and that in consequence the said books were published in New York in 1815. Thus both Archdeacon Paley, and we should suppose our correspondent, could have but little difficulty in embracing the Roman Catholic principle, which neither binds any individual to marriage nor to celibacy except upon the full, free and unbiassed choice and determination of the party concerned. Our Church indeed teaches what we have above exhibited, and as yet we are to learn that it is condemned therefor by either the Church of England, or by the Protestant Episcopal Church of the United States. Where God leaves persons free, she does not bind, and if God shall give to any person the sufficiency and the ability to lead a sole and continent life, and this person had determined to lead such life, she thinks it would be equally cruel to compel such person to marriage, as to compel one desirous of marriage to enter a cloister. For our parts, we can see no difference between the tyranny in one case, and in the other; either is criminal. We have frequently heard and read of cases of criminal compulsion to a religious profession, but we speak from our own experience, when we assert that we never knew of a case where an individual was compelled or induced by force, threat, or entreaty, to enter a convent; but we have known many cases in which persons desirous of living in a state of celibacy, have been tyrannically forced to marriage. Several in which entreaty, threats, and violence have been used to prevent persons embracing a life of celibacy. The principle of the Roman Catholic Church is not to compel either, but to afford the opportunities for each, and to permit individuals to make their own free choice. This is not fanaticism; this is Christian liberty.

We shall return to the other topics.

SECTION II.

Our correspondent will observe that the next topic which naturally presents itself, is that of "the extravagant merit very soon ascribed to solitude." We are not, nor is the church to which we belong, disposed to ascribe extravagant merit to solitude—the Doctor may perhaps deem extravagant what we deem rational; there is not, and there cannot on these subjects be any fixed standard by which reasonableness can be measured, so as to give a scale which will answer for all. The principle in the Roman Catholic Church is now what it has ever been, viz.—That respecting austerities, what would be reasonable for one individual would be extravagant for another, and therefore that the judgment in each case must depend upon the special circumstances of the individual, the time, the place, the connexions, and the other obligations. Hence, in order to guard as much as possible against fanaticism, the church has always had prudent, pious, and well-informed men of experience in official stations, and she has requested of her children not to undertake any extraordinary practices of devotion without the consent of those authorized guides, and where the acts of those who consulted them and followed their advice were seen to be extravagant, the advisers were deemed incompetent and others better qualified were substituted in their places; and in order to aid those advisers, some of the best maxims of the best and wisest eminent Christian writers were appointed for their study, and some of the most respectable tribunals are always ready to aid in the solution of their difficulties. It does not then carry upon its face the semblance of fanaticism, to use such precaution to afford salutary counsel to those who wish to advance in virtue.

These advisers and these tribunals have as general principles laid down: that avoiding the distraction of society is a great help to religious wisdom; that they who are neither obliged nor disposed to enter into business or society, are at full liberty to live in retirement more or less, according to their circumstances, and provided they be occupied in the fulfilment of the great duty of prayer, or in the devotional contemplation of God and of heavenly things, or in

profitable reading or meditation upon the Holy Scriptures, or manual labour, they serve God well. But that solitude and idleness are destructive to virtue.

Now, that we have so far explained as to know what is meant by the word, we take the Archdeacon's proposition: "Our blessed Lord did not recommend solitude, as carrying men to a higher degree of divine favour."

In the Gospel of St. Matthew, chap. xi. 2, we read as spoken by our blessed Lord:

"Verily, verily, I say unto you, among them that are born of woman, there hath not risen a greater than John the Baptist."

In the 9th verse of that chapter, he called him "more than a prophet." In the vii. chap. of the Gospel of St. Luke, we find our blessed Lord use the same expressions. Now we have no doubt that our blessed Lord recommended the conduct of John as carrying men to a higher degree of the divine favour. What was part of that conduct?

In those same chapters we find our blessed Lord testifying by asking a question: "What went ye out in the wilderness to see?"

In the Gospel of St. Matthew, c. iii., we read:

"1. In those days came John the Baptist, preaching in the wilderness of Judea," &c.

"3. For this is he that was spoken of by the prophet Esaias, saying the voice of one crying in the wilderness," &c.

"2. As it is written in the prophets, behold, I send my messenger before thy face, which shall prepare the way before thee.

"3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight.

"4. John did baptize in the wilderness and preach," &c.—(St. Mark i.)

"80. And the child (John the Baptist) grew, and waxed strong in the spirit, and was in the deserts until the day of his showing unto Israel." —(St. Luke i.)

"2. Annas and Caiphas being the High Priests, the word of God came unto John the son of Zacharias, in the wilderness.

"3. And he came into all the country about Jordan preaching," &c.—(St. Luke iii.)

"23. He said, *I am* the voice of one crying in the wilderness," &c.—(St. John i.)

We believe there can be little doubt that the greatest man who was born of woman did, in solitude, bring himself by God's grace to a higher degree of divine favour than other men. But we still desire to give farther proof to our correspondent, and must adduce our evidence before we make the comment. We mean to show two points.—1. That John the Baptist was he who was to come as Elias before our blessed Lord. 2. That Elias led a life of solitude.

"Gospel of St. Matthew, c. xi.—Our Saviour speaking of John says:

"15. And if ye will receive *it*, this is Elias which was for to come."

C. xvii. 10. "And his disciples asked him, saying, why then say the Scribes that Elias must first come?

"11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

"12. But I say unto you, that Elias is come already, and they knew him not," &c.

"13. Then the disciples understood that he spake unto them of John the Baptist."

Gospel according to St. Luke, chap. I.—The angel foretelling the birth of John the Baptist to his father:

"17. And he shall go before him in the spirit and power of Elias."

Of course it is well known that Elias and Elisha are but two names for the same individual.

First book of Kings, in the Catholic version *third*, chap. xiii.:

"2. And the word of the Lord came unto him, (*Elias*,) saying,

"3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is beyond the Jordan.

"4. And it shall be, *that* thou shalt drink of the brook, and I have commanded the ravens to feed thee there."

In the first chapter of the next book of Kings, we find that this prophet resided upon the solitude of Mount Carmel, was a hairy man, girt with a girdle of leather round his loins. John the Baptist lived in the wilderness, being girt round his loins with camel's hair, and living upon locusts and wild honey, and was filled with the spirit of Elias. These have always been considered the two great founders of institutions for solitude and retirement, and have been certainly recommended by our blessed Lord for their virtues, which raised them to a higher degree of divine favour.

The example of our blessed Lord, so far as it can be imitated, must be considered his most efficacious recommendation.

Gospel of St. Matthew, chap. iv.

"1. Then was Jesus led up of the Spirit into the wilderness."

Chap. xiv. 23. "And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone."

St. Mark, i. 12. "And immediately the Spirit driveth him into the wilderness.

"13. And he was there in the wilderness forty days;

"35. And in the morning rising up a great while before day, he went out and departed to a solitary place, and there prayed.

Chap. vi. and vii. show that he was in the habit of retiring with his disciples into the desert, or solitudes, whither the people followed him,

so that they sometimes had been three days without food.

St. Luke, iii. 1. "And Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the wilderness."

Chap. v. 16. "And he withdrew himself into the wilderness, and prayed."

Chap. vi. 12. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

St. John, x. 40. "And went away again beyond the Jordan, into the place where John first baptized: and there he abode."

We have very little doubt, that the days and weeks when our blessed Lord was not actually occupied in his public instructions, and the display of his power, were spent with his disciples in solitude; that his retreat was frequently broken in upon by those who desired instruction; that in this solitude he taught some of his best lessons, before and after his resurrection, is evident; that in this solitude he explained to his disciples his parables, and taught them the mysteries of the kingdom of God, is apparent; and that he occasionally withdrew altogether, and gave himself to days and nights of prayer, is unquestionable. A very few references will also show that he recommended such retirement, as raising man to a higher degree of the divine favour:

Matthew vi. 6. "But when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret," &c.

Thus he recommends the mode which he had practised; and when we read in the 49th verse of the xxiv. chapter of St. Luke's Gospel, his recommendation to his Apostles, as to how they were to spend the time between his ascension and their being fully commissioned by the Holy Ghost. We find that mode explained by the recital of the fact, in the Acts of the Apostles, chapter i. 13, 14, in the solitude of an upper room, with one accord in prayer and supplication.

Thus we apprehend that it may safely be said that our blessed Lord did recommend, as raising man to a higher degree of divine favour, the "solitude for religious meditation and prayer, and the midnight prayers," which were the great characteristics of Elias, and so many others who imitated his mode of living upon Mount Carmel, amongst whom perhaps were Simeon, who is commended in the Gospel of St. Luke, ii. 25, and Anna, of whom it is written in the same chapter:

"36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband, seven years from her virginity;

"37. And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers, night and day."

Our blessed Lord recommended the religious practices of St. John the Baptist, a principal one of which was this solitude; he recommended it to all, in some degree, as a preparation for the act which specially raises man to a higher grade of divine favour, viz., prayer; he recommended it to his Apostles, and we find them practise it as far as their public duties would admit; we also perceive that our Lord spent much of his own time in solitude, and led his disciples thereto; that he prayed frequently at night, and sometimes all night; and *very soon* indeed, for immediately, the practice was continued in his church, as the earliest writers allege, upon his recommendation, as well as in imitation of himself and of his friends, associates, and disciples. We forbear adducing a considerable portion of other evidence, that would to any mind establish facts distinctly, to which we have only alluded in this place. But, we now say, that well-regulated solitude is a considerable help to solid piety; and the Archdeacon of Carlisle was too hasty, when he wrote that our blessed Lord did not recommend solitude, watchings, and midnight prayers, as carrying man to an higher degree of divine favour.

Now, the good Archdeacon himself, tells us of our blessed Lord, towards the end of the same chapter ii., under the head *the character of Christ*, second paragraph of the topic secondly:

"Thus we see the *devoutness* of his mind, in his frequent retirement to solitary prayer," &c.

The Doctor refers to Matt. xiv. 23, xxvi. 36, and Luke ix. 28, for his proofs; and in the next paragraph, we read thus:

"Our Saviour's lessons, besides what has been already remembered in them, touch, and that oftentimes, by very affecting representations, upon some of the most interesting topics of human duty and of human meditation; upon the principles by which decisions of the last day will be regulated, (Matt. xx. and 31.) Upon the superior, or rather the supreme importance of religion, (Mark viii. 35, and Matt. vi. 33, Luke xii. 4, 5, 16–21.) Upon penitence, by the most pressing calls and most encouraging invitations, (Luke xv.) Upon self-denial, (Matt. v. 29,) watchfulness, (Matt. iv. 42, Mark xiii. 37, Matt. xxv. 13,) &c."

We certainly are mistaken, if Archdeacon Paley himself does not here establish our blessed Lord's recommendation, by example, of solitude and midnight prayer and watching, as leading to a high degree of divine favour.

We do therefore conceive that the digni-

tary wrote not what was the fact, but what he wished to have been the fact, when he penned the paragraph copied by our correspondent. The other parts shall be examined.

SECTION III.

We may take the next propositions of the Doctor in the passages laid before us, to be: "Our Lord recommended no austerities as carrying men to a higher degree of divine favour." He did not recommend as such "voluntary poverty," to which extravagant merit was very soon ascribed after Christianity, as it came from Christ, fell into other hands.

We certainly felt a little astonished at finding a writer of the Archdeacon's penetrating intellect, judicious views, and deep erudition, deliberately commit himself in this proposition. Certainly Dr. Paley must have read the texts which we shall here subjoin, and many other similar texts, which clearly establish the facts which we shall adduce as proved by them.

Matthew viii. 19. "And a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest.

20. "And Jesus said unto him, the foxes have holes and the birds of the air *have* nests; but the son of man hath not where to lay his head."

xvii. 26. "Jesus saith unto him, then are the children free.

27. "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: and take and give unto them for me and thee."

Luke ix. 57. "And it came to pass, that as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58. "And Jesus said unto him, foxes have holes, and birds of the air *have* nests; but the son of man hath not where to lay his head."

From these it is evident, that our Lord himself did abide in a state of voluntary poverty. There can be no question but his state was voluntarily taken up, nay, selected by himself; and being houseless, and not having the tribute money to pay, until he had sent his Apostle to catch a fish for its payment, is full evidence of his poverty. That his favourite, St. John the Baptist, was also in a similar state of voluntary poverty, there can be no question. Now let us see his language to his disciples.

Matthew x. 9. "Provide neither gold, nor silver, nor brass in your purses.

10. "Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves."

Mark vi. 8. "And commanded them that they should take nothing for *their* journey save a staff only; no scrip, no bread, no money in *their* purse:

9. "But *be* shod with sandals; and not put on two coats."

Luke ix. 3. "And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats a piece."

x. 4. "Carry neither purse, nor scrip, nor shoes."

8. "And into whatsoever city ye enter, and they receive you, eat such things as are set before you."

xxii. 35. "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, nothing."

We do not think our conclusion would be unwarranted, did we from those texts assert that our Lord commanded some persons to observe voluntary poverty. We shall, however, be now content with deducing as the consequence, that our Lord recommended voluntary poverty to some persons. We shall endeavour now to show why he recommended this virtue, which he practised himself.

Matthew xix. 16. "And behold one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?

17. "And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18. "He saith unto him, which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness; honour thy father and *thy* mother: and thou shalt love thy neighbour as thyself.

20. "The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21. "Jesus saith unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have a treasure in Heaven: and come *and* follow me.

22. "But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23. "Then Jesus said unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of Heaven.

24. "And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. "When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26. "But Jesus beheld *them*, and said unto them, With man this is impossible; but with God all things are possible.

27. "Then Peter answered and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore?

28. "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit eternal life."

St. Mark relates this transaction and discourse in his tenth chapter, and St. Luke in his eighteenth chapter. The only circumstance which is found in either of those, in addition to what we have laid down, is found in the Gospel of St. Mark, viz., in the 29th verse is the answer of the young man: "Master, all these have I observed from my youth."

21. "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor and thou shalt have treasure in Heaven: and come, take up the cross, and follow me."

Now, without any difficulty, we can perceive the facts here related to be the discourse of a young man with our Lord, and the discourse of St. Peter with our Lord. The young man asked what he should do to obtain heaven. Our Lord answers him, keep the commandments. The young man hearing them enumerated, answers that he had not transgressed them. Our Lord loved him. So far we have reason to conclude that this young man was in the divine favour, as having complied with the essential duties of religion. That he was in the divine favour we cannot doubt, for our Lord loved him, and our Lord loves none but those who are in the divine favour. That he was so loved because he had fulfilled the essential duties of religion, we have two reasons for believing—the first, our Lord informed him that the essential duties were those prescribed by the commandments; our second reason is, because the declaration of that affection is subsequent to the exhibition of the fact that he had fulfilled those duties.

Our Lord next tells him, if he will be perfect, to embrace a state of voluntary poverty, and that he will have *a treasure* in heaven; let us then remark the distinction—the discharge of the essential duties will procure our admittance into the kingdom of heaven; the perfection of doing something beyond that which is of obligation, will secure for us a treasure after our admittance; one of the circumstances of this perfection is voluntary poverty, embraced from a proper motive, with proper dispositions.

Our Lord loves this young man, he is therefore in a certain degree of divine favour. Our Lord recommends to him voluntary poverty for the sake of perfection—to secure a treasure. Surely we are justified in saying our Lord recommended voluntary poverty as raising man to a higher degree of divine favour.

The second fact confirms our doctrine. We have before seen that our Lord recommended voluntary poverty to St. Peter and his associates. The Apostle now states, that they followed that recommendation, and asks what will be the consequence. Our Lord marks out the very highest degree of divine favour—they shall sit upon thrones judging the tribes of Israel on the great day of judgment. Surely our correspondent must feel that the venerable Archdeacon of Carlisle was too hasty in his assertion that our Lord did not recommend voluntary poverty as raising man to a higher degree of the divine favour.

Nor does our Lord confine it to the case of the Apostles; the 29th verse shows the recommendation to be general and the promise of the recompense is made general also.

Thus, in his first sermon, the very first expression of our Lord is, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." Certainly we will admit that a voluntary divestment of property, without the true spirit of Christian motive and Christian disposition, would be perfectly useless; but when we treat of external acts, we always suppose the spirit without which the act is useless; upon that principle of the Apostle, "and though I give all my goods to feed *the poor*, and though I give my body to be burned and have not charity, it profiteth me nothing." It would be then gross misrepresentation to state, that the merit or the profit was attributable merely to the external act *without the proper spirit*. Look to the whole of that admirable discourse, and especially to the part contained in the sixth chapter of St. Matthew's Gospel, and it inculcates the very spirit of that voluntary poverty which our Lord did recommend. We cannot avoid selecting those verses.

19. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal.

20. "But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not dig through nor steal.

21. "For where your treasure is, there will your heart be also," &c. &c.

Luke xii. 33. "Sell that ye have, and give alms; provide yourselves bags which wax not old, and treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treasure is there will your heart be also."

xvi. 9. "And I say unto you, make to yourselves friends of the mammon of unrighteous-

ness; that when ye fail they may receive you into everlasting habitations."

We will acknowledge that if the Archdeacon did prefer a married to a single life, and was blessed with eight or ten fine children, and besides attending to the things which were the Lord's, and pleasing his wife, he had also to educate his sons and to portion his daughters, and to introduce them into society, and to feel those natural attachments to his children and to his children's children, to the third and fourth generation, and to be divided amongst them; this doctrine would be perhaps a little too severe for him: but it was one which answered very well for St. Paul, for St. John the Apostle, and some others of those who *very soon*, as the venerable Archdeacon expresses it, took into their hands the maxims of Christianity as delivered by our Lord. They to be sure took these texts in their obvious meaning: and there might also have been some persons like those Pharisees of whom mention is made in the same xvi. chap. of St. Luke.

"13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

"14. And the Pharisees also, who were covetous, heard all those things: and they derided him.

"15. And he said unto them, Ye are they who justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed among men is abominable in the sight of God."

Indeed we could not help observing that amongst other very serious omissions, made as we thought for very obvious reasons, by Dr. Paley, in the characteristics of our Redeemer, was that of his voluntary poverty and some others which the old writers used to point out. However, we cannot blame the Doctor, because he forgot some writings which were first indited sixteen or seventeen hundred years before he examined some of the documents. There is a system of which voluntary poverty forms one part, celibacy another, solitude another, and a few other such qualities are inseparably connected therewith: like every perfect system, it must have all its parts; and as some of them were a little inconvenient to the Archdeacon's system, the whole were discarded; but he ought not to have asserted against evidence, that this system and all its parts was not recommended by our Lord as carrying man to a higher degree of perfection.

We might have accorded to the Doctor that all men were not commanded to do those things which were generally recommended, and almost commanded to some; thus voluntary poverty or the surrender of private property to a common fund was not commanded, but it was recommended, and it was practised.

Acts iv. 32. "And the multitude of them that believed were of one heart and one soul: neither said any *of them* that aught of the things which he possessed was his own; but they had all things in common.

"34. Neither was there any amongst them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of things that were sold

"35. And laid them down at the Apostles' feet: and distribution was made unto every man, according as he had need."

C. v. 1. "But a certain man named Ananias, with Sapphira his wife, sold a possession,

"2. And kept back *part* of the price, his wife being also privy *to it*, and brought a certain part, and laid *it* at the Apostles' feet.

"3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land.

"4. Whiles it remained, was it not thine own? and after it was sold was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto man but unto God."

We shall here conclude this topic. It is plain our Lord did recommend voluntary poverty as leading man to a higher degree of divine favour, and that he practised it himself, and that it was practised by St. John the Baptist, and by the Apostles and by the first Christians; and that it is most useful, for it roots out altogether covetousness, and therefore was specially recommended to the clergy.

1 Tim. vi. 8. "And having food and raiment, let us be therewith content.

"9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition.

"10. For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

"11. But thou, O man of God, flee these things," &c.

All men are not bound to voluntary poverty; yet it was recommended by our Lord, and was, indeed, *very soon* prized in the church, because it was prized from the beginning. We shall endeavour to conclude in our next.

SECTION IV.

We have taken the following copies of the sentence which was submitted to our inquiry, viz.—1, celibacy; 2, solitude, watchings and midnight prayers; and 3, voluntary poverty. We have still left "the

rigours of an ascetic, and the vows of a monastic life; the hair shirt, the obmutescence, the gloom and mortification of religious orders and of those who aspired to religious perfection."

Now it is well that we should have distinct notions of our topics; the rigours of an ascetic life are the practice of those special observances which come under examination, therefore the fate of the whole must depend upon the fate of all the parts; if our Lord recommended all the parts, he recommended the entire; next the vows of a monastic life: those vows are celibacy, voluntary poverty, and obedience to a regular superior. We have examined the first two topics: we have only the third remaining to be examined, and in addition the general question, whether our Lord recommended vows as leading to a higher degree of the divine favour; then the hair shirt, the obmutescence, the gloom and mortification, are to be considered.

After having gone through those several topics, we believe we shall have treated the Archdeacon's paragraph with sufficient fulness. But let us first try whether we can fairly dispense with examining any special topic here produced.

"The hair shirt," is but a peculiar species of mortification. If mortification, which comprises all its species, be recommended, each species which fairly comes under the general head, is recommended; hence we need not enter into any special examination of this topic. The Archdeacon must have known that no Roman Catholic believed that wearing a hair shirt would, as such, raise man to a higher degree of divine favour, nor the wearing of fine linen sink him into disfavour, although some persons who, strange to say, are now considered by Protestants as their gospel predecessors, did object to the Catholic clergy, as an act of great criminality, that they did wear fine linen, and that their bishops were clad in purple; and they queted Scripture and the very words of our Lord, for proving how correct their doctrine was.

Luke xvi. 19. "There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day.

20. "And there was a certain beggar named Lazarus, which was laid at his gate full of sores.

21. "And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man died and was buried.

23. "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. "And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

And when those good folk were asked what ought to be the dress of the clergy, they very readily exhibited,

Mark, i. 4. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5. "And there went out to him all the land of Judea and they of Jerusalem, and were all baptized of him in the Jordan, confessing their sins.

6. "And John was clothed with camel's hair, and with a girdle of skin about his loins, and he did eat locusts and wild honey."

So that if the Doctor now reproaches us with some amongst us wearing hair-cloth, there was a time when they who are called the first Protestants, reproached our predecessors for not wearing hair-cloth. But we put the hair shirt aside, for, except as a species of mortification, it is valueless. We believe, and our church has always believed, that a man may commit gross crimes whilst he is clothed in hair-cloth, and another who is clothed in purple and fine linen may do many acts of virtue.

"Obmutescence," we shall place by its predecessor the hair shirt. In itself it has no merit, no value. But there are times, especially in religious communities, when silence is very useful for greater purposes than mere obmutescence. The Archdeacon then used fallacy when he exhibited us as believing that obmutescence raised man to a higher degree of divine favour. In a religious community, similar duties are performed by all persons at the same time, and a very useful regulation is, that during the hours allotted to prayer, to meditation, and to study, strict silence shall be preserved, except in those cases where it is absolutely necessary to speak, and then so much only shall be said as may be indispensable, and in as low a tone of voice as possible, and visits of strangers shall be avoided as much as may be, at those hours. This rule of silence is then useful for prayer and meditation, which our Lord recommends as carrying men to a higher degree of divine favour, and is most useful to aid the study of divine truth, an acquaintance with which our Lord does strongly recommend.

"Gloom" is so vague a phrase that we do not know how to treat the topic. No two persons attach exactly the same definite quantity of the idea of seriousness to the expression gloom. We avow that gloom

does not raise man to a higher degree of divine favour; our Church does not attach any merit to gloom, on the contrary she wishes her children to enjoy the serenity and cheerfulness arising from a good conscience, and she commends moderate sprightliness. We will only say for ourselves that we have intimately known many of the most severe monasteries of men and women, and mixed in some of the gayest circles of life, and we are not disposed for gloom. We found far more steady and consoling cheerfulness in those monasteries; we have in them found more pure and unalloyed enjoyment, and seen more genuine and heartfelt sprightliness, and found [more] true and luxuriant peace to reign amongst their inmates, than in the revels of the great, the banquets of the wealthy, and the balls of the gay. We solemnly assure our correspondent that Archdeacon Paley did not and *could not* know, O! he could not feel how erroneous were his notions. Our correspondent probably will, we know certainly that many of our readers will be startled at our assertion. Upon an impartial and dispassionate review of our own observations, we would assert that almost the only earthly happiness we saw come nearest to true bliss was in those abodes. For ourselves we say the only days of true happiness we knew, were days in what the Archdeacon calls "gloom." As well might the negro who toils upon a rice-swamp, be expected to write such a description as Moore gives of the valley of Cashmere, as Archdeacon Paley or a novel-writer know how to describe the feelings of the inmates of a monastery, or the Big Warrior or Red Jacket compile histories of the Grecian and Ottoman dynasties. Several hundreds of persons who lived in religious retirement have written, and very few of their expressions are those of gloom.

We now come to the topic "mortification." What does it mean? Subjecting the flesh to the spirit, for religious purposes by occasional privations of what is pleasing to our sensual appetite. This is what we understand by mortification—celibacy, voluntary poverty, midnight prayers, watchfulness, &c., all these are so many parts of mortification. All these have been recommended by our Lord as leading man to a higher degree of divine favour. Fasting is a species of mortification. In the Gospel of St. Luke it is said of the devout Anna, that she served God with fastings and prayers, night and day; this is mortification.

John the Baptist led a life of mortification, and was commended by our Lord as being mortified, "not clad in soft garments."

Matthew, vi. 16. "Moreover when ye fast be not as the hypocrites, of a sad countenance: Verily I say unto you they have their reward.

17. "But when thou fastest, anoint thine head and wash thy face.

18. "That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret shall reward thee openly."

25. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than the meat?" &c.

c. vii. 13. "Enter ye in at the straight gate, for wide *is* the gate, and broad *is* the way that leadeth to destruction, and many there be that go in thereat.

14. "Because straight *is* the gate and narrow *is* the way which leadeth unto life, and few there be that find it."

c. ix. 14. "Then came unto him the disciples of John saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15. "And Jesus said unto them, Can the children of the bride chamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then they shall fast."

c. x. 38. "And he that taketh not his cross and followeth after me, is not worthy of me."

c. xi. 21. "Wo unto thee Chorazin! wo unto thee, Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

c. xii. 41. "The men of Nineveh shall rise in judgment with this generation and shall condemn it: because they repented at the preaching of Jonas."

Jonah, iii. 5. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest of them, even to the least of them."

Matthew xvii. 21. "Howbeit this kind goeth not out but by prayer and fasting."

xviii. 8. "Wherefore if thy hand or thy foot offend thee, cut them off and cast *them* from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9. "And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Mark, x. 21. "Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way and sell whatsoever thou hast, and give to the poor, and thou shalt have a treasure in heaven; and come take up the cross and follow me."

Luke, ix. 23. "And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily and follow me.

24. "For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake, the same shall save it.

25. "For what is a man advantaged if he gain the whole world, and lose himself, or be cast away?"

xiv. 26. "If any man come to me and hate not his father and mother, and wife and children,

and brethren and sisters, yea, and his own life also, he cannot be my disciple."

The passages here selected are but a portion of many which bear upon the subject, in the record which the evangelists have left us of our Lord's recommendations and commands. Now let us review them and collect their substance. We will find that he recommended, 1, *fasting;* 2, preference of the spiritual to the sensual enjoyments, even to the length of being careless as to the quality of our food, and the texture of our clothing, and the undervaluing of a limb or an eye when our spiritual progress would be impeded by the retention of either, because spiritual progress would insure heaven, and it would be preferable to be in heaven maimed, or lame, or blind, than having all our limbs to be cast into hell. 3. The giving up not only of limb, but of life, rather than do ourselves spiritual injury. 4. The giving up the fellowship of our dearest connexions, if they interfered with our spiritual progress. 5. The separation from the customs of the world designated by entering at the narrow gate.

Besides, he recommended under peculiar circumstances, 1, repenting in sackcloth and ashes together with fasting, which is what we emphatically style severe penance, 2, self-denial, 3, taking up the cross after having embraced a state of voluntary poverty, having sold possessions and given the proceeds in alms. Will Doctor Paley, will our correspondent after this, say that our Lord did not recommend mortification? Did our blessed Lord not then recommend what St. Paul practised as he informs us?

1 Cor. ix. 27. "But I keep under my body, and bring *it* into subjection: lest that by any means when I have preached to others, I myself should be a cast-away."

We acknowledge that the force of this passage is considerably weakened by the intentional mistranslation of the Greek verb, which in the Doctor's standard book is in the 25th verse rendered into English by the word *temperate*. The proper translation may be found in the Catholic version, and is

25. "Every one that striveth for the mastery *refraineth himself from* all things."

Protestant translation:

25. "Every man that striveth for the mastery is *temperate in* all things."

We have looked in several Lexicons, and we cannot find any authority for the latter translation; the composition of the Greek verb requires a far more forcible English word than *temperance;* the Latin, which has been used very early, is much more forcible than *temperate*.

But the 27th verse is still more distant from the truth of translation, for the word which is translated *keep under*, in the Protestant version, is in the Catholic translated *chastise;* the Latin given in Protestant translations is *obtundo, I pound;* the Greek word is compounded of two words, which signify much more strong expressions than *keep under*. We have indulged in this little digression merely to show one of the reasons why our church does not acknowledge the Protestant version of the Scriptures to be fit for the perusal of her children. She has very many objections, one of which is that by a little softening of phrases in one place, and a little strengthening in others, it is not a faithful expositor of the revealed will of God, and is calculated rather to mislead than to direct. Now, in our quotations from it we have laboured under a great disadvantage from this circumstance, yet with the whole weight of this against us we apprehend that we have shown from the Doctor's own version that he penned too hastily the paragraph which our correspondent has selected. But to return to our subject; the Apostle tells us:

2 Cor. v. 24. "And they that are Christ's have crucified the flesh with the affections and lusts."

But let us try the Doctor a little by his own rule. In chap. ii. the *Morality of the Gospel*, near the end, under the head *Character of Christ*, the Archdeacon favours us with the following passage:

"Our Saviour's lessons, besides what has been already remarked in them, touch, and that oftentimes by very affecting representations, upon some of the most interesting topics of human duty and human meditation; upon the principles, by which the decisions of the last day will be regulated (Matt. xxv. 31, et seq.); upon the superior, or rather the supreme importance of religion (Mark viii. 35; Matt. vi. 31–33; Luke xii. 45, 16–21); upon penitence, by the most pressing calls and the most encouraging invitations (Luke xv.); upon self-denial (Matt. v. 29): watchfulness, &c.

"Chap. i. *last paragraph but one.*

"We are not, perhaps at liberty to take for granted that the lives of the preachers of Christianity were as perfect as their lessons; but we are entitled to contend, that the observable part of their behaviour, must have agreed in a great measure with the duties which they taught. There was, therefore, (which is all that we assert) a course of life pursued by them different from that which before they led, and this is of great importance. Men are brought to anything almost sooner than to change their habit of life, especially when the change is either inconvenient or made against the force of natural inclinations, or with the loss of accustomed indulgences."

Last Paragraph.

"And lastly, that their mode of life and conduct, visibly at least, corresponded with the institution which they delivered, and, so far, was both new, and required continual self-denial."

In the first paragraph of that chapter.

"Then as to the kind and degree of exertion which was employed, and the mode of life to which these persons (the Apostles and first Christians) submitted, we reasonably suppose it to be like that which we observe in all others, who voluntarily become missionaries of a new faith. Frequent, earnest, and laborious preaching, constantly conversing with religious persons upon religion, a sequestration from the common pleasures, engagements and varieties of life, and an attention to one serious object, compose the habits of such men. I do not say that this mode of life is without enjoyment, but I say the enjoyment springs from sincerity."

Now, we would ask the venerable Archdeacon whether he has not, in the character of our Lord and of his disciples and Apostles, whether he has not in our Lord's lessons, taken from Scripture, given us a perfect picture of austerity, mortification, in fact of a monastic or conventual life? Of what does it consist? Self-denial, sequestration from the common pleasures, engagements, and varieties of life. Conversation with religious persons upon religious subjects, meditation upon the supreme importance of religion, penitence, watchfulness—we have before, from our Lord's lips, been told of the fastings and repentance in sackcloth and ashes. Now what addition is to be made to give a perfect picture of a monastic life, except celibacy and voluntary poverty, which we have before considered? The Archdeacon must destroy the texts of the Scripture and his own pages if he wishes us to believe the sentence marked by our correspondent was not a tissue of untruths.

But let us now go to the Doctor himself for "gloom," that is proper seriousness upon the supreme concern of religion. In his Moral Philosophy:

Chapter ix. *On Reverencing the Deity.*

"In the sixth paragraph—For as no one ever feels himself disposed to pleasantry, or capable of being diverted with the pleasantry of others, upon matters in which he is deeply interested; so a mind intent upon the acquisition of Heaven, rejects with indignation every attempt to entertain it with jests calculated to degrade or to deride subjects which it never recollects but with seriousness and anxiety. Nothing but stupidity, or the most frivolous dissipation of thought can make even the inconsiderate forget the supreme importance of everything which relates to the expectation of a future state of existence. Whilst the infidel mocks at the superstitions of the vulgar, insults over their credulous fears, their childish errors, or fantastic rites, it does not occur to him to observe that the most preposterous device by which the weakest devotee ever believed he was securing the happiness of a future life, is more rational than unconcern about it. Upon this subject, nothing is so absurd as indifference; no folly so contemptible as thoughtlessness and levity."

The principle contained in this is that which the religion that we profess teaches. Serious attention ought to be paid to a paramount concern; no concern can equal that of eternity. But serious attention is not gloom; gloom is rather the companion of despair. But the venerable Archdeacon of Carlisle is not the only writer who has made the accusation of fanaticism against us for those practices. In every age he has had predecessors; one of whom he quotes himself in the close of his second chapter.

"The constancy, and by consequence the sufferings of the Christians of this period, is also referred to by Epictetus, who imputes their intrepidity to madness, or to a kind of fashion or habit; and about fifty years afterwards by Marcus Aurelius, who ascribes it to obstinacy. 'Is it possible (Epictetus asks) that a man may arrive at this temper and become indifferent to those things, from madness, or habit, *as the Galileans?*'" (lib. iv., c. 7.)

This was a general imputation upon the Christians, that they were fanatics, mad, unsocial, illiberal, bigoted, unfashionable; but this madness was taught by our Lord. was noticed *very soon*, and having a method in it, has been brought down to the present day amongst us.

We did think we should be able to conclude to-day, but we find it necessary to defer the remaining topic of monastic vows to our next.

SECTION V.

We were obliged last week to omit our conclusion of this examination of Archdeacon Paley's paragraph. We now lay it before our readers. The only questions remaining to be disposed of, are, Did our Lord recommend the rigors of an ascetic life? did he recommend the vows of a monastic life as carrying man to a higher degree of divine favour?

The rigours of the ascetic life consist in the practice of those virtues which we have before seen, were recommended by our Lord as carrying man to a higher degree of divine favour. We unhesitatingly answer then, the Archdeacon asserted what the Scripture does not warrant, when he stated that our Lord did not recommend it. But we also add, that every act done by every ascetic is not to be charged upon the general system. It would be bad reasoning to argue against the propriety of man's living

in society, because in the social state, he has opportunities and excitements to crimes which he would not know of and could not commit in a different state. It would be bad reasoning to accuse any body of men, generally, with the faults or the follies of some individuals of that body. It would be a fallacious and a wicked exhibition, if a man were to collect the catalogue of crime and the list of criminals from the courts of a nation, and the catalogue of follies, and the list of the weak-minded through an entire region, and publish both as a correct history of that country. It is true every fact would be correctly given; no false statement could be found in the compilation. But we ask would this be a correct history? The publisher would deserve at least the indignant reproof of the insulted community, and the rebuke of every honest man.

There have been hypocrites and fanatics in the religious orders; there have been very few of the former, perhaps a greater number of the latter description amongst the ascetics. But every man who aspires to piety is not the Tartuffe of Moliere's imagination. And the history of the ascetics of our church is very unlike the misrepresentations of their enemies, blending all the real faults and follies of hypocrites and enthusiasts with the immense fictions of the imagination, and either concealing the heroic virtues of persons of whom the world was not worthy, or giving such an occasional tincture of modified and compassionate praise, as would be necessary to keep some semblance of impartiality.

The vows of a monastic life are those of continence, voluntary poverty, and obedience to a regular superior. These topics have been before examined with the exception of obedience. Yet shall it be necessary for us to go through the examination of the question, whether constitutional obedience to a regularly appointed governor is virtuous? And if virtuous, does it not raise man to a higher degree of divine favour? And was not this virtue frequently inculcated by our blessed Lord?

Respecting vows: we were about to write upon the subject, when we received the communication which exhibits the meaning of a prophetic passage of St. Paul, and as we are now closely pressed for room, we shall refer Mr. No Monk to that, reserving to ourselves the right of entering more at large thereupon at a future day.

Thus we believe it must be clear that the boasted authority of Doctor Paley is devoid of that truth which ought to be its support, and that what he is pleased to call the fanaticism of Roman Catholics, is more like the doctrine of our blessed Lord, than is what he and his admirer, No Monk, would call *rational Christianity*.

We have been diffuse, but we have omitted a far greater quantity of what might properly be inserted, than many of our friends may imagine.

SECTION VI.

[The following, though perhaps, from another hand, is inserted on account of its excellence and its important bearing on the preceding piece.]

For the Catholic Miscellany.

INTERPRETATION OF THE FIRST, SECOND, AND THIRD VERSES OF THE FOURTH CHAPTER OF ST. PAUL'S FIRST EPISTLE TO TIMOTHY.

"1. Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils.

"2. Speaking lies in hypocrisy, and having their conscience seared.

"3. Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth."

"Does not the Spirit say expressly, that in the latter times some shall depart from the faith, giving ear to seducing spirits, and to the doctrine of devils; forbidding to marry and commanding to abstain from meats, which God has created to be received with thanksgiving?"*

Answer. Yes: But did the Apostles teach the doctrine of devils, when they commanded the first Christians, that converted Jews and Gentiles might be more easily cemented into one communion, to abstain from blood, and from strangled meats?† For were not these also created to be received with thanksgiving? since every creature of God is good; and nothing to be refused, if it be received with thanksgiving.‡

Did the great and general council of Chalcedon, anno 451, teach the doctrine of devils, when it decreed,§ that it is not lawful for a nun consecrated to God, or for a monk to marry. And if found to do this, they shall be excluded from communion? And that|| if a deaconess married, and by so doing scandalized the grace of God, both

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* See "Hawarden's Charity and Truth."

† Acts, xv. 28, 29.

‡ 1 Tim. iv. 3, 4.

§ Conc. Chalced Can. xvi., p. 763, B. Tom. 4. Conc. Labb.

|| Ibid, Can. xv. A.

she and her husband should be excommunicated? Did the first parliament of Queen Elizabeth, when it received the first four general councils, one of which is this very council at Chalcedon, approve of a synod which teaches the doctrine of devils? If not, the Catholic Church does not teach the doctrine of devils, when she forbids nuns, monks, and others, who have vowed chastity, to marry.

Did St. Paul teach the doctrine of devils,* when he said of widows consecrated to God. "They will marry, having damnation, because they have cast off their first faith." Let us hear Dr. Hammond :† "They will relieve themselves by marrying; which is a great crime in them, to wit: that of violating their faith to the church, a kind of conjugal tie, that they would attend to it alone, and not forsake it; which when they do, and return again to the world, what is it but giving the church a bill of divorce, and marrying another husband?" I will not ask, whether this divine of the Church of England taught the doctrine of devils, or not? But did the Apostle, on whom he comments, do it, because he would not suffer those widows to marry? If not, this impeachment of the Catholic Church is wholly groundless and void.

But before we come to more particulars, let us see what the learned Grotius thought of it. He tells us, that St. Paul‡ instructs his disciple,§ especially against the Pythagorean philosophers, the chief of whom were addicted to magic. A famous man of this sect, and one whom St. Paul describes, was Apollonius Tyanæus;—for he came to Ephesus, whilst St. Timothy was living. St. Clement of Alexandria says: It is a doctrine of the magicians, as well as of Tatian, and the Encratites, "To abstain from the use of wine, of creatures which had life, and from the use of marriage." Nor did they dissuade from marriage, by giving the preference to a single life; for in this sense Christians may do it: but they held wedlock utterly unlawful, and that married persons could not be saved. Thus the learned Grotius.

Dr. Hammond understands the text‖ in the same manner. "Many heretics," says¶ he, "there were in the ancient church, who prohibited marriage, and taught abstinence from meats as necessary, having much of their doctrine from the Pythagorean philosophers. Such were the Encratites, Montanists, and Marcionites." And indeed, that this was generally the doctrine of the Gnostics, appears from Clemens Alexandrinus, Stromata,* where, speaking of them he says, "Under the pretence of continency, they commit a villany against the creation and the Creator, teaching that men ought not to receive marriage, nor to get children." And again, "There are some," says St. Clement, "who affirm marriage to be fornication;" "that is," says Dr. Hammond, "utterly unlawful, and that it is brought in and delivered by the devil."

For this, both Grotius and Dr. Hammond quote the constitutions, concerning ancient heretics. "They despise marriage, and say it is not the work of God. They say, that men ought not to marry, and that they must abstain from flesh-meat and wine; that it is a detestable thing to marry, to beget children, and to eat flesh-meat. Some of them say, they must only abstain from swine's flesh, and may eat what the Mosaical law permits.

The latter times, mentioned by St. Paul, are what St. John called the "last time," or rather the "last hour."† And consequently they include the apostolical age, and the first centuries, in which this prediction was literally verified as to both its parts. So that nothing but ignorance, or something worse, could apply them to the practice of the Catholic Church; which never thought marriage of itself unlawful, for how can a sacrament be so? though she has always held that vows, made to God, ought to be kept. And this the Scripture itself has taught her.‡

Some heathen philosophers, in St. Paul's time, condemned marriage; and in this were followed by several heretics. We have heard what Grotius says of the Pythagoreans.

That marriage is from the devil was, in the second century, the opinion of Satornilus, or Saturninus; and after him, of Marcion, of the Adamites, of Julius Cassian, of Tatian with his followers, the Encratites; and in the third century, of the Hieracites, and of the Manichæans. The Priscillianists also condemned it in the fourth century.

1. Of Saturninus and his sect, St. Irenæus tells us,§ "They say, that to marry, and to beget children, is from the devil."

So Theodoret:‖ "Saturninus was the first, who called marriage the doctrine of the devil."

* Tim. v. 11, 12.
† Paraph. on 1 Tim. v. 11, 12, page 737.
‡ 1 Tim. iv. § Grotius, in 1 Tim. iv. 1, 3.
‖ 1 Tim. iv. 3, 4. ¶ Paraph. page 735.

* Lib. 3. † 1 Jo. ii. 18.
‡ Deut. xxiii. 21, 82.
§ St. Iren. Lib. 1 cap. xxii.
‖ Theodor. L. 1. Hæret. Fab. Cap. iii.

And, St. Epiphanius:* "Saturnius says, that to marry and get children is from the devil; whence the greatest part of that sect abstain from eating flesh or fish."

2. Of Marcion, Tertullian says,† "that he rejects marriage as wicked, and the work of immodesty."

St. Clement of Alexandria says:‡ "The Marcionites are not chaste by their own free choice, but out of hatred to the Creator, having an impious persuasion, that it is a wicked thing to have children." Theodoret§ attests the same.

3. Of the Adamites, called also Prodicians, from Prodicus a lewd disciple of Carpocrates, St. Augustine says,‖ "They imitate the nakedness of Adam in Paradise, before his sin." Hence they detest marriage.

4. Of Julius Cassian, a disciple of Valentinus, Monsieur Tillemont¶ informs us, from St. Clement of Alexandria, that his aversion to marriage, and to the procreation of children, carried him so far as to say that Christ did not assume a real body of the blessed Virgin Mary.

5. Of Tatian, author of the Encratites, Theodoret says,** "That he and Saturninus styled marriage openly the work of the devil."

6. "The Hieracites," says St. Augustine,†† "deny the resurrection, and receive none but monks, nuns, and unmarried persons into their communion."

7. The Manichæan sect consisted of two parts; one called the elect, or perfect Manichæans, the other hearers and imperfect. These alone were permitted to till the earth, to eat fish and flesh, to drink wine, to marry, but not to beget children,‡‡ as St. Augustine, who was nine years amongst the hearers, assures us, nor to kill any animal.§§

The Manichæans, as well as the Marcionites, were professed enemies of our Creator, whom they called Satan, matter, darkness, and the prince of the world. I mean the Creator of our bodies, and in their wicked system, of one of our two souls.

Manichæus, says Theodoret, calls marriage the sanction of the devil.

And in another place Manichæus says,‖‖ "That marriage is a co-operator with matter: and therefore he commands the virginal state."

So St. Augustine: "The Manichæans," says he,* "think and preach that the devil made and joined the male and female.† They condemn marriage," says he, "without doubt, and forbid it, as much as they can, since they forbid generation, which is the end of marriage."

All, or most of the heresies now mentioned, abhorred several sorts of meat and drink, especially flesh and wine, as of their own nature unlawful. Theodoret says of these heretics in general:‡ they command us to abstain from wine and flesh-meats, as from things detestable.

Of the Priscillianists St. Augustine says: "they abstain from flesh-meat, thinking it to be unclean."

And the 2d Council at Braga:§ "If any one thinks flesh-meats to be unclean, which God gave for men's use; and, not by way of mortification, but for their supposed uncleanness, abstains from them so that he will not even taste herbs boiled with flesh, as Manichæus and Priscillian have taught; let him be anathema."

At the same time this synod shows us the difference betwixt the doctrine of Catholics and that of Manichæans and Priscillianists. Catholics abstained from flesh-meat at certain times, by way of mortification, for controlling the body. A Manichæan abstained always from it, thinking it to be unclean, and therefore he was a heretic, such as St. Paul foretold.‖ But to suppose the Catholic Church engaged in the same error, is little better than stupidity. For is he not stupid who can persuade himself that it is unlawful to abstain from flesh-meat by way of mortification? But it is only for this end that Catholics are forbid to eat flesh at certain times of the year: and not because the eating of it is of itself unlawful. Which then is the harder task, to excuse in this the Catholic church from error, or to excuse those from error or stupidity, who accuse her of it? For if some sensual Catholics are so far Manichæans, as to indulge their appetite in the use of meats not absolutely forbidden, either by intemperance, or by cost and delicacy: as they feel nothing of mortification, for which alone abstinence is commanded; so they act directly against the intention of the Catholic Church, and against the end of

* St. Epiphan. Hær. xvii.
† Tert. Lib. 1. con. Marc. Cap. xxiv.
‡ St. Clem. Alex. Lib. 3. Strom. p. 431. C. an. 1620, 1641.
§ Theodor. V. Lib. Hær. Fab. Cap. xxiv. p. 303.
‖ St. Aug. L. de Hær. Cap. xxxi.
¶ Memoires Eccles. Tom. ii. page 55.
** Theod. Lib. v. Hær. Fab. Cap. xxiv.
†† St. Aug. Lib. de Hæres, Cap. xlvii.
‡‡ St. Aug. Lib. de Hæres. Cap. xlvi.
§§ St. Aug., ib.
‖‖ Theod. Ibid. Lib. v. Cap. xxiv. p. 304, D. art. 1642.

* Lib. xix. Con. Faustom. Cap. xxix.
† St. Aug. Hær. xlvi.
‡ Lib. v. Hær. Fab. Cap. xxix, p. 316, D.
§ Braccar. ii. an. 563. Can. xiv. p. 838, D. E. Tom. 5. Conc. Labb,
‖ 1 Tim. iv. v.

the precept, whilst they observe the letter: and are too nearly allied to those religious hypocrites, who, in the language of the Gospel, have received their reward.

The Apostle, indeed, says St. Jerome,* rejects those who forbid marriage, and commanded men to abstain from meats, which God has created to be used with thanksgiving. But he means Marcion and Tatian, and the other heretics who proclaim a continual abstinence, to reject, to despise, and to abominate the works of the Creator.

St. Chrysostom says upon the same text:† St. Paul speaks this of the Manichæans, of the Encratites, of the Marcionites, and of the rest of their crew, that in the latter times some will depart from the faith. "Do not wonder," says he, "if some, at present apostatising from the faith, are engaged in the Jewish superstition. The time will come when Christians will do this in a more wicked manner, not only with regard to meats, but even to marriage, and to all such things."

Theodoret says on the same text:‡ "They call both marriage and many sorts of meats detestable, to affront the Creator." Theophylactus understands the words of St. Paul in the same manner.

St. Augustine tells the Manichæans:§ "When the apostle had said,‖ to abstain from meats, &c." he adds,¶ "for every creature of God is good." "This you deny: with this intention, this will, under this persuasion, you abstain from such meats that they are evil and unclean by nature. In which doubtless you blaspheme their Creator. It is this that belongs to the doctrine of devils! Do not wonder, then, that this was prophesied of you so long since by the Holy Spirit."

Hence St. Leo: "Abstinence," says he, "indeed is profitable, which being used to a spare diet, curbs the desire of delicacy. But wo be to the doctrine of those (the Manichæans) who sin even by fasting. For by condemning the nature of creatures, they affront the Creator; and say, that men are defiled by the use of those things, which they suppose to have been made by the devil, not by God. But you, the holy offspring of your Catholic mother, whom the Holy Spirit has instructed in the school of truth, use your liberty with due moderation, knowing that it is good to abstain even from lawful things; and when you ought to live in a more mortified manner, so to distinguish betwixt meats, that their use may be removed, not their nature condemned."

If the Apostles had commanded the first Christians* to abstain from eating blood and strangled meats, by way of mortification, their precept must, or at least might still have been in force; as it was observed in many parts of the Catholic Church, long after the first centuries. But it is more probable, that the whole intention and end of that injunction, was only to make it more easy for converted Jews to enter into the same society with converted Gentiles. And as the general end of this precept expired after the first ages, so the obligation of it ceased. For all human laws, as such, are subject to this rule. "And since the present state of the gentile church is such," says St. Augustine,† "that no carnal Israelite appears in it, what Christian is now so nice, that he will not touch thrushes, or small birds, unless their blood be spilt? Or will not eat a hare, or a rabbit, if killed by a stroke of a hand on the back of the neck, without a bloody wound? And those few Christians, perhaps, who are still afraid to touch these things, are laughed at by the rest."

Queries.—Is this explanation consistent and borne out by the concurring testimony of the writers of the first ages of Christian era, and supported by the authority of even Protestant commentators? Does St. Paul here condemn the practice of the Catholic Church, regarding abstinence and virginity? Or does he condemn the self-suffering of those "who are carried about by every wind of doctrine," "who blaspheme what they know not," and who set up their own conjectures in opposition to the doctrines and practices of the church of Christ, the church of eighteen centuries?

* St. Hieron. Lib. 2 Con. Jovin. Cap. 2.
† St. Chrysostom, 1 Tim. iv. 1.
‡ Theod. in 1 Tim. iv. 3.
§ Lib. xxx. con. Faus. Cap. v.
‖ 1 Tim. iv. 3. *l* V. 4. ¶ Acts xv.

* Lib. xxxii. † Contra. Faust. cxiii.

MISUSE OF THE TERM "LIBERALITY."

[The following short Essay on the "Misuse of the Term Liberality," appeared in the "United States Catholic Miscellany," Vol. I, for 1822.]

LIBERALITY.

We have often been amused at the use made of this word, and at the vague sense in which it is applied to religion. With some persons, a *liberal man* means a person who considers all modes of worship exactly alike, and attends to none. With others, a *liberal man* is he who gives a preference to one mode, and says, at the same time, that all others are equally good. Others consider a *liberal man* to be a person who not only gives a preference to one mode, but avows that he considers some others quite erroneous,—at the same time that he considers some others equally good as his own, but does not oppose either. With another class, *a liberal man* may consistently oppose some sects, and support others, whilst he persecutes none.

Let us for a moment examine those descriptions. The first exhibits to us an irreligious man. But if to be liberal, it be requisite to be irreligious—and that to be saved, it be necessary to be religious—we must candidly avow that we give the preference to religion and salvation; and that we would sacrifice the foolish, empty praise of thoughtless infidelity, to the substantial benefits of peace of conscience here, and eternal glory hereafter. Irreligion is not liberality. Neglect of our duty to our Creator is not liberality. If there be such a being as an atheist, he would by this be the most liberal man in the world.

The second is an irrational man. For, if all modes of worship be alike, if all be equally good, it is quite irrational to give a preference where there is perfect equality; and as preference involves choice founded upon some motive after examination and comparison, the man who gives a preference and says he has no motive, contradicts himself.

Another consideration will exhibit this more clearly. It is a fact, that all the systems of religion differ from each other by their being contradictions to each other; by one asserting exactly what another exactly denies. Thus, one system asserts that Christ revealed, that in the divine nature there are three persons. Another system denies that Christ revealed, that in the divine nature there are three persons. One system asserts, that Christ established several distinct orders of clergymen in the church. Another system denies that Christ established several distinct orders of clergymen in the church. One system asserts, that Christ instituted seven sacraments. Another system denies that Christ instituted seven sacraments. And so, in every distinct sect, there is at least one distinct tenet of contradiction to all the other sects; and this contradiction is not upon a matter of opinion, but upon a matter of fact. Now, in matters of fact there can be no latitude of opinion; for it is strictly true, that the fact agrees with the assertion, or disagrees with the assertion. Hence, if a man gives a preference to the assertions of one sect, it is ridiculous for him to say I profess to believe the fact to be as stated by this society; but he who denies the truth of that fact also agrees with me; though he denies exactly what I assert, still we both believe the same. This we consider to be the assertion of an absurdity, viz., that the same proposition can be, at the same moment, and in the same sense, true and false. And as we do not consider liberality to be absurdity, we do not consider the person who answers the second description to be a liberal man.

The person described in the third place, is exactly in the same predicament as the person described in the second; for it makes no difference in the argument whether the assertion be made that two hundred sets of contradictory propositions are at the same time true, or that only two contradictory propositions are true; still, it is the assertion of an absurdity.

The person described in the fourth place differs from the third only in this circumstance, that he opposes by argument, or by not supporting some of those from whom he differs; but he is in exactly the same predicament if he holds certain doctrines; and whilst he holds it to be a fact, that they were revealed by God, holds also that the person who denies this fact, may believe truth in the denial. This contradiction is an evident absurdity.

We have supposed, of course, all through, that God has revealed certain doctrines, and

that man can know the fact of God having spoken, and know what doctrine he did reveal when he spoke.

We have been led to these remarks by our desire to fix some meaning for the expression *a liberal man* in a religious sense; for we know of no phrase more frequently used, and less understood. We shall renew the examination.

LIBERALITY.

In our last number we made some examination of the meaning which was usually attached to this phrase. We now resume the subject.

Frequently the proper signification of an expression is only discoverable by ascertaining what it does not mean; and as every virtue is believed to consist in a happy mean, we should inquire for the virtue of liberality in a mean between extreme carelessness and infidelity on one side, and bigotry and intolerance on the other. We have examined the first extreme,—let us glance at the second.

We look upon bigotry to be an irrational attachment to doctrines, joined to a hatred of all who have not an attachment to the same doctrine. Thus, there may be bigots in true religion and in false religion. Bigotry is not the peculiarity of any sect, but is the result of criminal disposition or weakness of intellect in an individual. A person may have an irrational attachment to a true doctrine, and the doctrine is not rendered false by the unreasonableness of the individual. A person may have an irrational attachment to a doctrine, and still have no hatred to those who differ with him; such a person may be weak, but not criminal. Bigotry is criminal, and the criminality is the hatred which enters into its composition. Bigotry is a weakness, and the weakness is exhibited by the unreasonableness of the attachment. Bigotry is then an unreasonable attachment to a doctrine whether true or false, joined to hatred of those who do not hold that doctrine. It may now be asked, how can a person be unreasonably attached to a true doctrine? We answer, the truth of the doctrine may not be evident to him who embraces it, and therefore his attachment is founded upon no rational principle. We may now be told that all belief of mysteries is irrational, for their truth is not evident to man; as the very fact of their being mysteries, is an assertion that their truth is not evident. Our answer is very simple. To have evidence of the truth of a doctrine, it is sufficient that we have evidence of the capacity, knowledge, and veracity of him who delivers it, and evidence of the fact that this witness testified the truth of this doctrine; and as we thus give our assent, and form our attachment to the doctrine upon a rational principle, our belief of mysteries upon the testimony of God is rational. Thus, the man who is attached to the doctrines of religion, many of which are mysterious, may have a rational ground for that attachment. But he may also have an irrational attachment, but the quality of his attachment does not influence the intrinsic truth or falsehood of the doctrine, neither does it influence the evidence of that truth, or of that falsehood. Thus, a bigot may be attached to true doctrine without that attachment having been produced by a rational motive; and a bigot may be attached to a false doctrine, and thus bigotry is no test of doctrinal truth; it is only an evidence of individual disposition—which disposition of hatred is criminal, whether the doctrine be true or false. Our opinion is then, that the bigot is both weak and criminal, and every bigot is an intolerant, but every intolerant is not a bigot.

The ground of our distinction is this. We call a person intolerant who has a rational attachment to a doctrine, but who hates those who differ with him in doctrine.

The evidence of truth is no warrant for hatred, especially under a system which teaches to love our enemies; and hence, even where the individual has the evidence and the conviction of truth, and thus forms a rational attachment to this truth, it is a crime for him to hate the person who rejects that truth; for though he be commanded to embrace truth, he is forbidden to hate his brother.

The intolerant or the bigot injuring the person whom he hates, is a persecutor. All persons are agreed, that the persecutor is not a liberal man. Now, as liberality is a quality of the soul, and as persecution is but the evidence of qualities of the soul exhibited by acts, the disposition which produced those acts is incompatible with the disposition of a liberal man. Hence, we may conclude that neither the bigot, nor the intolerant, nor the persecutor, can lay claim to liberality.

What, then, is liberality? We answer, a rational attachment to doctrine, without hatred or dislike of those who differ from, or reject that doctrine.

Then the liberal man is not an infidel, nor a person who is careless of discovering and embracing truth; he is not inconsistent, he is not absurd, irrational, a bigot, nor an

intolerant; but he is a person who, upon rational principles, forms an attachment to a special body of doctrine, and does not molest or dislike those who differ from him. He does not sacrifice his own right of judgment, neither does he require any other person to make such a sacrifice to him. He inflicts an injury upon no man, but he is not obliged to permit others to injure him. He insults no person, but he is at liberty to prevent aggressions upon his own character, feelings, or opinions. He follows what he sees to be true; and as he loves truth, and feels it his duty to be consistent, he cannot acquiesce in the assertion that contradictions are true; and when a person who differs from him asserts that difference, though his good feeling prevents dislike, his truth prevents his becoming absurdly inconsistent, by stating, "though we differ in our doctrine, we are both right,"—because the fact is they do both differ, and only one of them can be right; and the assertion of truth is as essential to the perfection of man as either charity or courtesy. The liberal man then preserves truth, and courtesy and charity at the same time. The bigot and the intolerant may preserve truth, but they destroy courtesy and charity, they embitter society, and frequently shed the blood of thousands. The infidel, latitudinarian, and the speculator in religion, may preserve courtesy and affection, but they destroy truth, and debase the human intellect.

We shall conclude this essay with a short fable, which we have made extremely simple, and we trust not, on that account, the less applicable.

It was reported in a certain city, that an extraordinary phenomenon had made its appearance in the vicinity; the inhabitants thereupon, in a public assembly, deputed three persons for the purpose of ascertaining the fact. After their return, each was called upon separately before the assembly to make his report. The first gave his statement; and one of the old citizens rising up, remarked that the gentleman must have made some mistake, for it was impossible the facts could be as he described them, and gave his opinion of the manner in which the story would have a more credible appearance; he concluded by asking the narrator, whether things might not have been as he exhibited them. The narrator, who was a polite, good-natured man, thought it would be indecorous to contradict an elderly gentleman, said very possibly he was right, especially as he had experience on his side. One of the most learned men in the city next made his remarks, differing altogether from the last speaker, and from the reporter, and concluded by asking if the view which he took was not right. He replied, he could not think of differing with so erudite a gentleman, and that probably he was himself mistaken. Four or five others gave their several views, with each of whom the good-natured man successively concurred, until the meeting was divided into as many parties as there were speakers, who ultimately agreed only in one conclusion, that the reporter who had given so many contradictory explanations, was a worthless character, who could not be depended upon.

The second was called in, and after he had delivered his report, he had to go through a similar ordeal as his predecessor; but having less patience and more influence, he soon called upon his friends to punish those insolent men who knew nothing of the facts, and could know nothing of what they had never witnessed, but which he had not only seen, but very closely examined. The tumult and uproar exceeded what had before taken place, until at length, cuffed and bruised on all sides, he contrived to make his escape.

The third commissioner was introduced. After a cessation of hostilities had taken place, and when his report was made, several spokesmen began to controvert his assertions, to whom he calmly said, "Gentlemen, what I have stated I know; your doubts cannot destroy my convictions. I cannot force you to believe me, but I assure you my statements are correct. You are ingenious in your speculations—you are inventive in your possibilities—you are plausible in your theories; but I am convinced that I have been witness to facts, and those facts cannot be destroyed by your speculation. Had I not blazing before me the evidence of what I have examined, I might feel myself at liberty to select from amongst your theories, and some one of them might catch my imagination, or I could invent one to please my own fancy. But, gentlemen, I can never abandon the belief of a series of facts of which I have irrefragable evidence, in order to adopt a theory or system of opinions, be it ever so well constructed and alluring in its appearance; neither can I compel your assent to my statements, unless you see good reason for so doing. Let us then, in the name of God, avoid quarrels. I shall believe those truths of which I have no doubt; you, of course, will adopt systems as you please. We may live in friendship, though we cannot think alike. But, without meaning you any offence, I can never believe it possible for you to have truth on your side in your distinct

contradiction of what I know to be fact. My testimony to you has not been a philosophical disquisition, but a narrative of facts."

The decision was postponed, and the meeting broke up with considerable diversity of opinion, but with peace and harmony restored.

LETTER TO O'CONNELL ON LIBERALITY.

[The following letter to Mr. O'Connell, with whom Bishop England was on terms of intimate friendship, will derive an increased value and interest for those who admire the character of the illustrious person to whom it was addressed, from this circumstance; a value and an interest heightened, moreover, by the recent event of his death. It appeared in the "United States Catholic Miscellany," Vol. III. for 1824.]

LETTER

FROM THE BISHOP OF CHARLESTON TO DANIEL O'CONNELL, ESQ.

Charleston, S. C. Oct. 4, 1823.

My dear Friend:—My conscience has often smote me for having left unfulfilled a promise which you extorted from me four or five years ago, to give you in writing my notions of what is *true liberality* in a Roman Catholic. I have now snatched a few moments to redeem my word. I have thrown hastily together what has frequently been the result of reflections of my leisure—such as it is, it belongs to you—if worth using, to be used as you think proper. I would have extended it much more had I leisure, for I confess, I should like to have more minutely and better described that disgusting mixture of foppery, folly, infidelity, and ignorance, which at both sides of the Atlantic usurps the name of liberality. If I know my own heart, I hold bigotry in as great abhorrence as I do infidelity or heresy, and I place the persecutor, (I care not for his creed,) at least upon the same line on the scale of immorality with the heresiarch. Yet, I acknowledge the singleness of truth, and I yield to the force of evidence.

THE BISHOP OF CHARLESTON ON LIBERALITY.

Liberality in religion, is the making to others the most ample concessions which *truth* will allow.

To deny known truth, is not *liberality*, it is criminal *falsehood*.

In revealed religion, those doctrines which God manifests to man are *truths;* because God could not reveal falsehood. When he reveals them they are *known*.

We may have such evidence of the transmission to us, of those revealed doctrines, as would enable us to be *certain* of their *identity*. When we have such evidence, those doctrines are to us *known truth*.

Every Roman Catholic believes that he possesses such evidence respecting the doctrines of his church. Therefore, every Roman Catholic believes, with certainty, that the doctrines of his church have been revealed by God, and, consequently, to him they are *known truth;* hence for him to deny such truth, would not be *liberality;* it would be *criminal falsehood*.

An algebraist sees clearly that two negative quantities multiplied will produce an affirmative or positive result. Many persons, upon hearing this asserted, would laugh at what they would consider to be contradictory, absurd, impossible. Is the scholar to give up his knowledge? Will it be *liberality* in him to say, "My good friends, let us not quarrel, you may be right and I may be wrong. No man is infallible. We can have no certainty. Every man has a right to his own opinion?"

This language may be fashionable; is it correct?

What should a scholar say? "Gentlemen, I have no doubt of the truth of my doctrine; I have evidence of its truth. I cannot, therefore, be in error—truth and falsehood are not matters of indifference. Reduce your principle of calculation to practice. All its correct results must inevitably be wrong. All the correct results of mine must inevitably be right. But in God's name, let us be friends. You cannot, from me, expect the assertion of a falsehood, viz., that I am wrong, and that you are right; nor can you expect from me the assertion of an absurdity, viz., that two persons who maintain contradictory propositions are both right. But we may agree to live in peace, each holding his own doctrine, and using what arguments he will to support it; provided they be consistent with the public peace, with decorum, and with kind feeling."

Similar to this is the language which liberality in religion requires from the Roman Catholic, and it is the only liberal language which truth permits.

But does not the Roman Catholic Church teach that not only are her doctrines exclusively true; but, farther, that whoever will not enter into her communion will be damned? And does not she teach that they who dissent from her doctrines ought to be persecuted in this world, before they are damned in the next? and is not this the very essence of illiberality?

Each of these propositions bears the semblance of truth, and all of them put together carry with them the appearance of reasoning. We shall examine them separately for their truth, together for their consequences. Taken separately they run thus:

1st. *The Roman Catholic Church teaches that her doctrines, being those which have been revealed by God, are true, and, of course, any assertion or doctrine which contradicts any of them must of necessity be false.* This is conceded—such is the fact.

2d. *The Roman Catholic Church teaches that whosoever will not enter into, and is not found in her communion, will be damned.*

The Roman Catholic Church does NOT teach this proposition in several meanings which it is calculated to convey. In fact, the Roman Catholic Church teaches *no such proposition.* But she teaches that "*faith is necessary to salvation,*" that "*without the true faith no person can be saved.*" In the words of St. Paul, "*that without faith it is impossible to please God.*" Now, these latter propositions differ essentially from that which is marked No. 2.

But what is the extent of the latter propositions? Exactly the extent of their subject, in the proposition which is their equivalent, "*Only those persons who have faith are capable of salvation.*" The extent of the subject then is, *all they who have faith.* To discover them we must know what the Roman Catholic Church means by *faith.* She teaches that "FAITH IS THE SINCERE DISPOSITION *to believe* ALL *that God has taught.*"

Therefore the Roman Catholic Church extends the capacity for salvation to all those who are *sincerely disposed to believe* ALL that God has taught. She calls those persons who will not believe in revelation, and who therefore reject ALL the doctrines, *infidels:* because they have no faith in what God has said. She calls those who believe some of the doctrines of revelation, and disbelieve the rest, *heretics*—that is *choosers,* from the Greek verb αἱρεω, to choose, because, instead of faithfully receiving ALL, they make choices, some receiving what others reject, and all being led by fancy, not by evidence of testimony; thus no one of them receives ALL, and most of them differ in their selections. She calls those who *receive* ALL the doctrines, *Faithful,* and also *Catholics.* There can be no illiberality in using appropriate names, whose etymology accurately designates, without any reproach or obloquy, those who, in fact, differ, and who, therefore, must be accurately and differently described.

We now inquire, *does the Roman Catholic Church confine this disposition to believe* ALL *that God has taught to those who profess her faith and who live in her external communion?* She does not. If such be the case, she then does not confine capacity for salvation to those persons. In order to understand the assertion, "SHE DOES NOT," let us inquire *what are her limits?* Thus we shall know *whom she excludes.*

A new and a most important distinction now presents itself to us, between those who *give evidence of their dispositions,* and those who, *having the disposition, do not exhibit the evidence,* for, it is plain, a disposition may exist of whose existence we do not discover evidence.

All they who openly profess the doctrines of the Roman Catholic Church, are by her rationally considered to have faith; because they have, by their profession, declared their belief of ALL that God has taught. Those persons are properly considered as having that disposition, of whose existence they have given positive evidence. But although they are thus looked upon as *capable of salvation,* their actual enjoyment thereof is *not secured* by their capacity. They must do all those acts which will insure the enjoyment of eternal life, otherwise, though salvation be within their reach, they will not be saved.

Others, it is true, may have *the disposition,* without giving the evidence; the church can judge only upon evidence. They give none. She decides rationally upon the principle, *de non apparentibus et non existentibus eadem est ratio.* There *is no capacity for salvation.* Some of those persons answer, *we have faith.* We believe, but we do not believe all that you teach. She proposes to them doctrines which *she is certain* are the revelation of God. Those persons dissent; they reject the doctrines. Here is a case not merely of want of evidence, for there is here distinct evidence of rejecting doctrines taught by God; she is, therefore, fully warranted in deciding as reason compels: "*there is here no faith.*"

Does she not then teach distinctly, that every individual who does not believe all her doctrines and profess her religion will be damned? No. Because her conclusion is not metaphysically, it is only morally universal; and is not, therefore, applicable to

every special case, though it be applicable to the generality of cases. The general conclusion is by strict logical deduction, inevitable from the scriptural principle, that—"*without faith it is impossible to please God.*" But, we cannot say the same of special conclusions, because there may, and actually do exist a number of cases, many of which, I am convinced, have fallen under my own observation, in which the disposition to believe exists, but where the usual evidence of that disposition cannot be given. In many more, I am inclined to think, the disposition may exist, without any possibility of obtaining evidence thereof.

I shall give a few examples.

1st. A person to whom the doctrine was never preached, may have the disposition to believe.

2d. A person to whom the doctrine was misrepresented, may be disposed to believe, though he may, from being told that the church taught absurdities and contradictions, and immoral principles, be disgusted with what he was taught were her doctrines, and be without the opportunity of correcting his errors.

3d. A person of weak or perverted intellect may have the disposition to believe, and at the same time may mistake error for truth.

Other instances might be added, in which the disposition may exist, but the evidence not be given. None of those persons profess the doctrines of the Roman Catholic Church, yet that church extends to them, as well as to those who profess her doctrines, capacity for salvation; therefore she does not confine that capacity to those in her external communion.

But, although the church does not possess evidence by which she can *discern* those individuals, and upon which she could *pronounce* them to be *members of her body*, yet they are *a portion of her soul.* God, who searches the hearts of men, and who knows their disposition, discerns them; grants to them the benefit of their faith; and though they are not acknowledged as visible members, yet they are claimed as truly within the pale of the church. Thus the general propositions are true: "Without faith it is impossible to please God." "Out of the church there is no salvation." "The Roman Catholic Church is the only true church." "All persons are obliged to be members of the one true church." Yet the church would *condemn* as rash, presumptuous, illiberal, uncharitable, dangerous, and unjustifiable, the special conclusion: "But this individual is not in the church. *Therefore this individual will be damned.*"

Whatever probabilities may exhibit themselves to our judgment, we can have no certainty of the truth of the second proposition, "*But this individual is not in the church,*" and, without a certainty of its truth, we can never arrive at the special conclusion. It is true, we may know that he does not belong to the body; he is not in the *external communion;* but, whatever may be the force of probable circumstances, not even sometimes the declaration of the individual himself; in many cases, nothing short of supernatural revelation, can give us a certainty that he does not belong to *the soul of the church.* Therefore, although a Roman Catholic does believe that it is necessary for salvation to be a member of the true church, and that the Roman Catholic Church only is that true church: still he does not hold, *nor is he obliged to believe*, that every person who is not in her *external* communion will be damned; nor will truth require, nor charity justify, his forming special conclusions. *He knows not who will be damned.* The eternal condemnation of the wicked, is the prerogative EXCLUSIVELY OF GOD; and one which MAN CANNOT USURP.

Nothing herein contained can excuse, or even extenuate, the heavy criminality of those who are careless in seeking after the *true church;* or who, having discovered it, basely and wickedly neglect to bear testimony to God's truth, through mean or mercenary human motives.

3d. We now come to the next proposition: "*The Roman Catholic Church teaches that the dissenters from her doctrines ought to be persecuted in this world, before they are damned in the next.*"

She teaches NO SUCH DOCTRINE.

Does she not anathematize and curse all heretics? No. She anathematizes, that is, rejects, detests, condemns, and reprobates *heresy*, and not heretics. The erroneous *doctrine*, not the *individuals.* The doctrine may be detested, and execrated, and condemned, whilst the persons who have been innocently led to its adoption, may be pitied and beloved. The original seducer, the heresiarch, who, in his pride and malice, devised the error, and obstinately, and contumaciously, and cunningly led others to adopt, and they who, in like manner, plainly exhibit the malice of depravity, may be condemned and reprobated, without lessening the pity, or affection, for those whom they seduce.

Let me suppose a person mixes a deleterious intoxicating draught, and induces many to partake of it, under the expectation, on their part, of improving their health; suppose I warn those deluded per-

sons, whom he invites to take his potation; suppose I threaten my children with my displeasure, should they yield to the seduction; suppose him to be aided in his plans by men of plausible appearance, who proclaim me to be a jealous tyrant, who would deprive my children, and all others, of the benefits which this amalgamator would confer, because those benefits are not of my own invention; suppose my admonitions and threats to be disregarded, and that I see my friends, and my children, raving and pining in their intoxication: can I not condemn the seducer, and his assistants, and execrate the poisonous beverage, whilst at the same time I weep over my friends, and lament, and love, and pity them and my children? And can I not describe, and bewail, what I foresee will be the consequences of their misconduct, without being justly chargeable with desiring those consequences? These are consequences which I cannot avoid foreseeing, and which I am anxious to avert; but which, from the plans of the seducer, and the strength of the poison, and the lamentable delusion of my friends, and of my children, I am unable to prevent.

If a Roman Catholic finds persons seduced into error of doctrine, and tells them that the consequence of their losing their faith will be perdition, is it not rather evidence of his sincere desire to save them from ruin, than of a wish to plunge them into damnation? If a man walks carelessly towards the brink of a precipice, is it my wish that he should be dashed to pieces, because I cry out to inform him that he will inevitably be lost, if he proceeds? Suppose I saw him advancing, and knew the consequences, and calmly looked on in silence, or carelessly and smilingly told him that, indeed, all the paths were equally safe, and that he ought to walk where he chose, and he fell and was destroyed; would my silence, or my delusive flattery, be charity, benevolence, liberality?

Thus the Roman Catholic is not illiberal. First—"When he asserts the *exclusive truth of his doctrines.*" Secondly—"When he publishes the consequences of error in faith." As well might the robber charge the moralist with illiberality for publishing damnation to be the consequence of robbery. If God declares the penalty for the transgression, there can be no illiberality in stating that fact of God's declaration. Thirdly—"*Nor does his religion require of a Roman Catholic to believe that any individual out of the external communion of his church will be damned.*" Fourthly, "*Nor is his condemnation of heresy evidence of his dislike of the deluded individual who professes the erroneous doctrine.*"

But does not his religion require of him to hate all those whom he knows to be doomed to damnation? Does it not oblige him to hate all God's enemies, and is not every heretic an enemy to God?

His religion does *not* require of him to *hate any person*, but it *commands* him *to love all persons*, and to do good to all: nor could he, if that obligation of hatred were his principle, reduce it to practice. The principle would oblige him to hate millions of his fellow Catholics, because, unfortunately, amongst them there are millions whose corruption of life is detestable, and who are greater enemies to God than are numbers of heretics and infidels. Millions of Catholics, whose misconduct will insure their damnation. How many hypocrites are there, with sanctified exterior, and filled with rottenness, concealed from the eye of man. By the imputed principle, all those must be hated. How shall they be known? Thousands who lived in error during many years, ultimately embraced truth, and became the brightest ornaments of the church. From the East and West they came to sit down with Abraham, and Isaac, and Jacob, and the children of the kingdom are cast out. How shall we draw the bounding line which must separate those who stand together; now in infidelity; now in heresy; now in Catholicity? All who live in the profession of infidelity are not infidels. All who live in the profession of heresy are not heretics. All who live in the profession of Catholicism are not Catholics. We have before seen several grounds of exception on one side; there are some upon the other; and many individuals stand upon each of these grounds. We could not, therefore, know whom to hate, were there an obligation of hatred. *The principle is false*, and even if true, it would be impracticable as a rule of conduct. It is false, for the gospel tells us we must hate no person. Though we may reprobate the conduct of many, we must love all. And that gospel is the code which contains the principles of the Roman Catholic. To that gospel the imputed principle is a plain contradiction. The principles of Roman Catholics are not contradictory.

What then is religious liberality? The assertion of truth—the rejection of error—the love of all mankind, without the sacrifice of our principle. In a word, it is CHRISTIAN CHARITY. It *first* loves God and his truth, and adheres firmly to his revelation. It *next* exhibits the practical love of every individual of the human race, without excluding sect or nation from benevolence of

feeling and exertion for their welfare. It accords with evidence, it is allied to consistency, it urges us to search for the revealed doctrines of God, to BELIEVE and to PROFESS THEM: when likely to be profitable to others to manifest them; when such manifestation would be practically useless, or be injurious, to continue silent. It forbids us to flatter vice, or to encourage error. It commands us to hate *no man*—to persecute *no man*—to live in harmony with ALL men—to assist as far as we can, those who need it; whether their religious belief be correct or erroneous; to practise the duties of religion at the proper time and in the proper place; not to make of them an ostentatious exhibition; yet to give good example; not to annoy others by prying into their belief or conduct, except when our station makes it our duty; not to limit our friendship and good-will to those only who agree with us in faith; and whilst we endeavour to regulate our own conduct with propriety, to avoid speaking of the faults, or judging of the practice, or the claims to salvation of our neighbour.

In a word, religious liberality teaches us *to do unto all men as we would they should do unto us*. This is the liberality of a Roman Catholic. It is not that unreasonable, unmeasured abandonment of every principle of common sense, and of religion, which *places truth and falsehood upon a level;* and rushing blindly from the extravagance of bigotry, to the extreme of folly, declaims much but means nothing; which puts contradictions in juxtaposition, and is unable, or unwilling, to perceive the absurdity. Which lavishly bestows everything to every claimant, and preserving nothing for itself, soon is found to be destitute of reason, consistency, even of common decorum. True liberality is to make every human being the utmost concession which *truth*, *justice*, and *decency* will permit.

In the above observations I have assumed, as granted, what could be proved with facility, and what every Roman Catholic is bound to believe, viz.: "THAT EVERY DOCTRINE OF THE ROMAN CATHOLIC CHURCH HAS BEEN REVEALED BY GOD."

† JOHN, Bishop of Charleston.

LETTER TO THE RIGHT REV. DR. DAVID, ON THE DEFINITION OF "FAITH."

To the Right Reverend Dr. David, Bishop of Mauricastro, Coadjutor to the Bishop of Bardstown, &c.

RIGHT REVEREND AND DEAR SIR:—The letter written by you to the editors of the Miscellany, dated 11th of February, 1825, Bardstown, has been given to me by the publishers of that work, after they had taken from it those directions which regarded themselves. The following passage arrested my attention:—"I shall, however, take the liberty to remark, that the definition of faith, in No. 6, page 90, Vol. III., [Sup. 355.] *Faith is the sincere disposition to believe all that God has taught*, does not appear to me theologically accurate. For it seems to me that this disposition can be in one who as yet knows nothing of the revealed truths, and who consequently has no faith. The definition of St. Paul, Heb. xi., implies the knowledge of the things we hope for, and the conviction of the things that are not seen."

This passage, sir, was written by me, and I find, upon reading your letter, that it is at least liable to misconception. Perhaps, strictly speaking, it is *theologically inaccurate*. Nothing can be of greater importance; nothing more clearly your duty and mine, than in the language of doctrine to preserve the strictest accuracy. Allow me then to thank you for your remark, and to subscribe to the truth of your observation.

In the essay in which the passage is found, my object was to examine the moral criminality or innocence of a person, who was invincibly ignorant of the truth: and the inaccuracy of my expression arose from my not clearly expressing the distinction between the disposition to believe and the actual belief. Actual faith is positive belief upon the testimony of God. It is not by faith we believe what reason exhibits to us as true; if reason exhibits truth, any farther evidence would be superfluous. We pay no homage to God by assenting to what is manifest to ourselves. The homage of faith consists in the recognition of God's superior knowledge, and of our obligation to believe what he knows and teaches, but which surpasses our comprehension; and this belief is founded upon our certainty that God cannot deceive us, that he cannot say that which is not the fact. When, therefore, I know that God has

revealed any doctrine, I never attempt to test its truth or its falsehood by the criterion of my reason, for this would be to examine whether what God has revealed is true: this would be making my reason, and not the divine word, the criterion of truth. He, therefore, who knows that the Lord has revealed a doctrine which is above man's comprehension, and believes it upon the authority of God, has faith, provided he is disposed to believe in like manner *every doctrine so revealed.* But if, amongst such doctrines he should make selections, and receive some because he thinks them more rational than others, and reject those which he conceives to be not so rational, then he places his reason upon a tribunal to decide regarding the truth or falsehood, or rather the probability or improbability of those doctrines which have been revealed. His opinions are founded upon the decisions of his judge, to which he has submitted the doctrines. This is not faith: for although some of the revealed doctrines might have been received, others are rejected; and belief is not founded upon the authority of him who revealed, but upon the opinion of the judge who made the selection.

Suppose even, by accident, that this man's reason should decide [that] all these doctrines are certainly true, or, he finds their truth to be extremely probable, and upon this ground he receives them; this is not faith, for the foundation of faith is the authority of God—but here the foundation is the authority of human opinion. Thus, the actual belief of all the doctrines might not be faith. Faith must be belief founded upon the divine authority, not upon human opinion. The disposition to believe all that God has taught, is not actual faith, but it is the preparation for faith. When the fact is then adduced, that God revealed certain doctrines, the mind examines evidence for the truth of the fact, to decide the question. "Did God reveal this doctrine?" If the evidence is sufficient to establish the fact that he did make the revelation, the person who has the sincere disposition will immediately believe without previously submitting the doctrine itself to the tribunal of reason; being perfectly satisfied that if God revealed it, it must be true, and knowing that human reason might err, but God cannot deceive.

Hence it is clear that between persons who hold our principle of faith, there can be no division, particularly in those circumstances which exist in our church, where there is a perpetual and manifest tribunal to testify the fact, that God did reveal certain doctrines, that he did not reveal other doctrines. It is also very clear that unity cannot be expected amongst even the best informed persons who make the approbation of their private reason a prerequisite to the belief of any doctrine, because their opinions differ as much as countenances do, and are perpetually changing in a greater or less degree in even the same individual, so that from the declarations this day, you cannot with certainty tell what will be their belief twelve months hence. This is not unchanging faith: it is fluctuating opinion. It would exhibit God revealing as many systems of doctrine as there are individuals, and contradicting his own declarations as frequently as you would find those individuals contradicting each other. It would ultimately lead to the conclusion, that in religion we can have no certainty of truth, it would make divine faith, nothing more than human opinion, and inevitably produce perfect indifference as to [the] truth or falsehood of revealed doctrines. Revelation in this case becomes altogether useless, and faith no longer would be found, for men always abandon belief when they can find no certainty.

Allow me to thank you again for drawing my attention to that distinction which I overlooked, and to amend my definition by taking in its stead, that which has the sanction of at least eighteen centuries. Faith is the belief upon God's authority, of those doctrines which he has revealed. All those doctrines might not be known to the believer, but it is sufficient for him to believe those which are exhibited to him, provided he has the sincere disposition of believing every other doctrine which God has revealed, as soon as it shall be also exhibited to him. The person who is invincibly ignorant of the truth might have this disposition, and where the disposition exists, the moral crime of infidelity is not.

But I fear, Right Reverend Sir, that this disposition is not so general, as charity would desire. However, we cannot inspect the minds of our fellow-mortals. It would be rash and presumptuous for us to pronounce upon the state of individuals. To God they stand or fall: he will decide their fate and ours. Let us then hope for more than our fears would suggest. The general principle is undoubtedly true. *Without faith, it is impossible to please God.* May that God, in whose hands are the hearts of men, mould them into faith, and fill them with charity, is a prayer in which I know, Right Reverend Sir, you sincerely join with,

Your brother in Christ,
† JOHN, Bishop of Charleston.

Charleston, S. C., March 31, 1825.

SUPPLEMENT TO APPENDIX

TO LETTERS ON BLANCO WHITE.

H.

Nam de quibusdam levibus culpis esse ante corporum resurrectionem purgatorius ignis credendus est.—*Com. in* 1 *Cor.* iii.

I.

Nec tibi blandiaris si graviter peccanti levior pœnitentia, vel a nesciente, vel a dissimulante dicatur; cum in purgatoriis ignibus perficiendum sit, quicquid hic minus feceris, quia dignos pœnitentiæ fructus quærit Altissimus.—*Serm. II. de S. Andr.*

K.

Committunt quædam venialia peccata graviora et leviora, et ideo necesse est ut hi tales in ira corripiantur, id est, in purgatorio igne. Nunc interim ante diem judicii ponantur, ut quæ in eis immunda sunt per illum exurantur, et sic tandem idonei esse cum his qui in dextra coronandi sunt inveniantur.—*In Ps.* xxxvii.

P.

It has not been convenient to consult the works of Theodoret.

S. & X.

A reference to the Homilies of Pseudo-Eusebius, made since the previous appendix was printed, shows that the two passages referred to in notes S. & X. are almost verbatim the same. Perhaps one was copied from the other, or both authors borrowed from some one more ancient.

AG.

Τοῦτο δε λεγω δια τας ἐπὶ τοῖς κεκοιμημένοις γινομενας προσφορας και ταρ διαδοσεις, αἳ σύ μικρά συντελουσι ταῖς και ἐν ὁμαρτίαις βαρείαις ἀποθανουσιν.—Theophyl. Comm. in Luc., cap. xii., prope init.

The expression "grievous sins" is not to be understood here in the technical sense of scholastic theology, but as meaning venial sins which merit a heavy punishment; unless it is understood of mortal sins which have been forgiven, for which satisfaction remains due.

AX.

Ἀυτω παρακατατιθέμενοι τας ἡμετέρας ψυχὰς, τὰς τε παρακαταλυόντων ὥσπερ ἐν δόῳ κοινῇ των ἑτοιμοτέρων.—Orat. in Cæsar., § 31, *prope finem.*

AY.

Εἶτα καὶ ὑπὲρ των προκεκοιμημένων ἁγίων πατέρων, και ἐπισκόπων, και πάντων ἁπλως των ἐν ἡμῖν προκεκοιμημένων, μεγίστην 'ονησιν πιστεύοντες ἔσεσθαι ταῖς ψυχαῖς, ὑπὲρ ὧν ἡ δέησις ἀναφέρεται της ἁγίας καὶ φρικοδεστατης προκειμένης θυσίας. Καὶ βοῦλομαι ὑμᾶς ἀνὸ ἀποδείγματος πεῖσαι. οἶδα γὰρ πολλους τουτο λέγοντας. τι ὠφελεῖται ψυχὴ, μετα ἁμαρτημάτων ἀπαλλασσομένη τουδε τοῦ κόσμου ἢ οὐ μεθ' ἁμαρτημάτων, ἐὰν ἐκι της προσευχῆς μνημονεύητε; ἆρα γὰρ εἴ τὶς βασιλεὺς προσεκπρουκόπας ἀυτω, ἐξορίστους ποιήσειεν ἔιτα δι τούτοις διαφέροντες, στέφανον πλέξαντες ὑπερ των ἐν τιμωρίαις, ἀυτω τουτον προσενεγκεῖεν, ουκ αν ἀυτοῖς ἀνασιν δώη των κολάσεων; τον ἀυτὸν τρόπον καὶ ἡμεῖς ὑπὲρ των κεκοιμημένων ἀυτω τὰς δεήσεις προσφέροντες κἂν ἁμαρτωλοὶ ὦσιν οὐ στέφανον πλέκομεν ἀλλα Χριστὸν ἐσφαλιασμένον ὑπερ των ἡμετέρων ἁμαρτηματων προσφέρομεν ἐξιλεουμενοι ὑπὲρ ἀυτων καὶ ἡμων τὸν φιλάνθρωπον Θεόν.—Cateches. Myst. v. prope med.

BB.

Ε'ΡΩ'ΤΗΣΙΣ λδ. *Τί δυν; ουκ αἰσθανονται τινὸς ενεργεσίας καὶ ἀυτὼν ἁμαρτωλῶν ψυχαὶ, γινομένων ὑπερ αὐτῶν συνάξεων καὶ ευποιῖῶν, καὶ προσφορῶν;* Α'ΠΟΚ. *Εἰ μή τινος ενεργεσίας μετεῖχον εκ τούτου, ουκ αν εν τῇ προσκομιδῇ ἐμνημονεύοντο. αλλ ὥσπερ ἡ αμπελος ἀνθεῖ εξωθεν τω αγρω, αἰσθάνετο της ὁσμῆς αὐτῆς ὁ εκτεκλεισμένος δινος, κ' συναυθεῖ καὶ αὐτός, οὕτῶς νόει καὶ τὰς τῶν ἁμαρτωλῶν ψυχας μετέχειν ενεργεσίας τινὸς ἐκ της ὑπερ αὐτῶν γινομένης αναιμακτου θυσιας καὶ ευποιίας.—Quæst. ad Antioch.* qu. xxxiv.

Some quotations from the Greek fathers were given in the Appendix, according to the approved Latin versions, the originals not being accessible; and it has been thought unnecessary to repeat them again in Greek, as there is no room for mistranslation, and no probability that the reading or sense of any of them will be disputed.

APPENDIX

TO LETTERS TO DR. BOWEN.

A.

Διατί δὲ περὶ τῆς Αλεξανδρεων πολεως* μᾶλιστα ουκ εγγράφετο ἡμῖν; ἢ ἀγνοεῖτε ὅτι τουτο εθος ἦν, πρότερον γράφεσθαι ἡμῖν,† καὶ οὕτως ἔνθεν ὁρίζεσθαι τὰ δίκαια;‡ εἰ μὲν οὖν τι τοιοῦτον ἦν ἐποπτευθὲν εἰς τὸν ἐπίσκοπον τὸν ἐκεῖ, ἔδει πρὸς τὴν ἐνταῦθα ἐκκλησίαν γραφῆναι, νῦν δέ οἱ ἡμᾶς μὴ πληροφορησαντες πράξαντες δὲ αὐτοί ὡς ἠθέλησαν, λοιπὸν καὶ ἡμᾶς οὐ καταγνόντας. Βούλονται συμψήφους εἶναι. οὐχ οὕτως αἱ Παῦλου διαιτάξεις, οὐχ οὕτως οἱ πατερες παραδεδώκασιν, ἕλλος τοπος ἐστὶν οὗτος, καὶ καινον το επιτήδευμα. παρακαλῶ, μετα προθυμίας ἐνέγκατε, ὑπὲρ του κοινῆ συμφέροντος ἐστιν ἃ γράφω. ἃ γὰρ παρειλήφαμεν παρὰ τοῦ μακαρίου Πετρου τοῦ αποστόλου, ταῦτα καί ὑμῖν δηλω, καὶ οὐκ ἀν ἔγραψα φανερὰ ἡγούμενος εἶναι ταυτα παρὰ πᾶσιν, εἰ μὴ τὰ γενόμενα ἡμας ἐτάραξεν.

B.

§ Ὅτι τῇ Ἀποστολικῇ καθέδρα την ὀφειλομένην αἰδῶ ἡ ἀγάπη ἀπονέμει, ἑαυτοῖς το πλεῖστον παρέχετε, ὦιοὶ τιμιώτατοι.

C.

Licet, fratres charissimi, vobis sunt nota patrum decreta, mirari tamen non possumus vestram solertiam circa instituta majorum, ut cuncta quæ possunt aliquam recipere dubitationem, ad nos, quasi ad caput, ut semper fuit consuetudo, deferre non desinatis.—*Epist. de Chorep.** *etc.* Ib. Col. 451.

D.

Directa ad decessorem nostrum sanctæ recordationis Damasum fraternitatis tuæ relatio me jam in sede ipsius, constitutum, quia sic Dominus ordinavit, invenit. Quam cum in conventu fratum sollicitius legeremus tanta invenimus, quæ reprehensione et correctione sint digna, quanta optaremus laudanda cognoscere. Et quia necesse nos erat, in ejus labores curasque succedere, cui per Dei gratiam successimus, in honorem; facto, ut oportebat, primitus, meae provectionis indicio, ad singula, prout Dominus aspirare dignatus est consultationi tuæ responsum competens non negamus: quia officii nostri consideratione, non est nobis dissimulare, non est tacere libertas quibus major cunctis Christiane religionis zelus incumbit. Portamus onera omnium qui gravantur: quinimmo *haec portat in nobis beatus Apostolus Petrus, qui nos in omnibus, ut confidimus,* ADMINISTRATIONIS SUAE PROTEGIT ET TUETUR HÆREDES.

E.

Explicuimus, sicut arbitror, frater charissime, universa quæ digesta sunt in querelam: et ad singulas causas, de quibus per filium nostrum Bassianum presbyterum ad *Romanam Ecclesiam, utpote ad* CAPUT TUI CORPORIS, retulisti. Sufficientia quantum

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* Alii, ἐκκλησίας. † A few lines above, Pope Julius had written, ἔδει γραφῆναι πᾶσιν ἡμῖν, "It was proper to have written to *all of us*;" referring to the Council of Bishops assembled in Rome. But, as Binius observes, the Pope was here referring to certain matters, the decision of which had been committed by special request to a council in which he presided; and in the passage cited, where the particular case of the Patriarch Athanasius is spoken of, the language is changed, and evidently describes the Pope and the Roman Church alone, as the tribunal to which appeal should have been made.

‡ Binius remarks that this must be the passage to which Socrates refers, (*Lib.* ii. c. 47,) when he writes that Julius sent letters to the bishops assembled at Antioch, in which he complained, "quod contra canones ipsum ad synodum non vocassent: cum ecclesiastica regula interdictum sit, ne praeter sententiam Romani pontificis quidquam ab ecclesia decernatur." Sozomen also says in similar words, (*Lib.* iii. c. 10), "pro irritis habenda esse, quæ praeter sententiam episcopi Romani fuerint gesta." Epiphanius also says, (*Hist. Tripart.* lib. iv. c. 9.) that the Synod of Antioch was null, because "neque Julius ei interfuit, neque in locum suum aliquem destinavit; cum utique regula ecclesiastica jubeat, non oportere praeter sententiam Romani pontificis concilia celebrari."—*Vid. Apol. Secund. B. Ath. in op. ejus. necnon, Ep. Jul. ad Antiochenos*, §. xxii. *in Cursu Completo Patrol.* t. viii. Col. 905.

§ Quisquis hanc Damasi synodicam in Græcum sermonem transtulit, hoc loco lapsus mihi videtur, cum in vitiosum codicem incidisset; scripserat enim procul dubio Damasus: *Nobis plurimum tribuitis*, ut sensus, et orationis series postulat, ipse vero legit *vobis* absque ullo sensu.—*Valesius. Epist. Damas* vii. *ad Epis. Orient. in Curs. Complet*, t. xiii. Col. 369.

* This epistle is rejected as spurious in the Cursus Comp., on the authority of Petavius, but retained by Labbè.

opinor responsa reddidimus. Nunc fraternitatis tuæ animum ad servandos canones et tenenda decretalia constituta magis ac magis incitamus, us hæc quæ ad tua rescripsimus consulta, in omnium co-episcoporum nostrorum perferri facias notionem, et non solum eorum qui in tua sunt diœcesi constituti: sed etiam ad universos Carthaginenses ac Bœticos, Lusitanos atque Gallicios, vel eos, qui vicinis tibi collimitant hincinde provinciis, hæc, quæ a nobis sunt salubri ordinatione disposita, sub litterarum tuarum prosecutione mittantur. Et quamquam STATUTA SEDIS APOSTOLICÆ vel canonum venerabilia definita, nulli sacerdotum Domini ignorare sit liberum, utilius tamen, et pro antiquitate sacerdotii tui, dilectioni tuæ esse admodum poterit gloriosum, si ea, quæ ad te speciali nomine generaliter scripta sunt, per unanimitatis tuæ sollicitudinem, in universorum fratrum nostrorum notitiam perferantur; quatenus et *quæ a nobis* non inconsulte, sed provide sub nimia cautela et deliberatione *sunt salubriter constituta, intemerata permaneant*, etc.—*Epist. Siric. ad Himer.* Ib. Col. 1132, 46.

G.

The epistle from which the following extract is taken relates to hasty ordinations of monks and laymen.

Exigit dilectio tua *præceptum Apostolicæ Sedis*, in quo patrum decreta consentiunt, et significas, nonnullos ex monachorum populari cœtu, quorum solitudo quavis frequentia major est, sed et laicos, ad sacerdotium festinare. Hoc autem specialiter et sub prædecessoribus nostris, et nuper a nobis interdictum constat..... Unde miramur, ad dilectionem tuam STATUTA APOSTOLICÆ SEDIS non fuisse perlata.....: Si quid auctoritati tuæ (quod nos non opinamur) æstimas defuisse, *supplemus*..... Tecum faciunt præcepta patrum, tecum APOSTOLICÆ SEDIS AUCTORITAS..... Sciet, (quisquis hoc, proposita, [*marg.* postposita] patrum et *Apostolicæ Sedis auctoritate*, neglexerit,) a nobis districtius vindicandum, ut loci sui minime dubitet sibi non constare rationem, si hoc putat post tot prohibitiones impune posse tentari.—*Zosim ad Hesych. Labb.* t. ii. Col. 1556.

H.

Adverti, Sedi Apostolicæ, ad quam relatio quasi ad CAPUT ECCLESIASIARUM missa currebat, aliquam fieri injuriam.—*Innocent, ad Epis. Maced.* Ib. Col. 1272.

I.

Diligenter ergo et congrue apostolici consulitis honoris arcana, (honoris, inquam, illius quem, præter illa quæ sunt extrinsecus, *sollicitudo manet omnium Ecclesiarum*, [2 Cor. xi, 28,]) superanxiis rebus, quæ sit tenenda sententia, antiquæ scilicet regulæ formam secuti, quam toto semper ab orbe mecum nostis esse servatum. Verum hæc missa facio; neque enim hoc vestram credo latere prudentiam: qui id enim actione firmastis; nisi scientes quod per omnes provincias de apostolico fonte petentibus responsa semper emanent? præsertim quoties fidei ratio ventilatur, arbitror omnes fratres et co-episcopos nostros, nonnisi ad Petrum, id est, sui nominis et honoris auctorem referre debere, velut nunc retulit vestra Dilectio, quod per totum mundum possit omnibus Ecclesiis in commune prodesse. Fiant enim necesse est cautiores, cum inventores malorum, ad duplicis relationem synodi, SENTENTIÆ NOSTRÆ STATUTIS VIDERINT AB ECCLESIASTICA COMMUNIONE SEJUNCTOS.—*Innocent. ad Concil. Milev. Ep.* clxxxii, *inter Ep. S. Aug. in Curs. Complet. Patrol.* t. xxxiii, Col. 784.

K.

Innocentius, Carthaginensis Concilii Patribus, confirmans ipsorum doctrinam ac sententiam adv. Pelagianos.

In requirendo de his rebus..... ad nostrum referendum approbastis esse judicium, scientes quid Apostolicæ Sedi, cum omnes hoc loco positi ipsum sequi desideremus apostolum, debeatur, a quo *ipse episcopatus, et tota auctoritas nominis hujus emersit.* Quem sequentes, tam mala damnare novimus, quam probare laudanda. Vel id vero quod patrum instituta sacerdotali custodientes officio non censetis esse calcanda, quod ILLI NON HUMANA SED DIVINA DECREVERE SENTENTIA, UT QUIDQUID QUAMVIS IN DISJUNCTIS REMOTISQUE PROVINCIIS AGERETUR, NON PRIUS DUCERENT FINIENDUM, NISI AD HUJUS SEDIS NOTITIAM PERVENIRET: ut tota hujus auctoritate justa quæ fuerit pronuntiatio firmaretur, indeque sumerent cæteræ Ecclesiæ (velut de *natali suo fonte* aquæ cunctæ procederent, et per diversas totius mundi regiones puri latices capitis incorrupti manarent,) quid præciperent, quos abluerent, quos velut cœno immundabili sordidatos mundis digna corporibus unda vitaret.—*Ep.* clxxxi. *inter Ep. S. Aug.* Ib. Col. 780.

L.

Quanta fraternitati tuæ a beatissimi Petri apostoli auctoritate sint commissa, et qualia etiam nostro tibi favore sint credita, si vera ratione perspiceres, et justo examine ponderares, multum possemus de injunctæ tibi solicitudinis devotione gaudere.

Quoniam sicut præcessores mei præces-

soribus tuis, ita etiam ego dilectioni tuæ, priorum secutus exemplum, vices mei moderaminis delegavi: ut curam, quam *universis ecclesiis principaliter* EX DIVINA INSTITUTIONE *debemus*, imitator nostræ mansuetudinis effectus adjuvares, et longinquis ab apostolica sede provinciis præsentiam quodammodo nostræ visitationis impenderes. . . . . Vices enim nostras ita tuæ credidimus caritati, ut in partem sis vocatus solicitudinis, non in plenitudinem potestatis.—*Ep.* lxxxiv. *Leon. I. Labb.* t. iii. Col. 1382 and 84.

M.

Quoniam et inter Bmos apostolos in similitudine honoris fuit quædam discretio potestatis, et cum omnium par esset electio, *uni tamen datum est ut cæteris præmineret.* De qua forma, *episcoporum quoque orta est distinctio*, et magna dispositione provisum est, ne omnes sibi omnia vindicarent: sed essent in singulis provinciis singuli, quorum inter fratres haberetur prima sententia: et rursus quidam, in majoribus urbibus constituti, solicitudinem susciperent ampliorem, per quos AD UNAM PETRI SEDEM UNIVERSALIS ECCLESIÆ CURA CONFLUERET, ET NIHIL USQUAM A SUO CAPITE DISSIDERET.—*Ib.* Col. 1386.

N.

*Leo episcopus Anatolio episcopo in Domino salutem.** Licet sperem dilectionem tuam ad omne opus bonum esse devotam, ut tamen efficacior tua possit fieri industria, necessarium et congruum fuit, fratres meos Lucentium episcopum et Basilium presbyterum (ut promisimus) destinare: *quibus tua dilectio societur, ut nihil in his, quæ ad universalis ecclesiæ statum pertinent, aut dubia agatur aut segniter: cum residentibus vobis, quibus* EXECUTIONEM NOSTRÆ DISPOSITIONIS INJUNXIMUS, *ea possint agi cuncta moderatione*, etc. De his autem qui in hoc causa gravius peccavere, et ob hoc superiorem sibi locum in eadem infelici synodo vindicarunt. . . . . Si satisfactio talis accedit quæ non refutanda videatur, *maturioribus apostolicæ sedis consiliis reservetur*, ut examinatis omnibus atque perpensis, de ipsis eorum agnitionibus, [*vel* actionibus] *quid constitui debeat, æstimetur.* Neque prius in ecclesia cui te Dominus voluit præsidere, *cujusquam talium* (ut ante jam scripsimus) *nomen ad altare recitetur*; quam quid de eis constitui debeat, rerum processus ostendat. . . . . Ac si de aliquibus amplius fuerit deliberandum, celeriter ad nos relatio dirigatur: ut pertractata qualitate causarum, nostra quid observari debeat solicitudo constituat.—*Ib.* Col. 1324.

Ad Maximum.

Et ideo, frater carissime, oportet dilectionem tuam toto corde perspicere, cujus ecclesiæ gubernaculis te Dominus voluerit præsidere, et ejus meminisse doctrinæ, quam præcipuus apostolorum omnium bonus Petrus per totum mundum quidem uniformi prædicatione, sed speciali magisterio in Antiochena et Romana urbe fundavit . . . . Summa itaque vigilantia cautum te esse convenit, ne quid sibi hæretica pravitas audeat vindicare, cum te deceat his sacerdotali auctoritate resistere, *nosque sæpius de profectu ecclesiarum tuis relationibus, quid agatur instruere.* Dignum est enim, te Apostolicæ sedis in hac solicitudine consortem, et ad augendam fiduciam privilegia tertiæ sedis agnoscere, ut in nullo cujusquam ambitione minuantur: quia tanta apud me est Nicænorum canonum reverentia, ut ea quæ sunt a sanctis patribus constituta, *nec permiserim nec patiar aliqua novitate violari* . . . Cum aliquid pro Antiochenæ Ecclesiæ privilegiis, dilectio tua agendum esse crediderit, *propriis literis studeat explicare*, et ut nos consultationi tuæ *absolute et congrue respondere possimus.* Nunc autem, ad omnia generaliter pronunciare sufficiat, etc. . . . . Juvenalis episcopus ad obtinendum Palestinæ provinciæ principatum, credidit se posse sufficere. . . . Quod sanctæ memoriæ Cyrillus Alexandrinus episcopus merito perhorrescens, scriptis suis mihi quid prædicta cupiditas ausa sit, indicavit, et solicito prece multum poposcit, ut nulla illicitis conatibus præberetur assensio.—*Labb.* t. iv. Col. 883 and 884.

Ad Dioscorum.

Cum enim bmus Petrus apostolicum a Domino acceperit principatum, et Romana ecclesia in ejus permaneat institutis, nefas est credere, quod sanctus discipulus ejus Marcus qui Alexandrinam primus ecclesiam gubernavit, aliis regulis traditionum suarum decreta formaverit. . . . . Quod ergo a patribus nostris propensiore cura novimus esse servatum a vobis quoque volumus custodiri, ut non passim diebus omnibus sacerdotalis vel levitica ordinatio celebratur, sed post diem sabbati ejus noctis, quæ in prima sabbati lucescit. . . . . Illud quoque volumus custodiri: ut cum solennior festivitas conventum populi numerosioris indixerit, et ad eam tanta fidelium multitudo convenerit, quam recipere basilica simul una non pos-

* This Epistle relates to the case of those bishops who had been drawn into a participation of the measures of Dioscorus, the Eutychians, and the Latrocinium of Ephesus; and who now offered to do penance. The judgment of the principal criminals is reserved to the Holy See. An account of the Eutychian troubles will be found in the article on "Turkey," in the "Historical Fragments."

sit, sacrificii oblatio indubitanter iteretur. —*Ib.* t. iii. *Col.* 1374 and 75.

Ad Episcopos Africanos. Ne illicitæ personæ ad episcopatum provehantur, etc.—Cum ergo inter vos tantum valuerint, aut studia popularium, aut ambitus superborum, ut non solum laicos, sed etiam secundarum uxorum viros, aut viduarum maritos ad officium cognoscamus pastorale provectos: nonne aptissimæ exigunt causæ ut ecclesiæ in quibus istæ commissa sunt, judicio severiore purgentur, et non solum in tales præsules, sed etiam in ordinatores eorum ultio competens proferatur! Sed circumstat nos hinc mansuetudo clementiæ, hinc censura justitiæ. Et quia *universæ viæ Domini misericordia et veritas*, cogimur secundum Sedis Apostolicæ pietatem, ita nostram temperare sententiam, ut trutinato pondere delictorum, quæ constat non unius esse mensuræ, quædam definiamus utcumque toleranda, quædam vero penitus amputanda . . . . non præjudicantes *Apostolicæ Sedis Statutis, nec præcessorum nostrorum nostrisque decretis, quibus salubriter statutum est, etc.* . . . . Quod enim nunc utcumque patimur esse veniale, INULTUM POSTMODUM ESSE non poterit, si quisquam id, quod omnino interdicimus, usurpare præsumpserit: quia REMISSIO PECCATI, NON DAT LICENTIAM DELINQUENDI, nec quod potuit aliquo ratione concedi, fas erit AMPLIUS IMPUNE COMMITTI.—*Ib.* Col. 1392 and 93.

O.

Civitas sacerdotalis et regia, per sacram Beati Petri Sedem Caput Orbis effecta, latius præsideres religione divina, quam dominatione terrena. Quamvis enim multis aucta victoriis, jus imperii tui terra marique protuleris: minus tamen est, quod tibi bellicus labor subdidit, quam quod pax Christiana subjecit.—*S. Leon. in Natal. Ap. Petr. et. Paul, Serm. I.—Op.* p. 78, Ed. Raynaud. Paris.

P.

Non reticemus autem quod cuncta per mundum novit Ecclesia; quoniam quorum —libet sententiis ligata pontificum, SEDES BEATI PETRI APOSTOLI JUS HABEAT RESOLVENDI, utpote quod *de omni Ecclesia fas habeat judicandi*, neque cui quam *de ejus liceat judicare judicio.—Gelas. Ep.* xiii. *Labb.* t. iv. Col. 1203.

The attentive reader will perceive that the foregoing extracts prove the jurisdiction of the Roman See over all the other Patriarchal Sees, and the entire Eastern Church, as well as over the Western Patriarchate. The epistle last cited, and the Commonitorium of Pope Gelasius to Faustus, as well as the entire epistles and other writings of the Roman Pontiffs from which extracts have been made, are recommended to the perusal of careful and *conscientious* inquirers.

Q.

Nam nec Petrus, quem primum Dominus elegit, et super quem ædificavit Ecclesiam suam, cum secum Paulus de circumcisione postmodum disceptaret, vindicavit sibi aliquid insolenter aut arroganter assumpsit, ut diceret se primatum tenere et obtemperari a novellis et posteris sibi potius oportere.—*Ep. l.* xxi. *ad Quintum, Curs. Comp.* t iv. Col. 410.

R.

Ecce ubi commemorat Cyprianus, quod etiam nos in Scripturis sanctus didicimus, Apostolum Petrum in quo primatus Apostolorum tam excellenti gratia præeminet, aliter quam veritas postulabat de circumcisione agere solitum, a posteriore Apostolo Paulo esse correctum. Si ergo potuit Petrus non recte in aliquo ingredi ad veritatem Evangelii, ita ut Gentes cogeret judaizare, ... si potuit, inquam, Petrus, contra veritatis regulam, quam postea Ecclesia tenuit, cogere gentes judaizare; cur non potuit Cyprianus contra regulam veritatis, quam postea tota Ecclesia tenuit, cogere hæreticos vel schismaticos denuo baptizari? Puto quod sine ulla sui contumelia, Cyprianus Episcopus Petro Apostolo comparatur, quantum attinet ad martyrii coronam. Cæterum magis vereri debeo ne in Petrum contumeliosus existam. Quis enim nescit illum Apostolatus principatum cuilibet episcopatui præferendum? Sed etsi distat cathedrarum gratia, una est tamen martyrum gloria. *De Bapt.* Lib. ii. c. i. § 2. *Ib.* x. l. iii. Col. 127.

S.

Nos autem, qui Ecclesiæ unius caput et radicem tenemus.

In the same epistle occur the following passages, which are even stronger and clearer than this.

Nam Petro primum Dominus, super quem ædificavit Ecclesiam, et unde unitatis originem instituit et ostendit, potestatem istam dedit ut id solveretur in cœlis quod ille solvisset in terris. . . . . Quo venturus est qui sitit, utrumne ad hæreticos, ubi fons et fluvius omnino non est, an ad Ecclesiam, quæ una est, super unum qui et claves ejus accepit, Domini voce fundata est.

In the Epistle to Januarius, St. Cyprian writes:

Baptisma unum sit, et Spiritus Sanctus unus, et una Ecclesia a Christo Domino super Petrum origine unitatis et ratione fundata.—*Ep.* lxxiii., *ad Iub. et* lxx. *ad Iun. Curs. Comp.* t. iii., Col. 1111, 1045.

Loquitur Dominus ad Petrum: *Ego tibi dico*, inquit, *quia tu es Petrus*, etc., et quamvis Apostolis omnibus post resurrectionem parem potestatem tribuat et dicat, *Sicut misit me Pater, etc.*, tamen ut unitatem manifestaret, unam Cathedram constituit, et unitatis ejusdem originem ab uno incipientem sua auctoritate disposuit. Hoc erant utique et cæteri Apostoli quod fuit Petrus, pari consortio præditi et honoris et potestatis. Sed exordium ab unitate proficiscitur, et Primatus Petro datur ut una Christi Ecclesia et Cathedra una monstretur.—*De Unit. Eccl.* § iv.

It will be seen that the reading of this celebrated passage which is approved by Protestant critics has been given, although the other, which is much stronger, is regarded as genuine by Dr. Kenrick and other eminent scholars.

T.

Miseramus nuper collegas nostras Caldonium et Fortunatum; ut non tantum persuasione litterarum nostrarum, sed præsentia sua et consilio omnium vestrum eniterentur, quantum possent, et elaborarent, ut ad Catholicæ Ecclesiæ unitatem scissi corporis membra componerent, et Christianæ charitatis vinculum copularent. Sed quoniam diversæ partis obstinata et inflexibilis pertinacia non tantum radicis et matris sinum atque complexum recusarit; sed etiam gliscente et in pejus recrudescente discordia episcopum sibi constituit, et contra sacramentum semel traditum divinæ dispositionis et Catholicæ unitatis adulterum et contrarium caput extra Ecclesiam fecit.—*Ep.* 11 *ad Cornel. Curs. Comp.* t. iii. Col. 703.

U.

Deus unus est, et Christus unus, et una Ecclesia, et Cathedra una super petram [*al.* Petrum] Domini voce fundata. Aliud altare constitui aut sacerdotium novum fieri præter unum altare et unum sacerdotium non potest. Quisquis alibi collegerit, spargit.—*Ep.* xl. *Curs. Comp.* t. iv. col. 336.

V.

Quod Ecclesia Romana semper habuit primatum.

W.

Nam quod se dicit Sedi Apostolicæ subjici, si qua culpa in Episcopis invenitur, nescio quis ei episcopus subjectus non sit.—*Lib.* vii. *Ep.* lxv. *ad Ioann. Labb.* t. v. col. 1349.

In the preceding epistle to the same, he writes:

Nam de Constantinopolitana ecclesia quod dicunt, quis eam dubitet Sedi Apostolicæ esse subjectam? Quod et piissimus domnus imperator et frater noster Eusebius ejusdem civitatis episcopus assidue profitentur.—*Ep.* lxiv.

APPENDIX

TO LETTERS TO THE "GOSPEL MESSENGER."

A.

Nam quod etiam hinc nobis calumniatur Faustus, quod martyrum memorias honoramus, in hoc dicens nos in idola convertisse, non tam me movet, ut hinc calumniæ respondeam, quam ut ipsum Faustum ostendam studio calumniandi etiam ab ipsius Manichæi vanitatibus exorbitare voluisse, et in vulgarem atque poeticam Paganorum opinionem, a quibus se alienissimum cupit videri, nescio quomodo incautum incidisse.

Populus autem Christianus memorias martyrum religiosa solemnitate concelebrat, et ad excitandam imitationem, et ut meritis eorum consocietur, atque orationibus adjuvetur: ita tamen, ut nulli martyrum, sed ipsi Deo martyrum, quamvis in memoriis martyrum constituamus altaria. Quis enim Antistitum, in locis sanctorum corporum assistens altari, aliquando dixit, Offerimus tibi, Petre; aut, Paule; aut, Cypriane: sed quod offertur, offertur Deo qui martyres coronavit, apud memorias eorum quos coronavit; ut ex ipsorum locorum admonitione major affectus exsurgat, ad acuendam charitatem et in illos quos imitari possumus, et in illum quo adjuvante possumus. Colimus ergo martyres eo cultu dilectionis et societatis, quo et in hoc vita coluntur sancti homines Dei. . . . At illo cultu, quæ Græce λατρεια dicitur, latine uno verbo dici non potest, cum sit quædam proprie divinitati debita servitus, nec colimus, nec colendum docemus, nisi unum Deum. Cum autem ad hunc cultum pertineat oblatio sacrificii, unde idololatria dicitur eorum qui hoc

etiam idolis exhibent; nullo modo tale aliquid offerimus, aut offerendum præcipimus, vel cuiquam martyri, vel cuiquam sanctæ animæ, vel cuiquam angelo.—*Con. Faust. Manich.*, lib. xx. c. 21.

Nec tamen nos eisdem martyribus templa, sacerdotia, sacra et sacrificia constituimus: quoniam non ipsi, sed Deus eorum nobis est Deus.—*De Civ. Dei.* Lib. viii. c. 27.

B.

Respondeo dicendum, quod sicut supra dictum est, (2d, 92, art. 1) ad superstitionem pertinet excedere debitum modum divini cultus. Quod quidem præcipue fit, quando divinus cultus exhibetur cui non debet exhiberi; debet autem exhiberi soli summo Deo, increato, ut supra habitum est, (2d, 81, art. 1) cum de religione ageretur. Et ideo cuicumque creaturæ divinus cultus exhibeatur, superstitiosum est. Hujusmodi autem cultus sicut creaturæ a sensibilibus exhibebatur per aliqua sensibilia signa, puta sacrificia, ludos, et alia hujusmodi: ita etiam exhibebatur creaturæ repræsentatæ per aliquam sensibilem formam seu figuram, quæ idolum dicitur. Diversimode tamen cultus divinus idolis exhibebatur. Quidam enim per quandam nefariam artem imagines quasdam construebant, quæ virtute dæmonum aliquos certos effectus habebant. Unde putabant in ipsis imaginibus esse aliquid divinitatis, et per consequens quod divinus cultus eis deberetur. Et hæc fuit opinio Hermetis Trismegisti, ut August. dicit in [9] de Civitat. Dei (lib. ix. c. 23.) Alii vero non exhibebant cultum divinitatis ipsis imaginibus, sed creaturis, quarum erant imagines. Et utrumque horum tangit Apostolus ad Ro. 1. Nam quantum ad primum dicit: *Mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis et volucrum et quadrupedum et serpentium.* Quantum autem ad secundum subdit: *Coluerunt et servierunt potius creaturæ quam creatori.* Horum tamen fuit triplex opinio. Quidam enim æstimabant quosdam homines deos fuisse, quos per eorum imagines colebant: sicut Jovem, Mercurium, et alios hujusmodi. Quidam vero æstimabant totum mundum esse unum Deum, non propter corporalem substantiam, sed propter animam quam Deum esse credebant, dicentes Deum nihil aliud esse quam animam motu et ratione mundum gubernantem. Sicut et homo dicitur sapiens propter animan, non propter corpus. Unde putabant toti mundo, et omnibus partibus ejus, esse cultum divinitatis exhibendum: cœlo, æri, aquæ, et omnibus hujusmodi partibus, et ad hæc referebant nomina et imagines suorum deorum, sicut Varro dicebat: et narrat Aug. in septimo (lib. vii. c. 16, et c. 5) de Civitat. Dei; alii vero, scilicet Platonici, posuerunt unum esse summum Deum causam omnium: post quem ponebant esse substantias quosdam spirituales a summo Deo creatas: quas Deos nominabant, participatione scilicet divinitatis: nos autem eos angelos dicimus. Post quos ponebant animas cælestium corporum, et sub his dæmones: quos dicebant esse æria quædam animalia: et sub his ponebant animas hominum, quas per virtutis meritum, ad deorum vel dæmonum societatem assumi credebant, et his omnibus cultum divinitatis exhibebant, ut Aug. narrat in 8. (lib. viii. c. 14.) de Civitat. Dei. Has autem duas ultimas opiniones dicebant pertinere ad physicam theologiam, quam Philosophi considerabant in mundo, et docebant in scholis. Aliam vero, de cultu hominum, dicebant pertinere ad theologiam fabularem: quæ secundum figmenta poetarum repræsentabatur in theatris. Aliam vero opinionem de imaginibus, dicebant pertinere ad civilem theologiam, quæ per pontifices celebrabatur in templis. Omnia autem hæc ad superstitionem idololatriæ pertinebant. Unde Augustinus dicit (lib. ii. c. 20.) in 2. de Doct. Christi; Superstitiosum est quicquid institutum ab hominibus ad facienda et colenda idola, pertinens vel ad colendam, sicut Deum, creaturam, partemve ullam creaturæ.—*2da. 2dæ. Quæst.* xciv.

C.

Incorrectly numbered in the text AA.

[Perfect charity is here used in the sense of intense charity, excluding all affection to *venial* as well as *mortal* sin. Catholic theologians generally allow that contrition to be perfect; and sufficient for the remission of the guilt and eternal punishment of mortal sin, when the sacraments cannot be had; which is founded on the motive of love to God, even though an affection to venial sin may remain. But in order to gain remission of the guilt and punishment of venial sin, even by means of the sacrament of penance and a plenary indulgence, it is necessary that charity should be so intense, that the will is purged from all attachment even to venial sin, and firmly determined never more to commit deliberately even the least transgression.—*See Kenrick, Theol. Moral. De Contritione, and Bouvier on Indulgences, trans. by Rev. F. Oakeley*, p. 59.]

APPENDIX

TO CONTROVERSY WITH THE "MT. ZION MISSIONARY."

A.

[THE controversial works of Bellarmine, though written against the new heresies of the sixteenth century, are remarkable for their bland and conciliatory manner. He sought to purge theology of its scholastic dross, and to present it to its enemies, as far as possible, in its original dogmatic simplicity. He can, therefore, scarcely be said to have written with a view to exalt the papacy. And it must not be forgotten that, by some ultra partisans of the day, some of his opinions on this particular point were considered too tame, and little short of heterodoxy.

The words *esse debeat* are here understood, of propriety or necessity, *sensu logico*, and therefore are equivalent to *sit*. Even the Gallican church taught it to be of faith, that in the church there is a monarchy, immediately instituted by Christ himself, when she censured as *heretical* the following proposition of M. Ant. de Dominis, the unhappy apostate of Spalatro: "*Monarchiæ formam non fuisse immediate*, in Ecclesia a Christo institutam."* Yet this monarchy is tempered with aristocracy, and even with democracy, according to Bellarmine. This is the ordinary language of theologians. But Bishop England, at the outset, professes to take monarchy, in its strict, absolute sense, as exclusive of any other form; and therefore safely and justly maintains that in that sense the Church is not a monarchy.

The reader cannot but observe that, in the present piece, and perhaps also elsewhere, Bishop England speaks not only with leniency, but even with seeming approbation, of the so-styled Gallican doctrines. This must not seem strange when we reflect how current they were in several parts of Europe, in the last century, and the beginning of the present. Besides, as they have never been condemned by the Church, and are less obnoxious to Protestants, a Catholic controversialist, under certain circumstances, might prudentially fall back on them, as on a reserve ground, in his contest with the enemies of Catholic dogma. But time and experience have, perhaps, shown that it is better to be clear and explicit, and unyielding in controversy with Protestants. To narrow down our dogmas to their essential elements, to strip them of those adjuncts, which, though not actually defined, yet seem to flow, necessarily, from articles of faith; to countenance, however, indirectly, the opinions of the few in preference to those of the greater and sounder portion of Catholic theologians, is justly considered by many as yielding too much, as a useless sacrifice to the spirit of error. It flatters, they say, our adversaries, but it fails to convince them. Men who resist the known truth, or what they *fear* to be the truth, hate it alike under every aspect and in all its parts. But the candid searcher, when convinced, hesitates not to embrace Catholic truth, in all its bearings, to the farthest extent, without stopping to inquire whether each point be formally and specially defined, under penalty of anathema.

The birth of the Gallican opinions must be traced to the stormy epoch of the Councils of Pisa and Constance, when the chair of Peter was divided between rival claimants, and men looked to a general council as the most expeditious means of restoring peace to the Church. Gersen and Peter de Alliaco were the first champions of the new doctrines, which have since unjustly usurped the name of *Gallican*, as the majority of the French clergy have never adhered to them. They were but little known until the days of Louis XIV., to please whom they were incorporated into the famous *Declaration* of the Gallican clergy in 1682. This *Declaration* was condemned by the Holy See, and an elaborate defence of the same, (reputed by some to be the posthumous work of Bossuet,) which appeared only in the year 1730, was refuted soon after by Cardinal Orsi, De Irreformabili Rom. Pont. Judicio, Romæ, 1741, Tomi iii. 4. In our own day a new effort to prop the crumbling fabric of Gallicanism has been made by a distinguished writer, Card. de la Luzerne, an ad-

* Ludovicus Bail in Summa Concilior., apud Gerdil. Animadversiones in Comment. Febronii. Romæ, 1792, p. 19.

vocate worthy of a better cause; but in vain. These opinions are now rapidly passing away from the minds and hearts of men; and ere another century shall have rolled by, they will be no more.

It is but justice to the memory of Bishop England to state, that though in his youth, owing to his theological sources of education, his mind had been to some extent impressed with these opinions, yet he always entertained the most lively respect and filial tenderness for the Holy See; and we have good reason positively to affirm, that in after life he rejected, as unsound and false, those opinions that he had incautiously imbibed in early years.—J. A. C.]

B.

[This is one of many passages, which to some may appear a paradox: and which Bishop England, had he lived, would have probably altered or clothed in different language.

"Emendaturus, si licuisset, erat."—OVID.

But when we come to investigate more closely the meaning, we shall find that however strange may seem the language, it contains beneath it a principle that is most true in itself, and one that forms the peculiar glory of God's kingdom upon earth. The temporal ruler, no matter how much fettered in appearance by parchment constitutions, has always a vast field for the exercise of power: and that power is generally used according to the dictates of caprice, interest, fashion, or perhaps most often made to succumb to that worst of tyrannies, a depraved public opinion. Not so the supreme head of the sacred monarchy of the church. *His* power is given *not unto destruction, but unto edification;* and is wielded according to the immutable standard of *justice* and *truth*. It is needless to say that he cannot change the sacred deposit of faith entrusted to his guardianship, but only declare and define it. Neither can he alter the essential form of the institutions of the church, either by introducing new orders in the sacred hierarchy, or new sacraments. Even in matters of discipline, he is ever mindful of the advice of B. Peter, the founder and model of his high station: "Non dominantes in cleris, sed forma facti gregis ex animo." (1 Pet. v. 3.) Though supreme in the duties of his sacred office, though responsible to no human tribunal, yet he does not seek to lord it over clergy or laity by a vain display of authority, but rather to set them the chief example of obedience to the laws and regulations of primitive times. Such has been the uniform language and practice of all pontiffs from the first days down to the present: and none deserve more emphatically the name of *guardians of the sacred canons*, than those very men, whom a profane world is pleased to single out from that illustrious crowd, and brand with the calumnious mark of ambition and tyranny. "*Nos omnia,*" says the holy Pope St. Julius I., (Ep. ad Orient. apud Labbè. tom. ii. Col. 499.) "*secundum canonem facimus.*" "We always act in conformity with canonical usages." And St. Cœlestine (Ep. iii. ad Episc. Illyr. Ed. Courtant. apud. Migne. tom. l. Col. 428.) "*Dominentur nobis regulæ, non regulis dominemur: simus subjecti canonibus, cum canonum præcepta servamus.*" "Let us not exercise arbitrary sway over church discipline, but rather follow its guidance implicitly in all things: and since we are the keepers of the canons, let *us chiefly* maintain their observance." St. Leo the Great, who elsewhere has described in language no less true than magnificent, the prerogatives of the Holy See, says in his letter to Anatolius (Ep. 106 Ed. Bell. al. 80 art. 53), "Nimis improba, nimis sunt prava, quæ sacratissimis canonibus inveniuntur esse contraria. . . . . Absit a conscientia mea, ut tam prava cupiditas meis studiis adjuvetur." "We cannot too strongly censure and condemn whatever is opposed to the sacred canons. . . . . Far be it from my conscience to abet such sinful ambition," &c. &c. And St. Gelasius (Ep. ad Episc. Dard. apud Labbè. tom. iv. Col. 1200,) "Confidimus quod nullus jam veraciter Christianus ignorat uniuscujusque synodi constitutum, quod universalis Ecclesiæ probavit assensus, non aliquam magis exequi sedem præ ceteris oportere quam primam." "There is not, we trust, among Christians any one, who does not know, that it is the duty of the *First See* to surpass all others in zealously carrying into effect the decrees of synods approved by the universal church." Similar language might be quoted from a hundred others. And even when occasion required that they should make use of the fulness of power received through the blessed Peter, and dispense with these very canons, or exercise any other even of the highest and most incontestable acts of supremacy, they have never done so from caprice, or a reckless desire to exhibit their authority before men, but influenced by a sense of justice, for weighty and important reasons, and always in accordance with the principles and conduct of their predecessors. With just reason then did the great St. Gregory VII. affirm, that the Holy See in all its proceedings acts on the fixed maxim *never* to depart from the principles that have guided the church at all times. "*Solet sancta et Apostolica Sedes* . . . . NUNQUAM in

suis decretis et constitutionibus a concordia canonicæ traditionis discedere (Greg. VII. Lib. ii. Ep. 50, apud Labbè. tom. x. Col. 105). This then is the essential difference between church government and the governments of this world. The latter exercise their authority in a worldly manner, according to the maxims and wisdom of the children of men, that is folly in the eyes of God, as becomes the "*pride of life, which is not of the Father, but of the world*" (1 Jo. ii. 16); while on the contrary even in the most lofty and authoritative acts of the Holy See there shines forth an uprightness, a humility, a modest self-distrust, which, while it detracts nothing from the consciousness of inherent power, yet eminently becomes the servant of the servants of God, and verifies practically the admonition of the blessed Saviour: "*Reges gentium dominantur eorum . . . Vos autem non sic . . . Regnum meum non est de hoc mundo.*" (Luc. xxii. 25, 26. Jo. xviii. 36.)—I. A. C.

C.

[The Missionary appears to have quoted, not from Arnobius himself, but from some writer who states his proposition in his own language. It would require the reading of the entire book to warrant a positive assertion that this passage is not in it: but on referring, by the aid of an accurate index, to the section where this precise plea of the heathen is considered, we find only the following; which appears to have been in the mind of the writer who professes to quote Arnobius. "Sed erras, inquit, et laberis, nam neque nos ærea, neque auri, argentique materias, neque alias, qui bus signa confiunt, eas esse per se Deos, et religiosa decernimus numina." "But, says he, (i. e. the heathen,) you mistake, and slip in your reasoning, for we do not judge brazen things, or the material substances of gold or silver, or any others, from which images are made, to be in their own nature, gods, or divine objects worthy of religious honour." The next clause of the sentence totally destroys the false gloss of the Missionary, and sustains Bishop England's conjecture. "*Sed eos in his colimus, eosque veneramur, quos dedicatio infert sacra, et fabrilibus efficit inhabitare simulacris.*" "*But we worship in them those, and venerate those, whom the sacred dedication brings into them, and causes to dwell in the manufactured images.*" Arnobius then proceeds to ridicule the notion that the gods would leave the heavens and confine themselves in images, as their souls or animating spirits; he inquires what they will do when business requires their absence; whether they live in each image severally, or divide their presence among all, &c.; evidently assuming as an undoubted fact, that the heathen did hold that doctrine concerning images, which the Council of Trent disavows and condemns as regards the Catholic Church.—Vid. *Arnob. adv. Gentes.* Lib. vi. §§ 17 and 18.]

WORKS OF DR. ENGLAND.

PART II.

HISTORY.

INFLUENCE, POLITICAL AND MORAL, OF THE ROMAN SEE.

1. LETTERS PROVING THE RESIDENCE AND EPISCOPACY OF ST. PETER IN ROME.

IN ANSWER TO THE REV. A. BLANC.

"But continue thou in the things which thou hast learned, and which have been committed to thee; knowing of whom thou hast learned." (2 Timothy, iii. 14.)

[The occasion which gave rise to the following series of letters concerning a point of historical controversy, now ceded by many intelligent Anti-Catholic writers, is fully explained in the brief correspondence which is prefixed, extracted from the "United States Catholic Miscellany," Vol. VIII. No. 18, for November 8th, 1828. The Letters appeared in this and several subsequent numbers of the "Miscellany," and were republished in a pamphlet form. The originals of passages quoted have not been given, as most of them are merely historical, and can scarcely admit of question.]

From the United States Catholic Miscellany of Nov. 8, 1828.

THE CHRISTIAN ADVOCATE.

THERE is a Magazine, bearing this title, published in Philadelphia, every month, and devoted to the cause of Presbyterianism. In the number for last July, an article appeared, which we were informed assailed us most heroically, and charged us with deceit and falsehood; we were somewhat anxious to see the production, and requested a friend to endeavour to procure a copy: he informed us that a gentleman who was a subscriber, and had the Advocate, declined lending it to us, upon the ground that it was better we should not see it, lest it should hurt our feelings. We thought the reason anything but reasonable, coming from the quarter whence it emanated. Our friend continued his efforts, and in another way was more successful. Nearly a month since, the Bishop sent to our office, accompanying the Christian Advocate for July, the following note, which he received together with it, stating that all he required was, through a motive of delicacy, the suppression of the names it contained; with which requisition we comply. The note will explain itself.

"TO THE RIGHT REV. BISHOP ENGLAND,
"Wentworth Street.

"Right Reverend and Dear Sir:—Some time since I promised our mutual friend, Dr. ******, to procure for him the Christian Spectator, it being a work, as we supposed, that contained a *most foul* calumny against yourself and the respectable body of clergy over whom you preside. On continuing my exertions, I have ascertained that it is the Christian Advocate, not the other work mentioned. Being unacquainted with his place of residence, and considering that it was intended to meet your eye, I have taken the liberty of sending it to you for perusal. The highly offensive matter is contained in page 298, second column. A Protestant myself, and deeply attached to my religion, I cannot but greatly regret, and severely condemn, the use of such means. May the time soon arrive when bigotry shall be consigned to its native nothingness, and no other arms be used than those of attraction, mildness, and persuasive argument. In this prayer the liberal of both religions will most cordially unite.

"Yours, very respectfully,
***** ******

"Sunday morning, Oct. 5, 1828."

We transmitted the article to our friend B. C., with a request that he would favour us with a few letters on it as soon as convenient; and we are happy to lay his first upon the subject before our readers this day.

The charge made against us is in the following words:—

"I have access to a weekly paper published in Charleston, called the 'United States Catholic Miscellany,' which affords melancholy proof of their (the Catholic Priests) industry, success, and deep delusion—as well as their hatred of Protestant teachers, and of the unblushing falsehoods they invent and propagate, to rivet the fetters of their followers, and decoy the ignorant into their toils."

When a man professing to be a teacher of truth comes forward publicly to make such a charge as the above, he owes it to himself to be fully prepared to support his allegations; and we trust the American public will not admit the assertion of this man without sufficient proof. He states that he has access to the Miscellany; if he had not, we would furnish him with any numbers that may be at our disposal, and which he might need to sustain his charge, or transmit to him the copy of any article he may please to designate: and as we now deny the truth of his accusation, and appeal to the public, he must feel himself no longer at liberty to decline his prosecution. For the present, we conclude with the following document:—

"To Mr. A. Finley, northeast corner of Chesnut and Fourth Streets, Philadelphia.

"Charleston, S. C., Nov. 5th, 1828.

"Sir:—I beg leave to draw your attention to a paragraph published by you in the 67th No. of the Christian Advocate, for July, 1828, page 298, col. 2, regarding the United States Catholic Miscellany and the Catholic priests. I beg also to inform you that I am the publisher of the Miscellany, and have the honour of being a priest of the Catholic Church; and I call upon you, as you value your reputation as an honest man, for the authority upon which you published and circulated that paragraph, which I pronounce to be an unprovoked and wanton libel upon myself, my publication, and the religion and order to which I have the honour of belonging.

"Your obedient servant,
"J. F. O'Neill."

—

"Philadelphia, Nov. 14, 1828.

"Rev. J. F. O'Neill:

"Sir:—I have just received your communication of the 5th inst., relative to a paragraph in the 'Christian Advocate' of July last. Permit me to observe that I am only the *publisher* (and that but *ostensibly*) of that work, and have nothing whatever to do with, or any influence over, the matter which composes it.

"Your letter will be handed, without delay, to the ***** ******, the editor and proprietor, who will act in reference to it as he may think proper.

"I am respectfully,
"Your obedient servant,
"Anthony Finley."

The Reverend Doctor, whose name was given, has not, as far as the publisher of these letters can learn, made any reparation.

(From the Philadelphia Christian Advocate.)

FROM THE ARCHIVES DU CHRISTIANISME.

ON THE RESIDENCE OF ST. PETER AT ROME.

Written by the Rev. A. Blanc, one of the Pastors of Mens, Isere.

It is upon the testimony of Papias, Bishop of Hierapolis, that the Popish tradition rests, respecting St. Peter's being at Rome, his founding a church there, and for twenty-five years discharging in it the functions of a bishop. Papias was copied by Clement of Alexandria; Clement was copied by Eusebius;* and the latter has been copied by many authors, ancient and modern, who have been, perhaps, too much interested to render credible a fact, which will always be of very little importance to those who build their faith, not on the person of St. Peter, but upon the *corner stone*, Jesus Christ. The account of Papias, which is based upon a hearsay only, about eighty years after the occurrence to which it refers, is still extant, and is full of fables and ridiculous tales,—such as the contest which this Apostle sustained against Simon the sorcerer, his crucifixion with his head downwards—as if Nero had left to the Christians the care of settling the forms of their own punishment—and other similar things, which were reported originally only by this Papias himself. Eusebius, speaking of him, calls him "a man of narrow genius, and too credulous."

According to the testimony of the same Eusebius,† Dionysius, Bishop of Corinth, an author of the second century, affirms also that St. Peter and St. Paul met at Corinth, and that they departed together for Rome, where they suffered martyrdom. But, besides that Dionysius himself complains that his letters had been falsified by heretics,‡ a circumstance which considerably invalidates the authority of his writings, this testimony ought not to outweigh the truth of our Holy Scriptures, which, with the divine assistance, we shall bring forward below. Let us also make, in passing, the remark, that when the fathers are produced against us in order to support dogmas or facts, which our opponent feels himself interested in maintaining, we ought to be the more upon our guard, because the Council of Trent has decided that the books of the ancient fathers ought to be *purged* (*expurgati*); a circumstance that, consequently, should make us very circumspect in the admission of passages which they cite against us; while, on the other hand,

* Euseb. Hist. Eccl. lib. ii. c. 14, 15, et seq.
† Ibid. lib. ii. 25. ‡ Ibid. lib. iv. 23.

the passages of these fathers which we allege, remain in all their force, since we possess the books of the ancients only from the hands of our adversaries.

The tradition of this journey of St. Peter to Rome rests, moreover, upon the supposition that the Babylon from which he wrote his first epistle, was Rome. Eusebius strengthens this conjecture, by saying that Peter "figuratively called Rome Babylon."* But many learned men with reason maintain that the name, Babylon, ought to be taken in its proper signification, for Babylon of Chaldea, or that of Egypt, which is now Grand Cairo, where were many Jews, to whom Peter was specially sent, as St. Paul teaches us, in the second chapter of his epistle to the Galatians.

To all these pretensions, we can oppose, in the first place, the testimony of Clement, who is reckoned to have been the third or fourth Bishop of Rome. This pious and holy person, in his admirable epistle to the Corinthians, expresses himself thus, on the subject of St. Peter and St. Paul: "Through unjust envy, Peter did not endure one or two, but a very great number of trials; and at last, having suffered martyrdom, he went to his place in glory. Through the same envy, Paul received the reward of his patience, having been in prison or chains seven times, beaten twice, stoned once; and after he had been the herald of the Word of God in the East and in the West, he obtained by faith an illustrious victory. Having reached the extremity of the West, he suffered martyrdom *under the emperors*. Thus he departed from this world, and went to a holy place, leaving us a singular example of patience." What is the likelihood, that, in the parallel which Clement draws between these two Apostles, he should forget to say that, *under the emperors*, he suffered the pains of martyrdom? Would he have neglected a fact, in this manner, which would have given additional weight to his epistle, and done honour to his see? But let us come to the testimony of our Holy Scriptures.

The best Catholic ecclesiastical writers put the martyrdom of St. Stephen in the seventh year after the death of Jesus Christ; in other words, A. D. 40. The conversion of St. Paul, at soonest, happened this year. Thus we see seven years already past. At this epoch, St. Peter was still at Jerusalem with the other apostles; and not until some time afterwards, he was sent with St. John to strengthen the Samaritans, who had been converted by the ministry of St. Philip. "Now, when the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John." (Acts viii. 14.) At this epoch, Peter was still under the authority of the apostolical college; it was only *five or six hundred years afterwards* that he seized upon the sovereign power, in the person of his *successors*. After the conversion of St. Paul, we find St. Peter at Lydda, where he cured Eneas (Acts ix. 32–34); at Joppa, where he raised Dorcas from the dead (ix. 36–41); at Cesarea, where he converted Cornelius, (x.) Upon the report spreading that Peter had eaten with the Gentiles, he returns to Jerusalem, and vindicates himself before "them that were of the circumcision," (xi.) This journey of Peter, his preaching in the provinces of Judea, Samaria, and Galilee, his abode at Joppa, and the other events which St. Luke relates, occupy a space of three years, (A. D. 43.) We learn that the Christians, dispersed on the occasion of the death of Stephen, had carried the good savour of the Gospel to Antioch. Thither Barnabas was immediately sent, who "seeing the grace of God, departed to Tarsus to seek Paul" (Acts xi. 25), and bring him to Antioch, where they remained "a whole year," (xi. 26—A. D. 44.) About this time the famine predicted by Agabus, should be placed, the martyrdom of St. James, the imprisonment of St. Peter, and his remarkable deliverance, (Acts xii.) Thus far St. Peter is constantly found in Judea, not mafesting upon any occasion the desire of going to Rome: and why should he have gone thither, since that city fell not within his charge? St. Paul says positively, "The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles—James, Cephas, and John, gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision," (Gal. ii. 7–9.) St. Paul, three years after his conversion, going up to Jerusalem to carry the alms of the Christians of Antioch and the circumjacent places, met Peter there, with whom he remained fifteen days, (Acts xi. 30; Gal. i. 18.) He went up thither a second time, fourteen years afterwards (Gal. ii. 1), and there he still met with Peter and his principal colleagues, (v. 9—A. D. 58.) Behold, then, Peter constantly at Jerusalem, seven years—ten years—twenty-five years, after the death of Jesus Christ. If we read with a little attention the eleventh verse of this second

* Euseb. Hist. Eccl. lib. iv. c. 15.

chapter of the epistle to the Galatians, it appears that it was not till after this time that St. Peter went to Antioch, where, it is pretended, this Apostle occupied the Episcopal chair for seven years; which would be still so many to be deducted from his pretended residence at Rome.

But this is not all. St. Paul wrote to the Romans in the year 57 or 58, about 25 years after the death of Christ; at this very time, St. Peter ought to have been at Rome, or never. Meanwhile St. Paul glories in being especially their Apostle: "I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify my office." If St. Peter had been settled and acknowledged as their proper apostle or bishop for several years past, would it not have been great arrogance in Paul to deprive him, after some sort, of his title and character? Above all, would it not have been great injustice to say, "From Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." (Rom. xv. 19, 20.) How then should he think of going to Rome, if St. Peter had already built there the first church of the world? Why, in the long detail of salutations, which fill almost the whole of the last chapter of this epistle, is there no mention made of the great *head of the universal Church?* In A. D. 60, when Paul arrived at Rome, he called together the principal Jews that were in the city, (Acts xxviii. 17,) without supposing himself to usurp the rights and the authority of the *prince of the Apostles*, without even thinking of St. Peter, who beyond controversy would have been of the greatest utility to him in his bonds. (A. D. 62.) St. Paul remained two whole years in Rome (Acts xxviii. 30); he wrote from thence divers letters to the Ephesians, Colossians, Philemon, and the Philippians; all these letters close with the salutations of the principal Christians of that famous city, and nowhere do we find a single word of St. Peter. How shall this silence be accounted for [consistently with Peter's supposed presence at Rome?] Truly, I should be curious to know. "Aristarchus," (it is said in the Epistle to the Colossians, iv. 10, 11,) "my fellow-prisoner—and Marcus, sister's son to Barnabas—and Jesus who is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, who have been a comfort to me." Mark well the words "these ONLY." How injurious to St. Peter, if he had been at Rome!

A. D. 63. Upon his return to Rome, St. Paul came with Timothy into the Isle of Crete or Candia, where he preached the Gospel. But not being able to remain there, he left Titus with the necessary instructions to regulate all things according to the Lord, (Tit. i. 5.) He was at Colosse, where Philemon lived (Phil. 22); at Ephesus, where he left Timothy (Tim. i. 3); and at Philippi, where he wrote the first Epistle to Timothy, about A. D. 64. Finally, after having passed through Nicopolis (Tit. iii. 12), and Troas (2 Tim. iv. 13), he returned to Corinth (2 Tim. iv. 20), and arrived, for the second time, at Rome, A. D. 65 or 66, and the 10th or 11th of the reign of Nero. He was then put in so close a prison that Onesiphorus could scarcely find him, (2 Tim. i. 17), and the persecution was so great, that he wrote to his dearly beloved pupil, Timothy, (2 Tim. iv. 16), that "no man stood with him, but all men forsook him." Would not this have been a fine eulogy on St. Peter, if he had been at Rome? Let us farther observe, that this Apostle, to whom was committed the circumcision, as we have remarked above, never wrote an epistle to the Romans; that he never speaks of them in the two letters, which we have from him; and that, in writing the second to the same churches to which he had written the first, (2 Pet. iii. 1) he speaks to them as aware that he would shortly quit this earthly tabernacle (2 Pet. i. 14). Let us finally remark, that St. Peter, although near his departure from this world, salutes the faithful only on the part of Marcus his son (1 Pet. v. 14), without speaking of St. Paul, whose companion in martyrdom some would have him to be.

To conclude, whether St. Peter resided at Rome or not, is of no consequence to *our* faith: but it is wholly otherwise with them who have built so prodigious an edifice upon a foundation so uncertain. Let us say with this holy Apostle, to the only Saviour of souls, "Lord, to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art the Christ, the son of the living God." (John vi. 68, 69.) And if, like him, we have denied this adorable Master, like him let us weep *bitterly*, and mercy shall be granted us.

LETTER I.

To the candid and unprejudiced American People.

MY FRIENDS:—I take the liberty of addressing to you, a few letters upon a subject which, to some of you, is interesting, but which others regard as of little or no

moment. No person is forced to read what I write; and, therefore, no person can complain of my treating this matter, provided, in so doing, I shall not infringe upon the rights of others, or wantonly assail their feelings.

There is a monthly Magazine, called "The Christian Advocate," published in Philadelphia, by A. Finley: in the 67th No. of which, for July 1828, is found the following preface to a dissertation.

"We are indebted to a clerical brother, to whom we lent a few numbers of the Archives du Christianisme, for the following translation. It will convey useful information to many of our readers—and we earnestly recommend to the serious consideration of all, the remarks of the translator at the close. While THE ROMANISTS are pursuing an organized system to diffuse their PERNICIOUS ERRORS in our country, it does seem to us that some systematic endeavours should be employed to counteract them."

This dissertation and its appendages are published to the American people as a *deliberate attack* upon what the writer is pleased to call THE ROMANISTS, that is the Roman Catholics, to whose body I have the honour and happiness of belonging. I am not aware of any organized system amongst us, save that which is common to all our brethren of other denominations: the system of having our public churches and our regular ministry. If a line of distinction were to be drawn between the Roman Catholic and the Protestant churches of the United States, upon the point of "organized system," I am of opinion that, owing to circumstances which I am in charity bound to suppose beyond the control of those with whom the remedy lies, the former is manifestly the worst organized church in our states;* and it is notoriously defective in the essential points of system, which are community of counsel, and unity of action. If irony and sarcasm were intended by the writer, I lament that he has had the cause afforded for his display: yet still he might have pitied our weakness, and if our failure was desirable, he might have continued satisfied that until we shall be able, not to mend our system but to supply its want, and to organize our provincial church, we must be exposed to mortification and disappointment. He should not then have made what does not exist, a pretext for his rude assault; and despicable as our weakness may be, it cannot be admitted to excuse his want of urbanity.

This writer complains of the attempt to diffuse OUR PERNICIOUS ERRORS. Can he be a Protestant who writes thus? The first principle of a Protestant is, that the Bible, as understood by those who earnestly seek after truth, will lead to the knowledge of God, and not to *pernicious error:* now we discover our doctrines in this sacred book as understood by us after earnest search: it is true our tenets do not agree with the opinions of the writer in the Advocate, but surely he claims no infallibility for himself nor for his church: how dares he, then, call those tenets drawn by us from the word of God, *pernicious errors*, when it is, according to his own principle, equally a chance that he is in error, and that we follow the truth?

I cannot avoid here noticing another exhibition of his intention to undervalue us; but it is not peculiar to him, it is pretty general. Writing in his own name, or in that of the denomination to which he belongs, he calls America OUR COUNTRY. Really, my friends, I always looked upon America to be as much the country of old Charles Carroll of Carrollton as of any Presbyterian gentleman or of any *clerical brother* who writes for *the Christian Advocate*, although I have frequently known the vainglorious boasting of men, who in the same breath proclaimed our Union "a Protestant country," and bewailing that the people here sat in darkness and in the shadow of death, complained that they were Sabbath-breakers, even to the travelling in stages and steamboats, yea, so far as to permit small meats to be sold in open market, in southern cities, on the summer Sabbath morning!!!

However, it seems that full scope was not afforded for the zeal of the writer in the wrestling with those abominations, but that he had a superabundance which could only be expended upon *the Romanists;* neither was he content that the venerable Bishop White and his brother Bowen, together with their two armies of zealous ladies, should have the exclusive honour of pelting Popish pastors with their paper pellets, for their enormous errors, but that this chosen one should like another Saul lead his host to complete the victory by pursuing the Philistines, whom Jonathan and his armour-bearer had already routed.

It cannot be unknown to you that "systematic endeavours" have been during a long period "employed to counteract the Romanists" in all parts of this Union, from the period when the ebullitions of zeal against Popery in New England and in Georgia rendered abortive the mission of Franklin, of Carroll, and of Chase into Canada, down to the present day; you that

* [This was written A. D. 1829, since when the principal defects lamented by the writer have been supplied: this language therefore cannot correctly be applied to the Catholic Church of the U. S. as it now exists.]

have ears to hear must frequently have found the religion of your Catholic progenitors "systematically" denounced in prayer, and in declamation from the desk, the pulpit, and the stump; in the tale of your horrified grandam and of your enthusiastic attendant in the nursery; in conning over the spelling and the reading book of your infancy, in the nasal eloquence of your pedantic pedagogue, in the learned lucubrations of your proud professor, as well as in the pretty lispings of your sweet Sunday school spinsters. Yea, this is but a faint outline of the "systematic endeavours," which are so powerfully aided by the upturned eye, the sigh of pity, the ejaculation of pious wonder, and the sanctimonious sneer. If missions hither and thither, if the donations and legacies of the wealthy, if the gathering of the mites of the poor, the calculation of the back stitches and the hemmings and fellings of the industrious, the prayers of those who are "powerful to wrestle with the Lord," the publication of the conversions of blank papists in blank —— places to the amount of blank —— numbers, testified by blank —— witnesses to blank —— persons of blank —— respectability: if the distribution of tracts filled with misrepresentations of the Roman Catholic religion and practices, and a thousand other such modes of "systematic endeavours," be not already in existence, the people of America are indeed deluded. What farther "systematic endeavours should be employed to counteract the Romanists," the holy editor saith not: and we cannot determine unless he would induce all the states to imitate North Carolina and New Jersey in their degrading bigotry; for you are of course aware, my friends, that neither of those two sanctified states will admit a Papist to hold any civil office.

The editor then gives the translation of an article from a French publication, *Archives du Christianisme*, "On the residence of St. Peter at Rome," which dissertation I intend to examine in these letters; and then subjoins:

"*Note by the Translator.*—It will appear from M. BLANC's scriptural statement of the question respecting Peter's residence at Rome, that it is very doubtful whether that Apostle ever saw Rome, and demonstrably evident, that he never was bishop of that city. This removes the very corner stone on which Roman Catholicism rests. For if Peter was not Bishop of Rome, the bishops or popes of Rome are not his successors; and even the most devoted Catholic must then see, that the assumed authority of the Pope is an unhallowed and unchristian usurpation, the traditions of the Romish Church a tissue of human inventions, and the infallibility of that church a dream. At a time when the emissaries of that delusion are compassing sea and land to gain proselytes, especially in the south and west of our land, it is believed that the above brief exposure of the false foundation on which they build their Babel, may not be unprofitable. In France, it has been republished and circulated in the form of a tract; and it might be attended with benefit to souls, if several thousand copies of it were dispersed in those portions of our own country which are most exposed to the influence and the arts of men, who would have the whole world to wonder after, and worship "the beast."

"The translator, in a letter to the editor, which accompanied the above, very justly adds—

"'It seems to me that Protestants should not be idle spectators of the exertions of the Catholic priests to waylay the unwary, and destroy the simple. I have access to a weekly paper published in Charleston, called the 'United States Catholic Miscellany,' which affords melancholy proof of their industry, success, and deep delusion—as well as of their hatred of Protestant teachers, and of the unblushing falsehoods they invent and propagate to rivet the fetters of their followers, and decoy the ignorant into their toils.'"

Allow me, my friends, to address you freely. You who differ from me in religious sentiment are too frequently under the impression that we are continually in the habit of using insulting and opprobrious language to you and of you, and that you and your ministers always speak of us in kind, mild, charitable, affectionate and conciliating terms. I would take the liberty of requesting you who agree in tenets with the "Christian Advocate," to observe for a few Sabbaths the mode in which Roman Catholics are mentioned or alluded to, by your ministers in their prayers and preachings; and if you have ever heard a Roman Catholic priest, ask your own conscience whether in his service you found him style you or your congregation BEASTS: whether you heard him using the phrases which are here used regarding our clergy; seeking UNHALLOWED AND UNCHRISTIAN USURPATION, EMISSARIES OF DELUSION, and our church a BABEL!!! Do not then, I pray you, be over hasty in condemning us of want of charity, and boasting of your superior liberality.

I put it to you, my friends, whether a more insulting and ungenerous passage could be produced than that here used against the "Catholic priests," viz.: that they "WAYLAY THE UNWARY AND DESTROY THE SIMPLE!" It is not surpassed by the description which follows of the mode, "HATRED OF PROTESTANT TEACHERS, DEEP DELUSION, UNBLUSHING FALSEHOODS invented *by them*, and propagated *by them* to rivet the FETTERS of their followers, and DECOY THE IGNORANT into their toils." And where is the proof of this terrible charge to be found?—Upon the pages of the *United States Catholic Miscellany*. You are in the habit of reading those pages, and I ask you whether they inculcate that hatred, whether they exhibit

that falsehood? To the editors themselves I leave their own vindication. But I unequivocally assert that a more insolent spirit of bigotry was never breathed than in this wretched expression, a more unfounded charge has never been made than in this offensive paragraph. And yet, my friends, those men boast of their superior charity, and of their superior meekness!!! In the name of insulted truth, let them vindicate themselves if they can: let them produce from the pages of the Miscellany even one passage which exhibits a tithe of the hatred to Presbyterian or to any other Protestant teachers which is here expressed by this holy man, this "clerical brother," against "Catholic priests;" and if they cannot, what ought to be thought of this "Christian Advocate?"

The great object, however, is to induce "Protestants not to be idle spectators of the exertions of the Catholic priests." Now this forcibly reminds me of a scene which I once witnessed in a court-house. The judges were much annoyed by the loud, though indistinct muttering of some fellow, and one of them called to the sheriff to seize upon the delinquent and thrust him into the dock: upon which the tone was changed, and his honour very audibly addressed: "I defy you and the sheriff, for I am already in the dock," and the cachinnations of the crowd (to use a big but expressive word) amused the disturber, whilst they irritated the bench. So it is with our priests; they are already in the dock, and the advocate of our castigation knows, that from Maine to Florida, and from the Atlantic to the Stony Mountains, some thousands of roarers and some hundreds of presses assail us, and oppose the "exertions of the Catholic priests," whilst collectors of rags and of corn, and of cents and of dollars, incessantly beg for provender and raiment, not only to feed the enthusiastic host of the heavenly assailants, but also to train up others, so that they may enter, ready drilled, and fully armed, to occupy the places of the veterans who might fall asleep in the Lord. Neither is the arm of the flesh always restrained, nor doth the sword of Gideon always rust in its scabbard: for beside that the fat of the land is openly reserved for the chosen ones of Israel in North Carolina and New Jersey, I could recount the acts of stout warriors who can smite powerfully in secret, and destroy the unholy under the guise of liberality. The Christian Advocate might then rest fully satisfied that the sons of Protestant Israel neither sleep nor slumber; and though he might himself abominate works of supererogation in theory, he hath in this instance been heterodox in practice; for of a truth, it is a work of supererogation to call upon Protestants, as he hath done, to oppose the priests.

He has given to us his essay, and I shall give to you its examination; you will decide according to the evidence.

Yours, respectfully, B. C.

Charleston, S. C., Nov. 4, 1828.

LETTER II.

To the candid and unprejudiced American People.

My Friends:—I have requested the editors of the Miscellany to insert the article which I examine. The translator expresses his opinion that it might be attended with benefit to souls if several thousand copies of it were dispersed in those portions of our own country which are most exposed to the influence and the arts of men, who would have the whole world to wonder after, and worship "the beast." Of course his object is to have the distribution made amongst the Roman Catholics and those exposed to their arts and delusions, and, as the most dangerous of those delusions are the *unblushing falsehoods* of the Miscellany, the pious translator must feel gratified at having his desires effectually accomplished by our circulation of his tract amongst the thousands who read this publication.

The question which the dissertation undertakes to dispose of, is, whether the Apostle St. Peter was at Rome, and the conclusion drawn is, that he was never in that city. The grounds upon which it is drawn are two: first, that the authorities testifying the fact of his having been there are unworthy of credit; second, that his having been there is incompatible with the truth of the New Testament.

This question was never raised during upwards of thirteen hundred years, and through that whole period every Christian writer, that we know of, who had occasion to mention the subject, stated as notorious facts that were universally admitted, that St. Peter not only was at Rome, but that he was Bishop of Rome, and was put to death in the reign of Nero for his religion. It is said that a teacher of Wickliff, named William, asserted that Peter never was at Rome, and this is the earliest contradiction. Be that as it may; Ulric Velenus, a Lutheran, wrote a book to prove that this Apostle never saw that city; Illyricus also says he demonstrated it. Calvin only doubts upon the subject; and since his day, the question has been settled by various Protestants just as they pleased; but unquestionably some

of their most erudite antiquarians are to be found in the English division, some of the best informed amongst whom state it to be unquestionable, in point of fact, that not only was he there, but that he was Bishop there, and died there.

I believe it is in Frey Gerundo the advice is given to a young preacher who would bring himself into notice, by exciting the astonishment of his congregation, to commence boldly by proclaiming, in a loud and dogmatic tone, some astounding heresy or error, and then, after a suitable pause, in a more subdued tone, informing his hearers that he means to controvert and to demolish what he has laid before them. If I mistake not, the exemplification which is given is the following:—*I deny that in the Godhead there are three persons!!! So says the Socinian, whose errors I mean to combat.* Upon reading the commencement of *Monsieur Blanc's* dissertation, I was forcibly reminded of the Portuguese preceptor of the young friar who aspired to pulpit fame.

"It is upon the testimony of Papias, bishop of Hierapolis, that the popish tradition rests, respecting St. Peter's being at Rome, his founding a church there, and for twenty-five years discharging in it the functions of a bishop. Papias was copied by Clement of Alexandria; Clement was copied by Eusebius,* and the latter has been copied by many authors, ancient and modern, who have been, perhaps, too much interested to render credible a fact, which will always be of very little importance to those who build their faith, not on the person of St. Peter, but upon the *corner stone*, Jesus Christ. The account of Papias, which is based upon a hearsay only, about eighty years after the occurrence to which it refers, is still extant, and is full of fables and ridiculous tales—such as the contest which this Apostle sustained against Simon the sorcerer, his crucifixion, with his head downwards—as if Nero had left to the Christians the care of settling the forms of their own punishment—and other similar things, which were reported originally only by this Papias himself. Eusebius, speaking of him, calls him 'a man of narrow genius, and too credulous.'"

Nobly demolished!—But allow me to gather up the fragments. First I must see who Papias was. He was Bishop of Hierapolis, and flourished about the beginning of the second century. St. Peter was put to death in the year 65 or 66. Papias died about the year 150, when he was considerably upwards of eighty years old, at the very lowest calculation; I might more safely say much older! Thus in place of being a gatherer of hearsay at the distance of eighty years after the time of Peter, this prelate was more properly speaking a cotemporary of the Apostle, though not his acquaintance, nor his hearer, but very young and living at a distance. He lived, according to all early writers, in the days of some of the Apostles, and had his accounts from those who saw and heard and lived with them: and from conversations with those persons he compiled his five books—"An Explication of the Oracles of God." All the ancient writers concur in the testimony of the excellence of character of Papias, so that he is unquestionably an honest witness; but they also are agreed that his testimonies are to be received with caution, because of his shallow judgment and credulous disposition. The facts which he testifies are of two descriptions, respecting which a palpable distinction is easily made. Some of them were of such a nature as required no effort of judgment. Such as, knowing where one of the most remarkable of the Apostles resided and died: a simple, honest man who held the station of Bishop soon after Peter's death, and was a sedulous inquirer into the facts regarding the Apostles, could easily learn this and could as easily testify it. But in making inquiry regarding the sayings of the Apostles, he might by reason of his narrow judgment and credulous disposition be easily misled, as we find he was respecting the opinion of the millennium, of which he was the author. Thus Papias is rather to be considered a cotemporary of the Apostles, and fully competent to testify where Peter lived and died, than to be looked upon as a silly old man who is only a gatherer of hearsays respecting nearly a century before. Papias was a cotemporary and companion of St. Polycarp, the disciple of St. John the Evangelist, and whom this Apostle constituted Bishop of Smyrna, probably in the year 96. He was also a teacher of St. Irenæus, who died Bishop of Lyons, who also derived much of his Christian knowledge from Polycarp; Irenæus was put to death in the year 202.

Having thus seen the character of Papias and his competency to be a witness of at least the fact where a well and publicly known man who held a high place in the Christian Church lived and died, I come to examine this flippant Frenchman's dash respecting the testimony itself. "It is upon the testimony of Papias that the Popish *tradition* rests." Why, of a truth, if the handing down of a known fact be tradition, yea even this is tradition, for verily it handeth down the testified fact which was commonly and publicly known. The flimsy cobweb of the word *tradition* will not, my friends, hide from you the truth. A fact must be testified by some writer that it might become a portion of recorded history, and being so

* Euseb. Hist. Eccl. lib. ii. c. 14, 15, et seq.

testified and recorded as known truth, it does not lose its quality of truth because of being handed down. Thus suppose we had no other original testimony, save that of this old writer, still would it not be the less true because it had come from him to us. This is the way in which the Scripture has come to us, by *tradition* or delivery, and it was naturally impossible that it could have been otherwise received by us. The question at present is not whether St. Peter was there twenty-five years, nor whether he founded a church there, nor whether he was crucified with his head downwards, nor whether the story of the contest with Simon is or is not true. Papias might have been misled upon all those points, and yet clearly know and plainly testify that Peter was at Rome and died there, though he might err in all the other particulars; I state this merely to narrow the question, not because I doubt the truth of any of the statements. The word *tradition* then, if meant to be opposed to *good history*, is a gross misrepresentation, for in making this record the Bishop of Hierapolis is a coeval historian, who receives from eye-witnesses and ear-witnesses the testimony of the residence of Peter and of his death at Rome. I doubt if Mr. * ***** of Philadelphia, was ever in Mexico or saw Iturbide, yet he might, in writing a history of American revolutions, fairly put into such a book the testimony of his being emperor, and dethroned, exiled, having returned, and being slain. No one of us in the United States is ignorant of those facts: yet how few of us are even now acquainted with the true state of Mexico? Whilst, then, we give correct testimony of those facts, we are liable to mistake and be imposed upon by the accounts of a variety of opinions and conversations of some of the Scotch and Yorkist Masons, who have so much mysterious cabalism in the regulation of its affairs. Thus respecting the residence and death of the chief of the Apostles, Papias is a good historian, though he might have been deceived in some of the particulars.

I come next to the assertion that the whole tradition (history) rests upon the testimony of Papias. Never was any assertion more unfounded. We have a great variety of other evidence to support the fact. The first arrival of St. Paul in Rome is mentioned in Acts xxviii. 14, 15, 16, and here it is distinctly stated that the brethren (Christians) came as far as Appii Forum and the Three Taverns to meet him; consequently there were Christians in that city before his arrival. Previously to this, he had written his Epistle to the Romans, where in chapter i. verses 7, 8, it is manifest that Rome was then a city which had a Christian Church "whose faith was spoken of through the whole world." Now the questions occur, who made those Christians? Who governed that Church? Certainly not Paul, who had not been there at that time. Not only Papias, but a great number of ancient writers inform us that Peter was their Apostle; this was stated to the knowledge of the people of Rome and of all the other churches, and not contradicted, but admitted by them all, and in the earliest ages was made a foundation for a claim on the part of Rome for supremacy over the other parts of the Church. Towards several portions of the universal Church, in the earliest ages, the Bishops of Rome used measures which appeared harsh and coercive, and yet we never find a single bishop or church in those early ages question the fact of Peter's residence and labours in Rome, though we find some of them displeased with the manner in which the authority derived from him was used against themselves. They lived near the apostolic days, they knew the character of Papias, and still we are gravely told that this simple prelate beguiled and misled them all!! Yet this is called criticism. I doubt not but we could find persons who would call it philosophy! Yes; the *philosophy of history!!* There are some people who seriously give that name to their own speculations against fact. *Monsieur Blanc*, however, forgets himself a little, for though he told us that it was upon the authority of Papias the Popish tradition of St. Peter's being at Rome, &c., rested, and gives us the account of Papias as based upon a hearsay about eighty years after the occurrence: that is, in the year 146, or thereabouts, he informs us in his next paragraph:

"According to the testimony of the same Eusebius, Dionysius, Bishop of Corinth, an author of the second century, affirms also that St. Peter and St. Paul met at Corinth, and that they departed together for Rome, where they suffered martyrdom."

One passing remark here might not be amiss, viz., this very accurate antiquarian refers us to the 25th chapter of Book II. of Eusebius, as authority for his statement that "St. Peter and St. Paul met at Corinth." Not one syllable in support of such an assertion is to be found in any copy of Eusebius which has fallen under my eye, nor in support of the other averment that "they departed together for Rome." But the history of Eusebius does contain a passage from the said Dionysius, stating that both those saints did instruct the Christians at Corinth, and were

united in the building or planting the Church at Rome; and Eusebius also states, that the same author testifies their martyrdom at Rome. Thus we find the essayist gives us another witness besides Papias; and, therefore, the Popish tradition, even according to himself, does not rest on that prelate alone. This looks like a contradiction. Dionysius died in the reign of Marcus Aurelius, of course before the year 192, and at an advanced age. If Papias wrote at Hierapolis only from a hearsay, eighty years after the transaction, Dionysius in Corinth, who wrote several years before his death, his Epistle to the Romans, in which this testimony is found, must in all likelihood have learned it from other sources besides the book of the Bishop of Hierapolis. And how strangely must it sound to the Romans when the letter of the Bishop of Corinth was read to them, informing them of what, upon the supposition of our friend the Reverend Blanc, they knew to be false, viz., that St. Peter, who never was in their city, planted their Church and was put to death in a place where he never had been!! Yet this same Dionysius appeared to know the history of the Roman Church very well, for in this same Epistle to the Romans, or rather to Soter their Bishop, he writes, in thanking them for the alms received from Rome for his Church:

"From the beginning it is your custom to bestow your alms in all places, and to furnish subsistence to many churches. You send relief to the needy, especially to those who work in the mines; in which you follow the example of your fathers. Your blessed Bishop Soter is so far from degenerating from your ancestors on that head, that he goes beyond them; not to mention the comfort and advice which he, with the bowels of a tender father towards his children, affords to all who come to him. On this day we celebrated together the Lord's day, and read your letter as we do that which was heretofore written to us by Clement."

It will be matter of more than curiosity to compare this with an early Protestant translation:

"It hath bene your accustomed manner, euen from the beginning: diuersely to benefit all the brethren, and to send relief throughout the citie, supplying the want of the poore by refreshing them in this sorte, and specially the want of the brethren appointed for slauish drudgerie, and digging of metalls. You Romaines, of olde do retaine the fatherly affection of Rome, which holy *Soter* your byshop not only obserued, but also augmented, ministring large and liberall relief to the vse of the sainctes: embracing louingly the conuerted brethren, as a father doth his sonnes, with exhortation of wholesome doctrine. *Here also he remembreth the epistle of* Clemens *written to the* Corinthians, *showing the same of auncient custome, to haue bene read in the Church, for thus he writeth:* We have this day solemnized the holy Sunday, in the which we haue read your epistle and alwayes will for instructions sake, even as we do the former of *Clemens* written vnto us."

"The citie" is here substituted for "many churches;" any person can tell why. The Bishop who wrote thus did not need the hearsay nor the tradition of Papias to tell who was the first Bishop of Rome. Of a verity then, Dionysius copied not Papias, as of a truth Monsieur Blanc copied not either Eusebius or Dionysius where he affected to do. Dionysius, however, must also be demolished.

"But besides that Dionysius himself complains that his letters have been falsified by heretics, a circumstance which considerably invalidates the authority of his writings, this testimony ought not to outweigh the truth of our holy Scriptures, which, with the divine assistance, we shall bring forward below."

Then we must, it seems, throw the testimony of this writer away, because he complains that "his letters had been falsified by heretics." If the principle be good, we must give to it all due weight and value, and, therefore, must make no use of what he thus states to have been so falsified. Of course Mr. Blanc cannot reject one portion of the passage, and keep another, without giving some sufficient reason therefor. The following is the Protestant translation:—

"When I was intreated of the brethren to write, I wrote certain Epistles, but the messengers of Satan have sowen them with tares, pulling away some, putting to others some, whose condemnation is laid up of certaine. No marveil then though some endevored to corrupt the sacred Scriptures of God, when as went about to counterfeit such writings of so small authoritie."—Lib. iv. *c.* 23.

Are we then to reject the Scriptures? Have not heretics endeavoured to falsify them? My answer is very simple. Attempts were made to change passages in those Epistles of Dionysius regarding doctrine and opinion, but concerning a plain fact, as well known at Rome, whither he wrote, as at Corinth, upon a subject regarding which Rome could not mistake, it would indeed be egregious folly to attempt any counterfeit, for such counterfeit would be at once detected, and would expose him who made it to condemnation and contempt. But what a case do our adversaries make out for us, if they call this a forgery?—It is equivalent to an avowal that in the days of this bishop, there was a body of men who falsified his letters to make it appear that Peter was at Rome, and that their system was like ours, founded upon his supremacy. Will not this destroy his assertion that it was begun by Papias?—See the other consequence of ar-

guing as Monsieur Blanc does. We destroy the authority of the Scriptures of God. It is really, my friends, an avowal of what I am convinced is the fact, that to destroy the foundations of the Roman Catholic Church, you must subvert Christianity.

But to return. It is plain that the Epistle to Soter and the Roman people was not one of those that had been falsified, for they that were changed by heretics were his doctrinal epistles, but this is one merely of thanks for alms. He then learned, not from Papias, but from public evidence, as did Papias himself; hence the French dissertation states that which is not the fact, when it gives Papias as the only original author of the statement.

I leave to the "clerical friend," and to his editor, to say how they can be *certain* that the copy of the Scriptures, which they possess, is free from heretical corruptions, if copies had been corrupted by heretics so early as the time of Dionysius. For my part, I avow I could have no certainty respecting the copy which I use, did I not acknowledge the infallible authority of a tribunal which then guarded their purity, and continues to do so to-day, but which tribunal is valueless in the eye of those erudite antiquarians.

Before I proceed to adduce the other testimony, I desire to close my remarks upon the passages which I have adduced from Monsieur Blanc.

"Papias was copied by Clement of Alexandria, Clement was copied by Eusebius."

The essayist refers for his authority in making these statements to Eusebius, Hist. Ecc. lib. ii., c. 14, 15, et seq. How far "et seq." might extend, I know not. But I do know that, after a diligent reading of Eusebius, I find no authority for the statement. But in the fifteenth chapter I find the following passage:—

"Cap. XV.

"*The foyle of Simon, and mention of the Gospell vvritten by St. Marke.*

"When the heauenly worde came thither, immediately the power of *Simon*, together with him selfe came to nought, and the flame was quenched. But of the contrarie such a light of piety shined in the mindes of such as heard *Peter*, that they were not suffized with once hearing, neither satisfied with the unwritten doctrine that was deliuered: but earnestly besought *Sainct Marke* (whose Gospell is now in use) that he would leaue in writing, vnto them, the doctrine which they had receaued by preaching, neither ceassed they, vntill they had perswaded him, and so geuen an occasion of the Gospell to be written, which is now after *Marke*. It is reported, that the Apostle vnderstanding of this by inspiration of the holy spirite, was pleased with the motion of those men, and commanded this Gospell now written, to be read in the Churches. *Clemens* in the sixth of his *Hypotiposeon*, reporteth this story. With him agreeth *Papias*, Bishop of *Hierapolis* in *Asia*, who sayth, that of this *Marke* mention is made by *Peter*, in his former Epistle, which he compiled being at *Rome*, and of him the citie of *Rome* figuratively to be called *Babylon*, the which is signified when he sayth: *the Church partaker of your election, which is at Babylon, saluteth you, and Marke my sonne.*"

There is no authority here for stating that the writer of the Hypotiposeon copied from Papias, and when Monsieur Blanc made the assertion, he wrote *the thing which is not*. Neither was Clement the author of that book, though it bears his name. Eusebius wrote in the century succeeding that in which Clement died, and quotes him; but I shall show a large body of intervening testimony in several places during the interval, so that to assert as is here done by the dissertator, is to suggest a falsehood, that this was the only course of the testimony, and is also to suppress the truth, that there was a large host of other witnesses: and besides, the fact here referred to is not the founding of the church, but the writing of the Gospel by St. Mark, at Rome, under the direction of St. Peter.

As to the remarks concerning Simon Magus, and the crucifixion of St. Peter, I shall find a more proper period for my observations than at the close of this letter.

I remain, my friends,
Yours, &c.,
B. C.

Charleston, S. C., Nov. 11th, 1828.

LETTER III.

To the candid and unprejudiced American People.

My Friends:—I have shown that Mr. Blanc's references to Eusebius are not to be relied upon; that Papias was a cotemporary of some of the Apostles, and could easily ascertain who was the first Bishop of Rome; that he was an honest witness, and even according to the reverend dissertator, was not the only witness who, living in the apostolic days, testified the fact of Peter's residence at Rome; for Dionysius, Bishop of Corinth, who testifies it, was also a cotemporary with at least one of the Apostles.

The next attempt to destroy testimony is the effort to make Pope Clement of Rome say what is the very contradictory to his meaning.

"To all these pretensions, we can oppose, in the first place, the testimony of Clement, who is

reckoned to have been the third or fourth Bishop of Rome. This pious and holy person, in his admirable epistle to the Corinthians, expresses himself thus, on the subject of St. Peter and St. Paul:—'Through unjust envy, Peter did not endure one or two, but a very great number of trials, and at last, having suffered martyrdom, he went to his place in glory. Through the same envy, Paul received the reward of his patience, having been in prison or in chains seven times, beaten twice, stoned once: and after he had been the herald of the word of God in the east and in the west, he obtained by faith an illustrious victory. Having reached the extremity of the west, he suffered martyrdom *under the emperors*. Thus he departed from this world, and went to a holy place, leaving us a singular example of patience.' What is the likelihood, that in the parallel which Clement draws between these two Apostles, he should forget to say that *under the emperors* he (Peter) suffered the pains of martyrdom? Would he have neglected a fact, in this manner, which would have given additional weight to his epistle, and done honour to his see?"

The passage of Clement is to be explained by the circumstances under which it was written, by the comment of cotemporaneous writers, and of those who lived soon after the period of its publication. Allow me first to remark, without questioning the accuracy of the translation, that this passage does not by any means deny, even by implication, the facts of Peter's residence and death at Rome; so that in truth there is no opposition between those two propositions:—"Peter suffered martyrdom at Rome, where he had resided, under the Emperor Nero," which is our assertion, and this other: "Peter having suffered martyrdom, he went to the place of his glory," which is Clement's assertion. The clause *under the emperors* can without any impropriety be referred to both saints: for in truth they both suffered in the same place. As to the apparent neglect of Clement, the answer is very simple: the fact of Peter's having suffered at Rome was so well known that it was as unnecessary to mention it at that period to Christians, as it would this day be unnecessary to inform a Frenchman that Louis XVI. was beheaded in Paris.

The occasion of the letter was a schism at Corinth, in or about the year 96. This letter is one of which Dionysius, bishop of that see, makes mention in the next century as having been still read in his church, and we have seen that this prelate informs us what meaning the passage bore in the assembly to which it was addressed, and by which it was preserved, viz., that both the Apostles, Peter and Paul, suffered martyrdom in Rome. This Clement was mentioned by St. Paul, (Phil. iv. 3.) His Epistle was read in several of the early churches, and was held in such esteem as to be contained in a very ancient Alexandrian manuscript copy of the Bible, sent by Cyril Lucar to James I., of England; it was carried from Rome to Corinth by Fortunatus, of whom St. Paul makes mention, (1 Cor. xvi. 17,) accompanied by four messengers from Rome, whom Clement requested the Corinthians speedily to send back to him with good tidings: in all the churches in which it was read, the belief existed that the martyrdom of both the Apostles occurred in Rome. Eusebius, lib. iii. c. 14, states:—

"Cap. XIIII.

"*Of Clemens, his Bishopricke, his testimony, his Epistle.*

"In the twelfe yeare of the raygne of *Domitian*, when as *Anacletus* had bene Bishop of Rome twelue years: *Clemens* succeeded, whome *S. Paul*, writing to the Philippians, calleth his felow laborer, when he sayth: with *Clemens*, and the rest of my felow laborers, whose names are written in the booke of life, one undoubted epistle ther is of his, extant, both worthy and notable the which he wrote from Rome, unto Corinthe, when sedition was raysed among the Corinthians: the same Epistle we haue knowne to haue bene reade openly, and publikely, in many churches, both of old, and amongest us also. That at that tyme ther was raysed a sedition amongst the Corinthians, *Ægesippus* is a witness of creditt."

And this author distinctly testifies the martyrdom to have taken place in Rome, (lib. iii. c. 1,) upon the authority, amongst others, of Origen. It would be altogether too tedious to enumerate the others who, in the first three centuries, testify this to have been the sense of the passage which Mr. Blanc, by a new species of logic, converts into a contradiction. St. Jerome, Photius, and others of highest authority for erudition and research, give this as its meaning. Amongst the Protestants, Dodwell, Bishop Pearson, Cave, Archbishop Wake, Grabe, and others, follow those ancient and venerable witnesses. Thus, the passage in Clement's Epistle is one which bears testimony for us, and not against us. Eusebius, when he wrote, had this document, as well as several others, before him, all tending to uphold our position; and yet Mr. Blanc has the modesty to state that this historian only copied Clement of Alexandria who copied Papias, who made his statement upon a hearsay eighty years after the alleged occurrence!!! What says Eusebius himself?

"Cap. I.

"*In what countreyes the Apostles preached Christ.*

"When as the Jewish affrayres stood as before is declared, the Holy Apostles and Disciples of our Sauiour, were dispersed troughout the world. *Thomas* (as by tradition we receaue) chose Parthia: *Andrew*, Scythia: *John*, Asia:

where he made his abode, and died at Ephesus. *Peter* is reported to haue preached to the dispersed Iewes throughout Pontus, Gallacia, Bithynia, Cappadocia, and Asia, who about his latter time, tarrying at Rome, was crucified with his head downewards, which kind of death, he him selfe desired. What shall I say of *Paule*, which from Ierusalem to Illyricum, filled all places with the Gospel of Christ. And at the last suffred martyrdome at Rome under, *Nero*? These thinges are manifestly, and word by word declared by *Origen*, in the third tome of his commentaries upon Genesis."

"CAP. II.

"*VVho was the first Bishop of Rome.*

"Linus first, after the martyrdome of *Peter* and *Paule*, was chosen Bishop of Rome, *Paule* about the latter end in the salutation of the epistle which he wrote vnto *Timothe*, fro Rome, maketh mention of him, saying: *Eubulus* saluteth thee, and *Pudens*, and *Linus*, and *Claudia*."

This is a very extraordinary mode of upholding the assertion, that Eusebius copied Clement of Alexandria! You may easily observe then, my friends, the little value of this writer's statements.

Ignatius was a disciple of St. Peter and St. Paul, as also of St. John the Evangelist, with whom he was extremely intimate, and was second Bishop after Peter of the Church of Antioch.—Evodius, who, in the year 43, succeeded Peter, having been succeeded by this Ignatius. St. John Chrysostom (Hom. in S. Ignat.) and Theodoret (Dial, 1. p. 23) inform us that the appointment of Ignatius was made by St. Peter, and that he was consecrated by him and St. Paul; he governed the See of Antioch during upwards of forty years, and suffered martyrdom in Rome on the 20th of December, 107. In his Epistle to the Romans, after he had been sentenced in Antioch to be carried to Rome and delivered to be devoured by beasts at the public games, he alludes, in the following passage, to the authority which Peter and Paul, who had so long been the special rulers of their church, had over them: "Pray to Christ for me, that in this I may become a sacrifice to God. I do not as Peter and Paul command you; they were Apostles, I am an inconsiderable person." The whole body of ancient writers inform us that this was an allusion to the command given by those apostles to the Christians at Rome, not to interfere, by exertion, or intreaty, or prayer, to prevent their being sacrificed. Eusebius, when he wrote, had this document also, (lib. iii. cap. 36.) In his fourth book, chap. 21 and 22, he mentions the five books of church history compiled by Hegesippus, who came to Rome in the pontificate of Anicetus, about the year 160, and remained there until 177, when he returned to the East, and died probably at Jerusalem, in the year 180, at a very advanced age. Eusebius states he copied very much from him; and it is in his work the principal written testimony is first found as to the request of Peter, that he might be crucified with his head downwards. In book iii. chap. 2, of Hegesippus, the relation was given. Thus, in Rome itself, and from the persons of all others best qualified to give the account, this author wrote his statement which Eusebius saw; and yet *Monsieur Blanc* gravely informs us, that he only copied Clement of Alexandria, who copied Papias, who built his tradition on a hearsay about eighty years after the occurrence, and in Hierapolis! Of a truth this is a most historical critic.

About fifty years after the time of Dionysius of Corinth, Caius wrote, of whom Eusebius gives us the following account and testimony in lib. ii. c. 25:

"This enemy of God (Nero) (wherein he was first espied) set vp him selfe to the destruction of the Apostles, for they write that *Paule* was beheaded, and *Peter* crucified of him at Rome, and that maketh for the credit of our history which is commonly reported, that there be churchyards vnto this day, bearing the name of *Peter* and *Paul*. In like manerr *Gaius*, a Romane, and an Ecclesiasticall person, and (after *Zepherinus*,) Bishop of Rome, writing unto *Proclus* captaine of the heresie which the Cataphrygæns held, speaketh thus of the tombes wherein the Apostles were layd. I (sayth he) am able to shewe the banners of the Apostles. For if thou wilt walke vnto Vaticanum, or the waye Ostienses, thou shalt finde there victorious banners, of such as haue builded this Church. And that they were both crowned with martirdome at the same time, *Dionysius* bishop of Corinth affirmeth in his epistle vnto the Romanes."

This passage is more correctly translated thus:

"Therefore, (Nero,) when he professed himself the open enemy of the divinity and piety, sought first the death of the very Apostles, as being the leaders and standard-bearers amongst the people of God: and condemned Paul to lose his head in the city of Rome, and Peter to the punishment of the cross. I think it useless to search extrinsic evidence of those things, since their most splendid monuments testify the fact to-day."

Yet Mr. Blanc tells us that he only copied Clement of Alexandria, who copied Papias!!

St. Irenæus, Bishop of Lyons, was born about the year 120, in Asia Minor, and was a disciple of the famous St. Polycarp, Bishop of Smyrna, the pupil of St. John the Evangelist. Polycarp was the angel of the Church of Smyrna, (Rev. ii. 9,) so commended by "the Son of Man." He visited Pope Anicetus, in Rome, about the year

158, and certainly was well aware of who was first Bishop of that See; he suffered martyrdom about the year 166, when, according to his own testimony, he had served Christ eighty-six years, and was at least one hundred years old. Basnage, a learned Protestant writer, thinks he was an hundred and twenty years old, which would have made him a cotemporary of St. Peter. From him and other eminent prelates, Irenæus learned the facts and doctrines of Christianity. Tertullian, (lib. contra Valent. c. 5,) calls Irenæus "the most diligent searcher of all doctrines." St. Epiphanius calls him "a most learned and eloquent man, endowed with all the gifts of the Holy Ghost." Theodoret styles him, "the light of the Western Gauls." The commerce between Marseilles and Smyrna was extensive in the second century, and Irenæus was advised by Polycarp to proceed to Gaul, where many Christians were extending their faith. He was ordained priest by Pothinus, Bishop of Lyons, and in 177 was sent to Rome on business, from the Church of Lyons to Pope Eleutherius; thus in the city itself, he had the full opportunity of investigating the history of its bishops. The Bishop of Lyons having been martyred during the absence of Irenæus, he was selected upon his return from Rome to govern that See; and was slain with a vast number of his flock, in the fifth persecution under Severus, about the year 202. This writer, in his book iii. chap. 3, states, that the Apostles left their doctrine and the truth of all the mysteries of faith to their successors the pastors, and that it is fit we should have recourse to them to learn; especially "to the greatest church, the most ancient and known to all, founded at Rome by the two most glorious Apostles, Peter and Paul, which retains the tradition it received from them, and which is derived through a succession of bishops down to us. Showing which, we confound all who, any way out of self-conceit, love of applause, blindness, or false persuasions, embrace what ought not to be advanced; for to this church, because of its better presidency, it is necessary that every church—that is, the faithful everywhere—should address themselves; in which church the tradition from the Apostles is altogether preserved." He then states that SS. Peter and Paul chose Linus to succeed at their death; and he enumerates Anacletus, Clement, Evaristus, Alexander, Sixtus, Telesphorus, Hyginus, Pius, Anicetus, Soter, and Eleutherius, whom he calls the twelfth from the Apostles. This list is also found in Eusebius, (lib. v. c. 6,) copied, as he alleges, from Irenæus. Thus you observe, my friends, how extremely incorrect is the assertion of the Reverend Mr. Blanc as to the authority upon which this historian bases his statements.

Eusebius states (lib. ii. c. xvi.) from ancient accounts whose truth he considers to be extremely probable, that Philo the Jew who came from Egypt in the beginning of the reign of the Emperor Claudius, met and conferred at Rome with St. Peter who then preached to the Romans. This was in the year 43 of the common era.

Arnobius the famous Numidian rhetorician, who was converted to Christianity in or about the year 302, in his book ii. against the Gentiles mentions the extensive progress of religion in Rome to have been in a great measure caused by the exposure and defeat of Simon Magus, by St. Peter, in that city.

Tertullian, born at Carthage about the year 160, son of a centurion, a man of most comprehensive genius, extensive erudition, and deep research, profoundly versed in the Roman laws and the principles of evidence, in his book "On Prescriptions," states that Peter was crucified at Rome, and states that Clement was one of his successors in that see. He has in his book of Prescriptions the following passage:

"If you are near Italy, you have Rome; whence too we have authority convenient. Happy church for which the Apostles poured out their entire doctrine, together with their blood! Where Peter is assimilated to his suffering Lord, and Paul is crowned in a death like John's."

St. Cyprian, Bishop of Carthage, was son of one of the principal senators of that city, and only at an advanced period of life embraced the Christian faith. His education was of the first order and his talents excellent; his intercourse with the Church of Rome was very considerable, after he had been elevated to the see, of his native city; nor was it all of the most forbearing and obsequious character. In a variety of places he styles Rome "the See of Peter," "the Chair of Peter," "the principal church whence the priestly unity hath arisen." In his book iv. Epistle 2, to Antonianus we read: "Cornelius was made bishop, when the place of Fabian, that is the place of Peter, and the degree of the sacerdotal chair was vacant." This prelate was put to death in the year 258.

Lactantius, a disciple of Arnobius, at Sicca, in Africa, was converted from Paganism to Christianity at Nicomedia, about the year 290. About the year 317 he became preceptor to Crispus Cæsar, in Gaul, by the appointment of Constantine. One of his greatest works is that "of Divine Institutions," published first in 320. I select

from chap. 21, of Book iv. the following passages:

"Christ at the time of his departure manifested to his disciples the things that were to happen, which Peter and Paul preached at Rome." * * * *

"After Nero had slain them (Peter and Paul), Vespasian extinguished the name and nation of the Jews, and did all those things which they foretold were to take place."

St. Athanasius, Bishop of Alexandria, was born about the year 296, and amongst other passages of his writings is the following, taken from his letter to the Hermits.

"At first they did not spare even Liberius, the Bishop of Rome; not being moved by any reverence, for that his see was apostolic."

In the same he introduces Liberius declaring,

"Never has such been handed down to us by the fathers, who have received their tradition from the blessed and great Peter."

Origen, the fellow student of Plotinus and Longinus, the disciple of Ammonius Saccas, was certainly no mere copyist without cause. This great master of the Catechetical school of Alexandria, was born in the year 184: about the year 212, he went to Rome, in the Pontificate of Zepherinus, and was unquestionably well qualified to ascertain its ecclesiastical history. It is upon his authority also that Eusebius relates the manner in which St. Peter was crucified with his head downwards, at his own request. (Lib. 3, in Genes.)

"And Peter having waited at Rome to the last, was crucified there, his head being downwards, which was so besought by himself, lest he should appear to be equalled to his Lord."

I suspect it required no special indulgence from Nero to leave the executioner the power of agreeing to the request of one to suffer, so far as regarded the position of his body: it is a miserable sneer of sophistry to insinuate that such an acquiescence on the part of the executioner was equivalent to "allowing Christians the care of settling their own forms of punishment."

All these and a great many more who bear similar testimony lived before, or together with Eusebius the historian, who was born in the year 270. Their works and those of several others were in his hands. How absurd then is the statement that he was the mere copyist of a copyist of hearsay?

I come now to exhibit the effort which the essayist makes to destroy the entire value of all the witnesses. He had previously made his assaults upon Papias, Dionysius of Corinth, and Eusebius. But this he feels will not serve his purpose, and he, as if in a mere transient manner, as a matter too plain to be questioned, too palpable to require proof, states that not a single passage from any of the ancient writers is of any avail when adduced by a Roman Catholic, but if it be adduced by a Protestant, it is conclusive. You will probably, my friends, think this a very extraordinary position. But do not pass a hasty judgment.

"Let us also make, in passing, the remark, that when the Fathers are produced against us in order to support dogmas or facts, which our opponent feels himself interested in maintaining, we ought to be the more upon our guard, because the Council of Trent has decided that the books of the ancient fathers ought to be *purged*, (*expurgati;*) a circumstance that, consequently, should make us very circumspect in the admission of passages which they cite against us; while, on the other hand, the passages of these fathers which we allege, remain in all their force, since we possess the books of the ancients only from the hands of our adversaries."

Now suppose the Council of Trent made such a decision, and that it was carried into execution; all that could follow would be, that after the close of that council the works would have been garbled: that is, passages would have been omitted. But my argument rests upon the passages which have been retained, and unless the witnesses contradicted themselves, none of the expunged passages could have asserted what contradicts those retained. Hence, even were I to admit the truth of this statement, his conclusion would be unsupported.

Again. The Council of Trent did not close its session until the year 1563, at which period a large portion of Europe and several of its universities were Protestant, and a great number of ancient copies of the works of the fathers were in the hands of the Protestants, as well in the libraries of those universities and cathedrals, as in those of the monasteries, colleges, and schools, which they seized on, and in the hands of many private individuals. The council could not *purge* all those copies of the obnoxious passages which they contained: why not adduce those passages and thus convict the Catholics of this alleged garbling? Those works and printed copies of them are at this day in the hands of Protestants, and they have been so during the existence of the Protestant churches; when such is the case, of what use would be the purging of the copies held by Catholics?

Monsieur Blanc perhaps thinks that using the Latin word *expurgati* will be sufficient proof that the council made such a decree. It is painful, but it is necessary to inform you that the council made no such decree,

or decision. Writers like Mr. Blanc and the "clerical brother," and the editor of the Christian Advocate are too fond of using this mode of attack upon us. It would have been as easy, and more satisfactory to have referred to the session when the decree was made, to the page of the work in which it might be found, or to the head under which it was classed, as to write the Latin word *expurgati*.

Thus it is very plain that in three paragraphs of this dissertation we have a very large number of glaring misstatements, as well as the manifestation of a desire to destroy the credit of all the ancient witnesses and documents of church history, merely because they manifestly prove the truth of a fact which our "clerical brother" hates to admit. It is a little extraordinary that men who belong to a Christian society, should be so anxious to extinguish all the ancient lights of the Church, and to create a chaos or to leave a blank between the period at which St. Luke concludes his account of the Acts of the Apostles, and the present day; or a comparatively recent period!

Having thus shown the disingenuity, the sophistry, and want of honesty of Mr. Blanc, in his first assertions, I shall proceed to examine another very flippant expression of his essay:

"Clement was copied by Eusebius, and the latter has been copied by many authors, ancient and modern, who have been, perhaps, too much interested to render credible a fact which will always be of very little importance to those who build their faith, not on the person of Peter, but upon the *corner stone*, Jesus Christ."

In the first place I would remark, that I know of no persons who build their faith upon the person of St. Peter. If it be meant to insinuate that Roman Catholics do, the insinuation is untrue. When Christ changed the name of Simon to Peter, or *rock*, he declared (Matt. xvi. 18) that upon *that rock* he would build his church; and that the gates of hell should not prevail against it. Roman Catholics believe that our blessed Lord did build his church upon that Peter or rock, by making Peter its first chief pastor after his own ascension: but he never desired the people to build their faith or belief upon that rock, but upon Jesus Christ himself. When a Roman Catholic makes an act of faith, he declares that he believes the articles of his religion, *because God has revealed them:* and thus the truth of God is the foundation of his faith. Christ then built the church upon St. Peter, but Roman Catholics build their faith upon the Saviour himself. Now let us see who are the ancient authors who were the witnesses of the general belief of their day, as to the fact of Peter's having resided at Rome, and who, receiving this testimony of their predecessors, conveyed it to us? I shall name but a very few out of many; and this I shall do in my next.

Eusebius principally used the compilation of Julianus Africanus, and the history of the church written by St. Hegesippus, the former in his Chronicle, the latter, so far as it came, viz., to the year 170, in his history: but he had also in his possession the writings of the various authors above quoted, most of which he quotes himself. I would then ask you, fellow-citizens, candid, impartial, and desirous as you are of arriving at truth, what is to be thought of a man who, like this *Monsieur Blanc*, boldly makes what you now perceive to be a grossly untrue assertion? viz., that Eusebius only copied Clement of Alexandria, on this subject, Clement having only copied Papias, and Papias only writing upon a hearsay about eighty years after the death of Peter! Will not you, my friends, conclude with me, even before examining the subsequent writers, that this Frenchman was either very ignorant, or, ——I shall not write the alternative. I do not like to call men who differ from me, BEASTS, IDOLATERS, UNHALLOWED USURPERS, DELUDERS, BABEL, UNBLUSHING LIARS, and such other names. I am not sufficiently polished for this; I am a plain republican, who do not like to call nick-names, though I might see that a man writes what he ought not. The history of Eusebius was brought down to the epoch of the defeat of Licinius, in 323; all the authorities which I have quoted, hitherto, were anterior to this event. I shall in my next take a cursory view of those subsequent to that period.

I remain, my friends,
Yours, &c. B. C.

Charleston, S. C., Nov. 17, 1828.

LETTER IV.

To the candid and unprejudiced American People.

MY FRIENDS:—In my last letter I adduced the testimony of several highly respectable witnesses of the first three centuries of the church, to support the facts of St. Peter's residence and death at Rome. Thus it was also shown that since their writings were known to Eusebius, and either copied or referred to by him, Mr. Blanc's statement that this historian was only the copyist, in this instance, of Clement of Alexandria, is altogether untrue.

The essayist concedes to us, from that period forward, the host of writers who ad-

mit the truth of the fact; however, this concession is made with a very bad grace, for, in the first place, it is asserted that in obedience to a decision of the Council of Trent, their works have been garbled, and in the next place, that the ancient and modern authors who have copied from Eusebius, were generally too much interested to render the fact credible. I have already disposed of this first statement.

I shall here make what appears to me a very natural observation. It is conceded by our essayist that at the early period of the fourth century it was publicly stated that St. Peter suffered martyrdom in Rome: he would not, I presume, deny that the bishops of Rome did at that period claim a supremacy in the church, because of their being the successors in his see; he would not, I suppose, deny that then, and for many years after, several bishops and their flocks not only submitted to that claim, but strenuously supported it. Is it then not passing strange, that from the mass of ancient authors he cannot cite one passage to question the truth of what all the ancient writers assert? Surely the Council of Trent, which was opened in 1545, could not have purged the fathers before the time of Arius in 320, of Macedonius in 360, of Nestorius in 430, of Eutychius in 450, of Heraclius in 640, of Constans in 668, of Leo the Isaurian in 740, or of Photius in 880. All those men and their followers and adherents, opposed the bishops of Rome, and were condemned by those prelates. Yet not one syllable do they urge in denial of the martyrdom of Peter at Rome: not one of them attempts to deny the notorious fact that the bishops of that see were, in their episcopacy thereof, the successors of that Apostle. I presume we shall not be told that those opponents were interested in making it creditable!

Shall we be told that the prelates, the divines, and the critics of the Protestant Church of England are interested in rendering it credible? No nation, no church, can boast of brighter genius, more varied talent, deeper erudition, and more general scholarship, than is to be found in the ratio of their numbers in that national church. It is true that in the fury of their early efforts against Popery, as was the phrase of the day, neither John Knox in Scotland, nor the Mussulman in the East, made a more holy havoc of the documents of ancient days. As the Bible with the one, and the Koran with the other, were the only books which contained true knowledge, and were worthy of the believer's attention; so after being stripped of the mammon of iniquity with which their covers and cases were enriched, whole hecatombs of other ungodly parchments were offered as holocausts to the spirit of innovation. Yet still, as the *monkish* collection was immense, and the zeal of the ravagers was after a time restrained, the learned men, who subsequently arose in the English Church, had ample opportunities for indulging their critical and antiquarian research. To the testimony of Archbishop Wake, Bishop Pearson, Dodwell, Cave, and a host of this description, I would merely add the following remark of the acute Whiston.—(Mem. of his own life, p. 599.)

"Mr. Bower, with some weak Protestants before him, almost pretended to deny that St. Peter ever was at Rome; concerning which matter take my own former words out of my three Tracts, p. 53. Mr. Baratier proves most thoroughly, as Bishop Pearson has done before him, that Saint Peter was at Rome. This is so clear in Christian antiquity, that it is a shame for any Protestant to confess that any Protestant ever denied it. This partial procedure demonstrates that Mr. Bower has by no means got clear of the prejudices of some Protestants; as an impartial writer of history, which he strongly pretends to be, ought to do, and has in this case greatly hurt the Protestant cause instead of helping it."

Baratier was an eminent Protestant divine, whose dissertation was printed at Utrecht in 1740. It is entitled, "A Chronological Inquiry about the most ancient Bishops of Rome, from Peter to Victor." In it he demonstrates the fact which had been so ably exhibited in the learned dissertation of Bishop Pearson.

Will it be pretended then that English, French, and German Protestant divines are interested in rendering this fact credible? The Rev. Mr. Blanc is not more opposed to the See of Rome than they were: the "Christian Advocate" is not more inimical to what he and they call Popery, than were those writers. But they were men who had read extensively and searched deeply upon the subject.

I shall now adduce the testimony of men whom the essayist would, perhaps, with some show of ground, assert were interested, because they were Roman Catholics. Are we then to reject the evidence furnished by the best witnesses of the brightest days of Christianity, merely because it will lead to a conclusion at which some gentlemen do not choose to arrive?

St. Epiphanius was born at Eleutheropolis, in Palestine, in the year 310. In his youth he closely studied the Hebrew, the Egyptian, the Syriac, the Greek, and the Latin languages, for the purpose of being better able to study the Holy Scriptures. He retired into a monastery in the desert of Egypt,

whence he returned to Palestine in 333, and built a monastery near the place of his birth, in which his time was divided between labour, study, and prayer. About the year 367, he was chosen Bishop of Constantia, now Salamis, in the island of Cyprus. In 382 he accompanied St. Paulinus of Nola to Rome, during the pontificate of Damasus. Scarcely a book of note was to be found which he had not studied, and he had improved his reading by travel and observation. His death occurred in 403. In his account of the twenty-seventh heresy, which is that of Carpocrates, he distinctly states—

"Peter and Paul were the first in Rome."

He follows up the succession by stating—

"The succession of Bishops in Rome had this consecution. Peter and Paul, Linus, Cletus, Clement, Evaristus, Alexander," &c.

This is pretty strong testimony, given by a man of extensive knowledge and reading, whose research was close and protracted, and whose opportunities were abundant and ample.

St. Jerome was born in the year 329, or 331, and lived to the year 420, enjoying extraordinary advantages of extensive information in Rome, in Palestine, and in various other places where the best opportunities of knowledge were to be found. He writes of himself, lib. 12. in cap. 40, Ezech. "When a boy I studied the liberal arts at Rome; I was wont to make a round to visit the tombs of the apostles and martyrs, with others of the same age and inclinations, and often to descend into the caves which are dug deep into the earth, and have for walls on each side the bodies of those that are interred there." His close application to the study of the Holy Scriptures has never been exceeded, perhaps never equalled: no one better knew the whole range of ecclesiastical affairs. In his notices of illustrious men we read the following brief but emphatic and explicit testimony.

"Simon Peter went to Rome in order to vanquish Simon Magus, and there he held the sacerdotal chair during twenty-five years, that is, to the fourteenth or last year of Nero, by whom he was fastened to the cross, and suffered martyrdom, with his head down towards the earth."

In his epistle to Marcella we read the following testimony regarding Rome, which, however, as the centre of former pagan infidelity, he styles the Babylon of the Apocalypse.

"There exists indeed there the holy church, there are the trophies of the Apostles and of the martyrs, there the true confession of Christ, there too the faith preached by the Apostle, and the Christian name daily raising itself on high, having trodden on the Gentile system."

In his Epistle I. to Pope Damasus, the 37th Bishop of Rome, concerning the name *hypostasis:* he has the following testimony:

"I speak with the successor of the fisherman and the disciple of the cross: I am joined in communion with your holiness, that is to the Chair of Peter."

St. Ambrose, Bishop of Milan, was born in Gaul in the year 340, where his father, who was at the time prefect of the Prætorium, kept his court. Ambrose himself, when Governor of Liguria and Æmilia, was chosen for the See of Milan, and consecrated in the year 374; he died in 397. His instruction was had in Rome, and no person could be more fully qualified than he was by education, by habit, and by principle, to investigate the origin of that church. It is from his oration against Auxentius which is found in his epistles, lib. 5. that we read one of those accounts of St. Peter, at which the *Rev. Monsieur Blanc*, the *clerical brother*, and the *Christian Advocate*, would affect to sneer as a "ridiculous tale," "a fable," &c. But our wise friends ought to be aware that we have received the Holy Scriptures, which contain many similar statements, only from the same hands, and by the same testimony which transmits to us those tales and fables, as the sage and critical trio are pleased to designate them. St. Ambrose is stating an occurrence which took place after the Christians had prevailed upon Peter to leave the city of Rome in order to escape.

"He began to go beyond the walls by night, and seeing Christ meet him in the gate-way, as if entering the city, he said: Lord, whither goest thou? Christ answered; I come to Rome for the purpose of being again crucified. Peter understood the divine answer to relate to his own cross, &c. * * * * * * Being quickly seized upon, he by his cross honoured the Lord Jesus."

In his Book III., on the Sacraments, chap. i., he has the following testimony, showing the ground upon which he made a statement.

"Truly we have as the author of this our assertion, Peter the Apostle, who was the Priest of the Roman Church."

St. Paulinus, Bishop of Nola, was born of illustrious parents, at Bordeaux, in the year 353, educated in the most famous schools, and possessing all the advantages of talent, fortune, books, and communication with the most learned men of his time, in various places where he resided: he entered upon retirement from his worldly grandeur in the

year 390, was consecrated in 409, and died in 431. In his book "*Natali*," 3, he gives us the following testimony.

"And Rome herself, powerful in the sacred monuments of the heavenly leaders, in Peter and in Paul."

St. John Chrysostom was born about the year 344, at Antioch; he was the only son of Secundus the commander-in-chief of the imperial troops in Syria. His name is his eulogy; his knowledge was indeed extensive, as his tongue was eloquent: he was ordained deacon in 381; priest in 386; and was consecrated Bishop of Constantinople on the 26th of February, 398; and died on the 14th of September, 407. In his Commentary on the 18th Psalm we read.

"Because Peter the fisherman took possession of the chief royal city, he shines, even after death, more splendid than the sun."

In his Homily 32, on the Epistle to the Romans, he states:

"The heavens do not shine so brightly when the sun shoots forth his rays, as doth the city of the Romans, pouring out the light of those two lamps through all the world. From this place Paul will be snatched, from this place Peter. Consider, and be astonished what a spectacle Rome will behold, to wit, Paul arising suddenly from the repository together with Peter, and borne upwards to meet the Lord."

Eutropius, an excellent historian, born in the same century, who wrote ten books of the history of Rome down to the time of the Emperor Valens, gives the following testimony in his book vii. On the life of Nero.

"Finally he added this to all his other crimes, that he butchered the holy Apostles of God, Peter and Paul."

St. Sulpicius Severus, of a rich and illustrious Roman family, was born near Toulouse in Aquitain, about the year 360: he was a most acute and eloquent barrister, of extensive reading and deep erudition. Upon the death of his wife he retired and devoted himself altogether to piety and literature; some writers state that he was ordained priest, but doubts exist upon the subject: he compiled an ecclesiastical history and some works of hagiography. The language of his abridged history, to the year 400, is such as to deserve a comparison in style with the best of the earlier ages, and procured for him the appellation of the Christian Sallust; his death occurred about the year 420, when it is generally supposed he was a monk in a monastery, founded near Marseilles, by Cassian, who came thither from Constantinople, about twelve years previously. I shall give his testimony in the original, together with the translation, (lib. 2. Sac. His.)

"*Divina apud urbem religio invaluerat, Petro ibi Episcopatum gerente; et Paulo postea Romam adducto. * * * * * * Paulus ac Petrus capitis damnati, quorum uni cervix gladio desecta, Petrus in crucem sublatus est.*"

"The divine religion had grown strong in the city, Peter being bishop there, and Paul having been afterwards led to Rome * * * * * * Paul and Peter were capitally sentenced, of whom one was beheaded with a sword; Peter was lifted on a cross."

The Emperor Theodosius the Great, reigned from 395 to 408, and from his situation must have had good opportunities of knowing the general impression of the wise and the learned of his own day, as well as the history of previous times. This emperor must, if local prejudices or partialities swayed him, have been less disposed to favour Rome than Constantinople. Let us view his testimony given in *G. de summa Trinitate, et fide Catholica, L. cunctos populos.*

"We desire all the people who are under the rule of our clemency to be exercised in that religion, whose preservation as yet amongst the Romans declares it to have been to them delivered by the blessed Apostle Peter."

St. Augustine, Bishop of Hippo, was born at Tagaste in Numidia in the year 354: his education was most carefully looked after, his talents were of the first order, and his research was extensive and accurate. Having been instructed in the Christian doctrine by St. Ambrose, as well as by an aged priest named Simplician, whom Pope Damasus had formerly sent to instruct Ambrose himself, he became a Christian, and was baptized by St. Ambrose, on Easter eve, in the year 387: in the course of two or three years afterwards he was ordained priest, and was consecrated Bishop in the year 395, and died in the year 430. I might quote many passages from his voluminous writings to sustain the facts which I here uphold. I shall be content with the following:

"Rome commends more solemnly, and with greater celebrity, the merits of Peter and of Paul, because they suffered on the same day. Lib. i. cap. 10. *de consensu Evangel.*"

"What hath the chair of the Church of Rome done to you, that chair in which Peter sat, and in which Anastasius now sits? Lib. ii. cap. 51, *contra litteras Petiliani.*"

In his sixteenth epistle, he enumerates the Bishops of Rome from Peter to Anastatius.

Paul Orosius, a learned Priest of Tarragona, in Spain, who about the year 416, was in Palestine, and in several parts of the most flourishing divisions of the Church, the doctrine and knowledge of which he had fully known, testifies in lib. vii. c. 6 of his History:

"In the beginning of the reign of Claudius, Peter, the Apostle of our Lord Jesus Christ, came to Rome, and by faithful discourse taught the saving faith to all, and approved it by most powerful virtues, and from that time Christians began to be at Rome." * * * * * *

"For Nero first at Rome punished and slew Christians, and endeavouring to extirpate the very name, he put to death the most blessed Apostles of Christ. Peter by the cross, and Paul by the sword."

Theodoret, Bishop of Cyprus, was consecrated in 423; his see was about 80 miles from Antioch. He died in the year 458, before he had reached his 70th year. He was deeply versed in every branch of Syriac, Greek, and Hebrew learning, highly esteemed for his critical and philosophical powers. An unfortunate dispute existed between him and St. Cyril, of Alexandria, legate of Pope Celestine, regarding the personal criminality of Nestorius, Bishop of Constantinople; so that Theodoret was no flatterer of the See of Rome. He made a valuable compilation of Church history from the year 324, when Eusebius closed, to the year 429; besides writing several other works. In his Com. on chapter i. to the Romans, we have this testimony:

"The great Peter first gave to them (*the Romans*) the gospel doctrine."

In his epistle to Pope Leo the Great, writing of Rome, he states:

"She possesses the sepulchres of our common fathers and doctors of the truth, of Peter and of Paul, which illuminate the souls of the faithful." * * * * * *

"They (*Peter and Paul*) have made your See the more illustrious; this is the sum of your goods. But God hath now also rendered their See bright and worthy of remark, when he has placed your holiness in that seat which emits the rays of the orthodox faith."

I could swell this catalogue; but to what purpose? Nothing is more plainly exhibited upon the records of antiquity, in the writings of historians, in the letters of bishops, in the edicts of emperors, in the documents of churches, in public monuments, in the acts of councils, in the avowal of opponents, than that the blessed Apostle Peter was at Rome, was first Bishop of Rome, and died in that city, being bishop thereof. Let any man of common discernment now compare the small portion of our evidence which I have adduced, with this miserable sophistry of the lauded Monsieur Blanc of Mens, Isere, and draw his own conclusion.

I have two other points to meet, which of course, I shall thoroughly discuss, viz., whether by Babylon, St. Peter meant Rome, or the city of Chaldea, or Grand Cairo; and also whether the Scripture does not contradict our position. But I was desirous of first giving a small specimen of *our tradition*, which is so much undervalued by those who have not had the opportunity of knowing the meaning which we attach to the word. With us *tradition* means *conclusive evidence derived from the earliest ages*. It might be of *very little importance* to the essayist, to his clerical brother, and to the Christian Advocate, to know what was the doctrine of the true believers of the early ages, the doctrine of those men who alone can be to us the witnesses of the authenticity and the integrity of the holy Scriptures; we pretend to no private inspiration to lead us individually to the knowledge of which book is, and which is not canonical; the canon by which the distinction was originally made, was found in the judgment and authority of those men who composed the Church of Christ in those primitive ages: the writers whom I have adduced as my witnesses are also the witnesses of their canons. Reject their testimony in one case, and how can you consistently retain it in another? Thus the holy trio destroy the holy Scriptures, and yet they make those Scriptures, which they so destroy, the foundation of their belief!!

The host of witnesses adduced by me might indeed have been interested in rendering credible the fact, that Peter was at Rome, and I am convinced they were, because they were so interested in rendering *truth* credible, and they proved their interest by their devotion thereto, exhibited in labours, in self-denial, by splendid virtue, in immense sacrifices, and frequently by martyrdom. But could they create monuments at Rome to commemorate facts which the Roman people knew to be fiction? Could they persuade the world that Peter, who must have died somewhere, and the place of whose death must have been known, did not die there, but died where he never had been, where no monument was found, no tradition existed, no claim was made? It would be folly in me to enumerate the absurdities which those suppositions would involve. But in calling forward a few from the host at my disposal, I have omitted several of the early Bishops of Rome itself: such as Clement and Anacletus in the first century, men who knew and spoke with Peter at Rome: Marcellus in the third century: Damasus and Innocent, who lived in the fourth: Leo the Great, and Gelasius, who are of the fifth century. I have omitted the testimonies of Councils such as that of Sardica in 347, and of Chalcedon in 451. I have ceased to unfold the roll of ages, not because it was deficient in authorities, but

because I am convinced that I have exhibited more than enough to satisfy any reasonable person.

If it be said that the Chrysostoms, the Ambroses, the Augustines, the Epiphaniuses, the Jeromes, the Eusebiuses, the Orosiuses, and the other luminaries of that splendid galaxy which marked the Christians' path from earth to heaven with the milk of celestial doctrine in the early days of the church, were interested in upholding the system today called Popery: they who make the assertion identify modern Popery, as they are pleased to call our religion, and the Christian system of the best, the brightest, and the earliest days of the church. How then, in the name of consistency, can we be charged with innovations, when we desire to be tried by the testimony of those ancient fathers? How can our separated brethren claim to hold the principles of the primitive church, when their continual efforts are directed to the destruction, or the depreciation of its splendid documents and noble witnesses?

Yours, respectfully, B. C.

Charleston, S. C., Nov. 25th, 1828.

LETTER V.

To the candid and unprejudiced American People.

My Friends:—I proceed to examine the next paragraph of Monsieur Blanc's production.

"The tradition of this journey of St. Peter to Rome rests, moreover, upon the supposition that the Babylon from which he wrote his first epistle, was Rome. Eusebius strengthens this conjecture by saying that Peter "figuratively called Rome, Babylon."* But many learned men with reason maintain that the name Babylon, ought to be taken in its proper signification, for Babylon of Chaldea, or that of Egypt, which is now Grand Cairo, where there were many Jews, to whom Peter was specially sent, as St. Paul teaches us, in the second chapter of his Epistle to the Galatians."

The second chapter of the Epistle to the Galatians states, indeed, a general regulation which was adopted for a division of labour, by which Peter was principally to labour amongst the Jews, and Paul principally amongst the Gentiles: but each of them did frequently labour amongst both descriptions. Peter first received Gentiles into the Church, (Acts x. 48,) and Paul frequently preached in the synagogues, and even in the city of Rome itself, he sought to bring the children of Israel to the knowledge of their Messias. If we look to the Acts of the Apostles, xiii. 14, we shall find abundant evidence of the fact, and verse 46 exhibits that it was not either unusual or accidental. *To you it behoved us to speak first the word of God: but seeing you reject it, and judge yourselves unworthy of eternal life; behold we turn to the Gentiles.* The same principle is exhibited in Acts xvii. 1, 2, 10, 17; xviii. 4, 5, 19; xix. 8; xxviii. 17, 23, 28, &c., as also in many other passages: the fact of his addressing an epistle to the Hebrews, shows clearly that he found himself at perfect liberty to seek for their salvation, and to bring them into the Christian fold. Hence, upon the same ground, though the principal charge of labouring specially amongst the Jews was assumed by Peter, this selection did not interfere with his concern for the Gentiles. The chapter referred to by the essayist does not, therefore, preclude the labouring of Peter amongst the Gentiles.

I will now suppose that it was the duty of Peter to reside where a large body of Jews had been collected together. I shall adduce testimony to show that there was such an assemblage in Rome. In Josephus, (Antiquit. b. xvii., ch. xi., p. 62, vol. ii. of the Boston edit. of 1821,) we read that when the Jews sent fifty ambassadors to Rome for the purpose of lodging a complaint against the administration of Herod, in the reign of Augustus, there were "above eight thousand of the Jews already at Rome," joined in the commission with those fifty delegates from Palestine. The number of that nation residing in that city about the thirtieth year of the reign of Augustus, which corresponds with the beginning of the Christian era, has been estimated by good statistical antiquarians at considerably upwards of twelve thousand; several of whom would not join in the accusation against Herod, nor in petitioning for the restoration of the Jewish laws. During the forty-three years that intervened between this period and the arrival of Peter, the calamities and dissensions of Judea, as well as the tyranny of the petty rulers by whom it was harassed, caused the emigration of large bodies of its inhabitants, great numbers of whom took up their abode in the capital of the empire; so that in the reign of Caligula, Philo wrote that the larger portion of the city beyond the Tiber was occupied by Jews. Dio, the historian, in lib. 9, informs us, that in the reign of Claudius, who assumed the imperial purple in the year 41, and died in 54, that emperor found so many of this nation in Rome, that although desirous of banishing them, he feared to do so, and merely published, at

* Euseb. Hist. Eccl. lib. iv. c. 15.

first, an edict to prohibit their assemblage, lest they should create a sedition. Our statement is, that Peter arrived in this city in the beginning of the reign of Claudius, probably about the middle or latter part of the year 43; and there can be no question, but that there was then an ample field amongst the Jews there open for his exertions: because probably, at that period, no other city in the universe contained so extensive an assemblage of that nation.

The preaching of this Apostle must have created considerable excitement amongst this people, as we may judge by analogy, from the relations given in the Acts of the Apostles. Hence, allowing for the carelessness and contempt with which a Gentile writer usually treated what was called the superstition of the Jews, we can easily find the true meaning of the blunder of Suetonius, (in Claudio,) "Judæos, impulsore Chresto, assidue tumultuantes, Roma expulit." *He expelled from Rome the Jews, who were in a continual tumult at the instigation of Chrestus.* The explanation is as obvious as it is correct. Though Christ was not there, his Apostle was; and this expulsion, which took place in the ninth year of Claudius, probably caused Peter, who was the leader of the Christians, to leave the city for some time. In examining the circumstances of Babylon and of Grand Cairo, I shall show that in neither place was there any such field open for the labours of this Apostle, as there was in Rome: so that it will be clear, the reference to the second chapter of the Epistle to the Galatians is a delusion. Even Monsieur Blanc does not venture to assert that when St. Peter wrote "the church which is in Babylon, elected together, saluteth you, and *so doth* my son Mark," he did not mean Rome, he merely tells us, that "many learned men with reason maintain that the name of Babylon ought to be taken in its proper signification, for Babylon of Chaldea, or that of Egypt, where were many Jews." It is, however, not a little remarkable that those "many learned men," who are all moderns, cannot inform us from which Babylon it was written, though they are certain that it was not written from Rome: neither do they vouchsafe to conjecture where St. Peter died, though they are convinced that it was not at Rome: nor will they show us where he laboured, though verily it could not be at Rome.

I shall now proceed to show sufficient grounds for substituting the word Babylon for Rome, in the epistle itself, by the writer. First, I have already shown that the Jews were banished from the city in the reign of Claudius, because of the tumults occasioned by the introduction of Christianity. They soon began to return, but slowly and privately at first; upon our statement St. Peter was the most obnoxious personage, as well to the great body of his own nation, as to the rulers of the city; upon which score prudence would suggest that he should not too openly and unnecessarily exhibit to every person that he again resided in that city; and could he find a word designating his abode, to those who would not betray him, and which would not point him out to his opponents, its use would be natural. Such a word was Babylon.

He wrote primarily to converted Hebrews, who had been accustomed to such figures of speech, and who were conversant with the writings of the prophets, in which they abounded. Amongst this people the name of a city, or of a region, had generally attached an historical recollection, which immediately exhibited what many phrases would be required to describe. Sodom was a city of unnatural crime, Egypt an idolatrous people, Canaan an accursed race, Babylon was the prison of their fathers, the enemy of their nation, the usurper of their rights, the tyrant of their race, the proud and inexorable mistress of their captive rulers. Such also in the days of Peter was pagan Rome; and the Asiatic Jews were so well accustomed to designate that mighty city by the name, that the Evangelist St. John so styles it, amongst other places, in Rev. or Apocal. xiv. 8; xvi. 19; xvii. 5; xviii. 2, 10, 21. To support the fact of their being so accustomed to style Rome, I could produce the testimony of Tertullian, lib. 3, contra Marcion, Andreas and Aretas in Apoc. xvii., St. Jerome in Isaiam xlvi. and xlvii., besides many others, who, together with Papias, Eusebius, and the several early writers, state that St. Peter meant *Rome* in this first epistle by the word *Babylon*. Not only has Martin Luther designated the city of Rome by this name, when he compiled his book "Of the Babylonish Captivity," but hundreds of zealous Protestants perpetually apply to us Romanists, as they call us, all that is written against Babylon in the Revelations. It is to be hoped that the gentlemen do not mean to say and to unsay with the same breath. I will then conclude that Peter had a sufficient cause for styling Rome Babylon, and that in so doing he was intelligible to the persons for whom he wrote.

I might here rest my case, and upon the testimonies of the ancient witnesses assert, that we have in this epistle the declaration of Peter himself, that he was at Rome. Let those who assert that he was the founder of the church in Babylon of Chaldea, or of that

in Grand Cairo, adduce their authorities: let them produce the records of those churches; let them give to us the catalogue of his successors; let them inform us of the place, the time, the manner of his death; let them refer us to one ancient writer who gives the shadow of a contradiction to our statement, or who affords even the most flimsy basis upon which to rest their conjectures.

I go yet farther, and I ask if it was not written from the Babylon of the Apocalypse, which is Rome, from what Babylon was it written? The answer which I receive is a conjecture. I have produced positive testimony. What species of logic is that, which would destroy positive testimony by the conjecture of a possibility? But I yield all this, and proceed to examine the conjectures themselves. In truth the advocates of each will refute the advocates of the other. Those who contend that the epistle was written from Chaldea, state that in the second, which was written from the same place, (ch. ii., v. 15,) the word *Bosor* is a Chaldaic expression, and that this furnishes evidence sufficient for the residence of the writer. I have but a very passing remark to make upon this extraordinary obstacle. A transcriber might have written *Bosor* for *Beor*, by mistake, and the word would then cease to be Chaldaic. Again, between the period when Moses wrote that Balaam was the son of *Beor*, and the period of Peter's writing his epistles, the Hebrew people had been captives in Chaldea: and, long before the Apostle's day, the Syro-Chaldaic had been substituted for the ancient Hebrew. Several pure Chaldaic words were also adopted, of which *Bosor* might have been one.

The ground next taken by those persons is, that although the Jews of Babylon had been greatly reduced in number by the destructive ravages made upon them under Anileus and Asineus, as well by the Babylonians as by the united Greeks and Syrians, still there were many of them who survived and settled in Chaldea, as the last chapter of Josephus, lib. xviii. exhibits. They also state that there are no grounds whatever for the supposition of those who assert that Peter went into Egypt and there founded a church at Babylon, now called Grand Cairo: but they think it extremely probable that he who preached in Bithynia, Galatia, Pontus, and Cappadocia, did go to Babylon of Chaldea, which was in his vicinity, and came through it to Syria. They say it is on all hands allowed that he was at Antioch, and it is natural to suppose that he went thence to Babylon of Chaldea, where a great number of Jews dwelt, and remained with them for some time.

My readers will observe that all this is merely conjecture and probability, save the assertion that no evidence exists of his having founded a church in Egypt.

Now, the good gentlemen of the other side assure us, that Babylon of Egypt must have been the city of his sojourn; for they demonstrate that, at this period, the Jews were banished from the Chaldean city, which had also become nearly a desert,—and that St. Peter, having preached in Egypt, of which, by the by, they bring no proof, and having established the See of Alexandria, of which they give no proof, went to the city of Babylon, now called Grand Cairo, and there established his own see. Thus, if we leave the fight between our adversaries, they will destroy each other.

I shall give an outline of the reasoning upon which we allege that this epistle was not written from Babylon in Chaldea. In the first place, we have no testimony to uphold the assertion that Peter ever went to that city,—and we have abundant evidence that he did go to Rome, which was known amongst the Jews and the early Christians under the name of Babylon, because of the criminality of its pagan inhabitants, their pride, their lust of dominion, their oppression of the people of God, and their accumulated idolatry. Next, we have the testimony of Pliny to show that the city of Chaldea was then in a state verging upon ruin, and hastening to decay: that author, book vii. c. 26, writes, that at this period it was reduced to a state of solitude, exhausted by the vicinity of Seleucia, upon the Tigris, which had been built as its destructive rival by Nicanor. Strabo informs us, that it was then comparatively a desert,—and Diodorus states that but a very small portion of the remains of that city was inhabited.

Add to these testimonies that of Josephus, who informs us in the chapter before cited, that, after the death of Anileus and his companions, which occurred before the reign of Claudius, when this epistle was written, the Jews who remained in Babylon, not finding themselves sufficiently strong to resist the other inhabitants, most of them left the place, and took up their abode in Seleucia. Six years after that migration, a plague, which ravaged this devoted Babylon, swept away the remnant which lingered amidst its ruins. Nor were those who took refuge in Seleucia much more fortunate; for the Greeks and Syrians of that city having conspired, suddenly attacked

their Jewish fellow-citizens, of whom they massacred upwards of 50,000: the few survivors then of this nation that yet wept upon the borders of the Euphrates or the Tigris, were sheltered in Neerda and in Nisibi. Are we then, because the word *Bosor* is Chaldaic, and because the right of Roman primacy rests upon the fact of Peter's having been at Rome, to declare, that because there were Jews in Babylon before the period of their flight and extermination, this apostle, as being chiefly anxious for their conversion, went to dwell in a city where scarcely one of that nation had remained?

Surely, my friends, though that destruction should not even have taken place previously to the writing of this epistle,—and though we should not have good reason to know that St. Peter and his brethren were guided by the prophetic spirit to which futurity is open, still we must acknowledge that he and they received from on high, light to understand the scriptural prophecies; and he needed only to look through the book of Isaias to be convinced that "Babylon, the oppressor, should come to nothing," xvi. 4. "Its pride should be brought down to hell," v. 11. "Its name was to be destroyed, the remains, the bud, and the offspring," v. 22. "It was to be made a possession for the ericus and pools of waters—it was to be swept and worn out with a besom," v. 23. "It was to be destroyed like Sodom and Gomorrah," xiii. v. 19. "It should not be inhabited for ever, neither should the Arabian pitch his tent there, nor shepherds rest there," v. 20. "But wild beasts should rest there, the houses should be filled with serpents, ostriches should dwell there, and the hairy ones should dance there," v. 21. "Owls should answer one another in it," v. 22. And yet, with this prophecy under his eye, and the proof of its beginning to be accomplished in full evidence before him, the holy trio would, against his own judgment, and the evidence of all antiquity, send Peter to Chaldea, that they might keep him out of Italy! Admirable critics! Profound antiquarians! Learned commentators! If farther evidence was required of the prophecies, it might be easily found in chap. xxi. of the same prophet, in Jeremias, chap. l. li., and in several other places. From these topics, I conclude that Peter could not have written from Babylon in Chaldea, for his residence in which we have not a particle of evidence, nor any evidence of a church existing there in his day, nor any likelihood of his going thither.

Mr. Blanc states, that in the Egyptian Babylon there "were many Jews to whom Peter was specially sent." If by "many Jews," he means such a number as a few thousands, the information is quite new to me. This city was called *Bubasticus*, in the Nomos Heliopolitis, and is now probably the city of Grand Cairo. It was built by a Persian colony after the subjugation of Egypt by Cambyses, about 500 years before the period of Peter's writing. In the time of Strabo, which was a little previous to the days of this Apostle, it was considered chiefly as a strong citadel, which formed a good garrison for one of the Roman legions then sent to guard Egypt (Strabo. lib. xvii.); but we are left without any information of its being a place in which either Jews or Christians dwelt in any numbers during more than four centuries later than this period: indeed, the Jews of Pontus, Galatia, Bithynia, Cappadocia, and generally of Asia Minor, knew very little, if anything, of this distant city of Egypt. According to this view, which is the best that we can give of the Egyptian Babylon, there appears nothing to support the assertion of the essayist, that in this city there "were many Jews to whom Peter was specially sent." Thus, without evidence of the fact, without any probable grounds even for conjecture, merely because of the name of Babylon, and the dislike to Rome, we are to cast away the testimony of the ancient witnesses, and to place the Apostle in Grand Cairo!!

It is natural to presume that, if he had been there, a Christian church would have existed in this city, yet of this we have no evidence; even Spanheim, a learned Protestant divine, with all his research, could not discover an earlier bishop of Grand Cairo than Cyrus, whose name is mentioned in the first proceedings of the Council of Chalcedon, in 451. Baronius, however, will have it that Zosimus, who lived under the Emperor Justin the younger, about a century later than that period, is the first. I shall grant Spanheim the benefit of his discovery, and how far will it bring his party on their way? To this I shall add a remark of Calmet, which has great force. Suppose Rome to be out of the question, and the word Babylon written as the place of the writer's abode,—would not those persons who lived in the vicinity of this ancient metropolis, and who scarcely knew of the Egyptian city, naturally look to the Chaldean, unless some guarded phrase or well-known circumstance corrected their mistake? Yet here is no such phrase, and if any such circumstance existed, it must be known to the early writers, some one of

whom would have thrown some light upon the subject, and prevented the supposed delusion under which all Christians laboured during so many centuries, in believing the Babylon of St. Peter to be the Babylon of St. John. These few testimonies and observations will show why I state that Peter, by writing from Babylon, informs us that he writes from Rome, and not from a city on the Euphrates, the Tigris, or the Nile. Upon these grounds, I assert that in the Scripture itself, and under Peter's own hand, we have evidence of his having been in Rome.

I shall here introduce the testimony of the learned Hugo Grotius, who, though not within the pale of our communion, gave strong evidence in our favour on more subjects than the present. In his remarks upon this epistle he states.

"*De Babylonia dissident veteres et novi interpretes. Veteres Romam interpretantur, ubi Petrum fuisse nemo verus Christianus dubitabit. Novi, Babylonem in Chaldea; Ego veteribus assentior.*"

"The ancient and the modern interpreters differ concerning Babylon. The ancients interpret it to be Rome, *where no true Christian will doubt that Peter was*. The moderns, Babylon in Chaldea; I agree with the ancients."

Some few gentlemen not being able to get over the difficulties of Babylon upon the Euphrates, nor of Babylon upon the Nile, have recollected that Seleucia was also called by this ominous name, but I suspect that Seleucia might have been considered as altogether placed beyond our question after the massacre of 50,000 Jews and the flight of the remainder to Neerda and to Nisibi. But a French Protestant divine, Louis Capelle, who died in 1658, not satisfied with either of the above conjectures, and of all things disliking to go to Rome, fixed upon Jerusalem as the Babylon of Peter, because there Christ was slain, and the Apostles persecuted. My object, however, being only to discharge the task which I have undertaken, that is, to examine Mr. Blanc's dissertation, I shall not go out of it into extraneous topics, to quarrel with Mr. Capelle.

I have thus shown that there is no ground for interpreting the word Babylon, in this place, otherwise than all antiquity has done, and therefore, we do follow "the tradition" that the first epistle of Peter was written at Rome.

I remain, my friends,

Yours, &c. B. C.

Charleston, S. C., Dec. 1, 1828.

LETTER VI.

To the candid and unprejudiced American People.

My Friends;—I now proceed to examine the question, whether the Scripture as quoted by Monsieur Blanc, contradicts our statement, which consists of three distinct propositions, viz. 1. That St. Peter the Apostle was at Rome. 2. That he was bishop of that city; and 3. That he, being its bishop, suffered martyrdom there.

This writer does not adduce any distinct passage of the Scripture which denies, or is incompatible with either, or the whole of our three propositions: but he assumes, by a chronological arrangement which is unwarranted, that some scriptural statements, whose truth we admit, are irreconcilable with the truth of our positions. It would, therefore, be well for us to have accurate notions of what we assert, so that we may be able to distinguish what we require and support, from what it is assumed we contend for. In the first place, though I believe that St. Peter went to Rome in the first or second year of the reign of the Emperor Claudius, if not in the last year of Caligula: it will be sufficient for my purpose if I prove that he was there only twenty-one or twenty-four years after, viz., in the latter part of the reign of Nero: for if he was then put to death, being Bishop of Rome, our three propositions will stand, and his office was to be continued in that city, unless, what is not pretended, he transferred it elsewhere. What says Mr. Blanc?

"The best Catholic ecclesiastical writers put the martyrdom of Stephen in the seventh year after the death of Jesus Christ; in other words, A. D. 40. The conversion of St. Paul, at soonest, happened this year. Thus we see seven years already past. At this epoch, St. Peter was still at Jerusalem with the other Apostles; and not until some time afterwards, he was sent with St. John to strengthen the Samaritans, who had been converted by the ministry of St. Philip. 'Now when the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John,' (Acts viii. 14.) At this epoch, Peter was still under the authority of the apostolical college; it was only *five or six hundred years afterwards*, that he seized upon the sovereign power, in the person of his *successors*. After the conversion of St. Paul, we find St. Peter at Lydda, where he cured Eneas, (Acts ix. 32–34,) at Joppe, where he raised Dorcas from the dead (ix. 36–41); at Cesarea, where he converted Cornelius, (x.) Upon the report spreading that Peter had eaten with the Gentiles, he returns to Jerusalem, and vindicates himself before 'them that were of the circumcision,' (xi.) This journey of Peter, his preaching in the provinces of Judea, Samaria, and Galilee, his abode at Joppa, and the other events which St. Luke relates, occupy a

space of three years (A. D. 43.) We learn that the Christians dispersed on occasion of the death of Stephen, had carried the good savour of the gospel to Antioch. Thither Barnabas was immediately sent, who seeing the grace of God, departed to Tarsus, to seek Paul (Acts xi. 25), and bring him to Antioch, where they remained 'a whole year,' (xi. 26, A. D. 44.) About this time the famine predicted by Agabus should be placed, the martyrdom of St. James, the imprisonment of St. Peter, and his remarkable deliverance, (Acts xii.) Thus far St. Peter is constantly found in Judea, not manifesting upon any occasion the desire of going to Rome: and why should he have gone thither, since that city fell not within his charge? St. Paul says positively, 'The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me towards the Gentiles—James, Cephas, and John, gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision.' (Gal. ii. 7–9.) St. Paul, three years after his conversion, going up to Jerusalem to carry the alms of the Christians of Antioch and the circumjacent places, met Peter there, with whom he remained fifteen days. (Acts xi. 30; Gal. i. 18.) He went up thither a second time, fourteen years afterwards, (Gal. ii. 1,) and there he still met with Peter and his principal colleagues, (v. 9, A. D. 58.) Behold, then, Peter constantly at Jerusalem, seven years—ten years—twenty-five years, after the death of Jesus Christ. If we read with a little attention the eleventh verse of this second chapter of the Epistle to the Galatians, it appears that it was not till after this time that St. Peter went to Antioch, where, it is pretended, this Apostle occupied the episcopal chair for seven years; which would be still so many to be deducted from his pretended residence at Rome."

It is perhaps cruel to take this little scrap of chronology to pieces, but so it is, that my conviction imposes upon me the task. Now it is very well ascertained that in the various systems of calculation, there exists a difference of from four to five years between the computation of our era and the true period of the birth of our Redeemer. For this a very sufficient cause is obvious: the computation by the Christian era was not immediately commenced; indeed it was only in 527 of our common era, which was the last year of the eastern Emperor Justin I., that Dionysius Exiguus, a learned Scythian, who was an abbot in Rome, published a paschal cycle, in which he began his computations by taking the first of January next after the birth of our Saviour, for the commencement of his first year: the venerable Bede, who compiled a learned work, "De Temporum ratione," in 731, uses a different computation; for he begins his reckoning, which was continued by several until lately, from the 25th of March previous to the birth of Christ, that is, the day of the annunciation, so that what he would call the first of April, 732, would by Dionysius be called 731. Some moderns have yet more perplexed the subject, by speculations which they miscall "historical philosophy." We have, however, two excellent checks in the list of consuls, and in the testimony of the early Christian fathers. By accurately examining we find, that by the computation upon those principles, our present era is, as has long been acknowledged, upwards of four years too late. According to the computation of Varro, Christ was born in the consulship of Augustus (12,) and L. Corn. Sulla, or the fortieth of the reign of Augustus, A. U. C. 749: he was baptized in his thirtieth year, and was crucified on the 25th of March, in the thirty-third year of his age, of the common æra 29, in the consulship of the two Gemini. Amongst other authorities for this are Tertullian, adv. Jud. c. 8; St. Augustin, lib. xviii. c. 54, De civitate Dei; Victor Aquitanus; the Liberian calendar, &c.: this was in the year 15 of Tiberius reigning alone; which statement is also supported by Lactantius, lib. iv. c. 10, St. Prosper, &c. Having thus regulated the mode of computing by the vulgar era, I have to state that, as the erudite gentleman has not vouchsafed to give us the names of "the best *Catholic* writers." How fond he is of turning our forces against ourselves! "Who place the martyrdom of St. Stephen in the year 40." I must adhere to those whom I have read, and place it in the same year that our Saviour was crucified. In doing this, I shall be supported, amongst others, by the learned Protestant Scaliger, and by Valesius in his notes upon the historian Eusebius, lib. ii. ch. 1. I shall also be upheld by Alban Butler, who upon such a subject is no mean authority. Thus in the first four lines of this paragraph, I gain eleven years upon this most learned Theban: so that even if the rest of his paragraph were correct, he ought to write A. D. 47, in place of 58. How wretched a contrivance is the attempt to introduce a new question as decided, in Acts viii. 14, "Peter still under the authority of the apostolical college," when the question under examination is merely as to his residence and death at Rome? With this alleged authority I have at present no concern.

A great variety of other dates are to be settled here in a very different way from that in which Monsieur Blanc touches them off. All the ancient writers agree that after the death of Stephen, that is in the course of the year 30, the Apostles went round to the vicinity of Judea, but did not disperse into other nations until the twelfth year from

our Saviour's death. In the fifth of those years, Peter fixed his See at Antioch: this would leave him more than the three years, claimed by the essayist, for the occurrences related in Acts viii., ix., x. and xi. When an Apostle fixed his See in any particular city, it by no means follows as a necessary consequence that he never visited any other: a Bishop's See is the principal place where he usually resides, but he is frequently absent on visitations, at councils, and on a variety of other occasions: so that the fixing of his See at Antioch is by no means a reason for assuming that the Apostle was never absent from that city. The statement of St. Paul's visit to Peter at Jerusalem, according to Mr. Blanc, will not interfere with this supposition: my object at present being, first, to take the essayist's own order of facts, which order, however, the sacred volume does not determine. I shall use the liberty which he gives me of placing the conversion of Paul in the year after the death of Stephen, or the second year after, if it pleases him better. St. Paul states, that "three years after this," not his conversion, but his return to Damascus, he went to Jerusalem and stayed fifteen days with Peter, (Galat. i. 18.) Now according to Mr. Blanc this might well have occurred previous to Peter's fixing his See at Antioch, or if we state this visit to have been in the year 37, as it is made by some who say that St. Paul did not return to Damascus until 33, Peter, though Bishop of Antioch, might have been on a visit in Jerusalem.

Mr. Blanc, however, has to account in this place for a contradiction of his own to St. Paul, who, in Gal. i., informing us of his first visit to Jerusalem, states the object of his journey was "to see Peter," and this previously to his having been called by Barnabas to Antioch: yet Mr. Blanc tells us, that this is the same visit of which mention is made in Acts xi. 30, whereas the whole body of ancient witnesses as well as St. Luke in the Acts of the Apostles, testify that they were different visits. Paul's object in his Epistle to the Galatians was not to state all the visits which he had paid to Jerusalem, but to state those by occasion of which he met any of the other Apostles in that city: and as the object of his first journey was "to see Peter," the object of his next was to carry alms: we are not then to confound both journeys as the essayist does, but to distinguish them, as the ancients and the Scriptures have done.

But why, if his object was truth, does the writer pass over chap. ix. of the Acts, in which mention is made of this first visit? why does he at once bring us to chap. xi. where the *second* visit is related? In his Epistle to the Galatians Paul states that after his conversion he went into Arabia, and returned to Damascus, three years after which he went up to "see Peter," who was in Jerusalem. In Acts ix. 23, 24, 25, 26, 27, 28, we are told by St. Luke how he went from Damascus to Jerusalem. In this same place we are informed of the manner in which he was sent from that city to Cæsarea and Tarsus; there he is left, until we find in Acts xi. 25, that he is brought to Antioch, and then in v. 30, he makes *another journey* from Antioch to Jerusalem.

But the good gentleman has so prettily attempted to interweave facts separated by years, and to transpose their order, that I must here stop to replace them. The first visit of St. Paul to Jerusalem was fourteen years previous to his second meeting of Peter in that city. (Gal. ii. 1.) St. Paul was not at Antioch before his calling on Peter in the third or fourth year after his return to Damascus; neither did he go from Jerusalem to Antioch at this time, but was brought by the disciples into regions which he mentions in Gal. i. 21, Cilicia and Syria: having tarried in those regions during three or four years, and his aid being called for in Antioch subsequently to the dispersion of the other Apostles and the departure of Peter from that city, he in the beginning of the reign of Claudius accompanied Barnabas thither; because of the necessities of that church, arising from the large number of converts, (Acts xi. 25, 26, &c.) The time is here marked by the sacred writer in verses 27 and 28. Claudius began his reign as we see in 41. There is nothing in the Bible to prevent our asserting that at this same period Peter was cast into prison in Jerusalem and miraculously delivered, as related in Acts xii., previously to his going to Rome; and that he occasionally visited the East so as to have met St. Paul again in Jerusalem in 51. However, I shall instead of those surmises lay down what appears to be the general testimony of all the ancient writers, viz. That Peter founded the See of Antioch in the year 33, and occasionally visited Jerusalem and the neighbouring regions: that in 37, when he was at Jerusalem, he was visited by Paul, who went thence to Cilicia and its vicinity, and that Peter having gone to Rome in 40, Paul was about 41 or 42 brought by Barnabas to labour for a time in Antioch; that Peter, having returned to visit the East, was cast into prison by Herod in Jerusalem in 44, and escaped as related in Acts xii., and going back to Rome, remained until the expulsion under Claudius in 49; when, returning a second time to the East, he was at

Jerusalem at the council in 51 (Acts xv.), where Paul met him the second time, fourteen years after their first interview. But in the mean time whilst Peter was absent on his second visit to the West, in the end of 44 or 45, Paul had been to Jerusalem with the alms from Antioch and other places, (Acts xi. 30.)

I am here obliged to notice another instance in which the essayist asserts incompatibilities. He states that Barnabas was sent to Antioch *immediately* after the dispersion of the Christians, upon the death of Stephen. I shall merely remark that St. Luke's object in this chapter evidently is to follow up the account which he had given in chap. x. and the first part of chap. xi., of the admission of Gentiles into the church. Hence he treats the subject historically and apart, without interweaving it with the other occurrences. A single observation will show this to be a correct statement. The conversion of St. Paul did not occur until after the increase of the Christians, by reason of their first dispersion upon the death of Stephen. (Acts viii. 1 to 5.) Now between the statement in this passage and its repetition, so far as regarded a particular place, viz., Antioch, in Acts xi. 19, a great many occurrences, which occupied several years, are summarily related without mentioning the exact order of their dates: it was not until some years after the death of Stephen, that Cornelius was received into the church, as related in Acts x.; Peter's explanation followed this occurrence, and then the sacred historian, having mentioned this account and decision of Peter, reverts to the former period of several years previous, for the purpose of showing how the church of Antioch had a great number of converts, and to continue therein the history of St. Paul, which occupies the chief share of his attention thenceforth. Hence it would be absurd to state that the occurrence related in the 19th verse *immediately* followed that whose relation had been closed in the 18th: and it is equally clear that the transactions related in verses 19, 20, 21 and 22, took up several years. In verse 19 it is plain that the first disciples preached only to the Jews at Antioch. It is equally clear from chap. xi. 1, 2, 3, that the Apostles and brethren who were in Judea, did not look upon themselves as authorized to receive the Gentiles into the church until after they had received the explanation of St. Peter; and it is only in verse 18 we find their first recognition of the principle that they might be received: they could not, therefore, have previously sent Barnabas to Antioch, and this recognition having been some years after the death of Stephen, they could not have sent Barnabas thither *immediately* after his death, as Mr. Blanc says they did. But suppose this difficulty now removed, still Barnabas could not have found Saul in Tarsus, until after his conversion, his return from Arabia to Damascus, his journey three years afterwards to Jerusalem, and his going thence to Cæsarea and Tarsus, in which place he tarried for some considerable time. So that if Paul came to Antioch in 44, as we believe he did, and soon after the arrival of Barnabas, as was the fact, this latter could not have gone thither before 42 or 43, at which period Peter, having left Antioch, was in Rome, or on his way thence, back to Asia. We shall also find time for him previously to have spent three years in his visits through the regions mentioned in Acts viii., ix., x., and xi., besides seven years being permitted to elapse from his having fixed his See in Antioch, until his departure for Rome; and we can easily conceive that within those seven years he might frequently have visited Jerusalem, on one of which occasions St. Paul paid him a visit of fifteen days, in the year 37. Mr. Blanc then, besides suppressing the reference to this visit, which is related in Acts ix., endeavours to confound it with that mentioned in Acts xi., and makes the statement in Galatians i., refer to the latter, when in fact it refers to the former; thus endeavouring to destroy the evidence of one of those journeys. He next, against all the ancient witnesses, defers the martyrdom of Stephen full seven years, and omits to correct the calculation of the era by upwards of four years, so as to throw twelve years out of the account: then to give a colour of truth to his statements, he makes the Apostles send Barnabas to Antioch *immediately* after the death of Stephen, when it is evident that such could not have been their procedure for several years thereafter, and he makes Barnabas bring Paul from Tarsus within a year or two after the death of the first deacon, when it is manifest, from the accounts of Paul himself and of Luke, that this could not have occurred at the soonest before the lapse of from eight to twelve or thirteen years from that period. Again, the essayist assumes that because Peter was twice met at Jerusalem by Paul, he could not in the fourteen years which elapsed between those interviews have been at Antioch and at Rome.

You will then, my friends, perceive that our distribution of Peter's time creates no difficulty in explaining all the passages of St. Luke, whilst it also agrees with all the accounts of the ancient writers; whereas Mr. Blanc's mode of mixing up and con-

founding dates and facts makes the Scripture contradict itself, and it also contradicts all the ancient witnesses.

Why Peter should go to Rome, even for the sake of the Jews, if for no other cause, I have already shown. That he went to Antioch *after* the Council of Jerusalem, which was held in 51, that is, fourteen years after 37, we also freely admit, and that for his imprudence he was admonished by St. Paul, I also believe, though several good critics are of opinion that the Cephas mentioned in Galat. ii. 14, and who was reproved, was not St. Peter, but another disciple. My own opinion, however, is in unison with that of the great body of commentators, that it was St. Peter the Apostle who was so admonished, though in verse 8, speaking of the Apostle, the writer calls him *Peter*, and in the next verse he mentions James, *Cephas*, and John, whereas it is not an unusual mode thus to write of the same person, almost in the same line, by two different names. However, suppose it be Peter; his being now at Antioch does not argue that he had not been previously there, and also at Rome: so that hitherto, as you will have perceived, my friends, the difficulties and contradictions are on the side of our opponents; and I shall have to reduce his A. D. 58 to A. D. 51.

"But this is not all. St. Paul wrote to the Romans in the year 57 or 58, about 25 years after the death of Jesus Christ; at this very time St. Peter ought to have been at Rome, or never. Meanwhile St. Paul glories in being especially their apostle: 'I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.' If St. Peter had been settled and acknowledged as their proper apostle or bishop for several years past, would it not have been great arrogance in Paul to deprive him, after some sort, of his title and character? Above all, would it not have been great injustice to say, 'From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation?' (Rom. xv. 19, 20.) How then should he think of going to Rome, if St. Peter had already built there the first church of the world?"

What I have stated in my last letter answers this.

"Why, in the long detail of salutations, which fill almost the whole of the last chapter of this epistle, is there no mention made of the great *head of the universal church?* In A. D. 60, when Paul arrived at Rome, he called together the principal Jews that were in the city, (Acts xxviii. 17,) without supposing himself to usurp the rights and the authority of the *prince of the Apostles*, without even thinking of St. Peter, who beyond controversy would have been of the greatest utility to him in his bonds, (A. D. 62.) St. Paul remained two whole years in Rome, (Acts xxviii. 30); he wrote from thence divers letters to the Ephesians, Colossians, Philemon, and the Philippians; all these letters close with the salutations of the principal Christians of that famous city, and nowhere do we find a single word of St. Peter. How shall this silence be accounted for (consistently with Peter's supposed presence at Rome)? Truly, I should be curious to know. 'Aristarchus,' (it is said in the Epistle to Colossians, ch. iv. 10, 11,) 'my fellow-prisoner—and Marcus, sister's son to Barnabas—and Jesus, who is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, who have been a comfort to me.' Mark well the words 'these ONLY.' How injurious to St. Peter, if he had been at Rome!"

To this mighty query a short reply will be sufficient. 1. That St. Peter, being frequently absent from the city of Rome, might to the knowledge of Paul himself, have been elsewhere at the very time that he wrote his epistle; or that Phebe, who perhaps was the bearer of the letter to the Romans, was to deliver it to Peter, if in the city, and he was to make the salutations. The omission of the name of Peter is therefore no evidence that this was not his see: the same might be said of the omission of the names of other known prelates in other epistles. 2. That although the ordinary successors of Peter were to enter upon his full rights as head of the church, the extraordinary mission which each Apostle had specially and immediately from Christ was not under Peter's control, but the extraordinary commission of each Apostle was to expire with himself, and the surviving pastors were to be subordinate to the successor of Peter: such is the testimony of antiquity, and this supported by the testimony of facts, in those early days; hence there was no necessity for any one of the Apostles to apply to his brother for a power which they both possessed in common, viz., that of preaching and administering by the commission of Jesus Christ to the whole world. 3. The Jews whom St. Paul called to him at Rome were those who did not belong to the church, but who were in communion with those who opposed Paul himself in the East; and a very sufficient reason is found for his not calling upon Peter, either in the fact of his absence from the city, for he spread the faith in several other parts of Italy, and in other regions farther west,—or if he was in the city, in the fact of his being most obnoxious to the unconverted Jews, who, and whose fathers had been banished, because of the tumults caused by his former preaching, about eleven years before. This will also account for the mighty word ONLY, without being an imputation upon the zeal of Peter.

One objection only remains.

"Arrived, for the second time, at Rome, A. D. 65 or 66, and the 10th or 11th of the reign of Nero. He was then put in so close a prison that Onesiphorus could scarcely find him, (2 Tim. i. 17,) and the persecution was so great, that he wrote to his dearly beloved pupil, Timothy, (2 Tim. iv. 16,) that 'no man stood with him, but all men forsook him.' Would not this have been a fine eulogy on St. Peter, if he had been at Rome? Let us farther observe, that this Apostle, to whom was committed the circumcision, as we have remarked above, never wrote an epistle to the Romans; that he never speaks of them in the two letters, which we have from him; and that, in writing the second, to the same churches to which he had written the first (2 Pet. iii. 1), he speaks to them as aware that he would shortly quit this earthly tabernacle. (2 Pet. i. 14.) Let us finally remark, that St. Peter, although near his departure from this world, salutes the faithful only on the part of Marcus his son (1 Pet. v. 13), without speaking of St. Paul, whose companion in martyrdom some would have him to be."

St. Peter's eulogy is found in his imprisonment; and if neither Paul nor any person save Mark could approach him, it accounts for the omission of all other names, if indeed it is necessary to account for the omission. Monsieur Blanc, who ridicules the notion of Nero's permitting St. Peter to request that his crucifixion might take place with his head downwards, would indeed have room for his jocularity, were we to state that he permitted him and Paul, upon the eve of their martyrdom, to consult together upon the form of an exhortation to perseverance, to a people whom he had doomed to extermination!!

I have done with Mr. Blanc. Allow me to sum up my statements. I have shown that there is nothing in the Scripture to interfere with the testimony of Peter's having been Bishop of Rome, and suffering martyrdom in that city. I have shown that a host of ancient testimony and modern criticism of the opponents, as well as the friends of the Bishops of Rome sustain the facts; I have shown that if we reject this testimony we must reject the Bible, because we receive the sacred volume only through similar, I might say, the same witnesses. I have shown that Mr. Blanc's theory, besides contradicting St. Paul and St. Luke, contradicts itself, whilst our statement is free from any such difficulty. I have shown numerous and important assertions of his to be contrary to the fact. I shall now, without having exhausted half my stock of testimony, close with an extract from a work compiled by English Protestants.

(From Aikin's General Biography, London, 1813.)

"After this journey to Antioch, we are nowhere furnished with any very distinct account of Peter's travels. Eusebius informs us, that Origen, in the third tome of his Exposition on Genesis, wrote to this purpose: 'Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; who, at length coming to Rome, was crucified with his head downwards, himself having desired it might be in that manner.' Some learned men think, that in the latter part of his life he went into Chaldea, and there wrote his first Epistle, because the salutation of the church at *Babylon* is sent in it; and their opinion, though not supported by the testimony of ancient writers, is not devoid of probability. The books of the New Testament, indeed, afford no light for determining where he was for several years, after receiving the reproof of St. Paul, already mentioned. The learned, therefore, have been obliged to content themselves with conjectures on this subject. Among the various hypotheses, not one appears to us to be upon the whole more reasonable, or less open to objections, than that of the able and dispassionate Lardner. 'It appears to me not unlikely,' says he, 'that Peter returned in a short time to Judea from Antioch; and that he staid in Judea a good while, before he went thence any more; and it seems to me, that when he left Judea, he went again to Antioch, the chief city in Syria. Thence he might go into other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia, and Bithynia, which are expressly mentioned in the beginning of his first Epistle. In those countries he might stay a good while. It is very likely that he did so, and that he was well acquainted with the Christians there, to whom he afterwards wrote two Epistles. When he left those parts, I think he went to Rome: but not till after Paul had been in that city, and was gone from it. Several of St. Paul's Epistles furnish out a cogent argument of Peter's absence from Rome, for a considerable space of time. St. Paul, in the last chapter of his Epistle to the Romans, written, as we suppose, in the beginning of the year 58, salutes many by name, without mentioning Peter. And the whole tenor of the Epistle makes it reasonable to think, that the Christians there had not yet the benefit of that Apostle's presence and instructions. During his two years' confinement at Rome, which ended, as we suppose, in the spring of the year 63, St. Paul wrote four or five Epistles—those to the Ephesians, the second Epistle to Timothy, to the Philippians, the Colossians, and Philemon: in none of which is any mention of Peter; nor is anything said or hinted, whence it can be concluded that he had ever been there. I think, therefore, that Peter did not come to Rome before the year 63, or perhaps 64; and, as I suppose, he obtained the crown of martyrdom in the year 64 or 65; consequently St. Peter could not reside very long at Rome before his death.'

"Jerome, in his book 'De Vir. Illust.' cap. 1., says, that Peter was bishop of Rome during five-and-twenty years; but such a statement is totally irreconcilable with the history in the Acts of the Apostles. On the other hand, several learned men, particularly Scaliger, Salmasius, Frederick Spanheim, and others, have denied that Peter was at Rome. But their opinion is satisfactorily opposed by a great majority of critics, Protestants as well as Catholics. In Lardner, as referred to below, the reader may meet with a

concentrated view of the evidence from antiquity, on which Peter's having been at Rome rests, which is thus concluded by that writer: 'It is easy to observe, that it is the general, uncontradicted, disinterested testimony of ancient writers, in the several parts of the world, Greeks, Latins, Syrians. As our Lord's prediction concerning the death of Peter is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place; and about this place, there is no difference among Christian writers of ancient times. Never any other place was named beside Rome; nor did any other city ever glory in the martyrdom of Peter. There were, in the second and third centuries, disputes between the Bishop of Rome and other bishops and churches, about the time of keeping Easter, and about the baptism of heretics: yet none denied the Bishop of Rome to have what they called the chair of Peter. It is not for our honour, nor for our interest, either as Christians or Protestants, to deny the truth of events, ascertained by early and well-attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from a dread of such abuses, to overthrow the credit of all history; the consequence of which would be fatal. Fables and fictions have been mixed with the accounts of Peter's being at Rome; but they are not in the most early writers; they have been added since. And it is well known that fictions have been joined with histories of the most certain and important facts.' In our Life of St. Paul, we have already shown it to be most probable, that he and St. Peter were both put to death at Rome, in the year 64 or 65. With respect to what is said in the passage cited from Eusebius, concerning Peter's desire that he might be crucified with his head downwards, as the circumstance is not noticed by some ancient writers who speak of his martyrdom, its accuracy has been questioned. There is no doubt but that, among the Romans, some were so crucified, to add to their pain and ignominy; and Lardner admits that Peter might be crucified in that manner, and that it might be owing to the spite and malice of those who put him to death. He adds, however, 'the saying that it was at his own desire, may have been at first only theoretical flight of some man of more wit than judgment. But the thought was pleasing, and therefore has been followed by many.'"

I have quoted this at some length, to show the desire in those writers to destroy as much as they could: and to show their reluctant avowal of the impossibility of destroying the evidence that Peter was at Rome, and was there put to death. What then are we to think of the qualifications of the editor of the Christian Advocate, and of his clerical brother? What are we to say to the uninformed men who daily assert the most gross misstatements respecting a religion, of whose history they know so little? My friends, should their assertions be taken as proof?

I remain, my friends,
Yours, &c. B. C.

Charleston, S. C., Dec. 9, 1828.

ON THE DISPENSING POWER OF THE POPE,

INCLUDING AN HISTORICAL EXAMINATION OF THE PRINCIPAL CASES OF ITS EXERCISE.

[The occasion of the following controversial pieces on the much litigated question respecting the Papal power of dispensation, was this.—A writer in a monthly paper published in Boston, Mass., called the "Gospel Advocate," commented with some severity upon the course taken by the "United States Catholic Miscellany," which was then just beginning to attract the attention of the Protestant press, as the first and only Catholic periodical in the United States. This writer published in the No. of the first-mentioned journal for October, 1822, the short article prefixed to the ensuing series. In this article, he summed up the ordinary charges to be found on the pages of the chief controversial writers against the Church of Rome, based on the supposed claim and exercise of a supreme arbitrary power of dispensing from moral duties and obligations required and enjoined by the Divine Law. These charges he put forth as a palmary argument designed to bar even the right to a hearing, on the part of an advocate of the Catholic religion. The article was republished in the Miscellany for November 20th, 1822, the 25th No. of the first Volume; and, in the next number, Dr. England commenced his reply,—of the ability and success of which those may judge, who shall carefully peruse the arguments of his opponent, and his refutation of them.]

To the Editor of the Gospel Advocate.

A WEEKLY paper, called the *Roman Catholic Miscellany*, is published in Charleston, South Carolina, which I sometimes see and peruse. It is, as might be supposed from its title, devoted to the interests of the Roman Church; but, in addition to this, is filled with the local concerns of the Irish. In this paper of 10th July last, p. 46, is the following paragraph:

"To this moment, many well-disposed, and otherwise well-informed people in the south, are

really under the impression, that Catholics believe the Pope can dispense with the obligation of oaths, contracts, and agreements."

Upon this passage, I ask permission to subjoin a few remarks.

If the Pope be infallible,—if the unity of the Roman Catholic Church in her faith, her discipline, and her conduct, be the same in all ages of the world, as the Catholics teach, and, I presume, believe, then the infallibility of his holiness, and the principles of the church, must be the same, in every respect, now as they were in days of old. If the Roman Catholics do not believe that the Pope "can dispense with obligation of oaths," it is a gratifying evidence of the increasing illumination of their mind, of their honesty, their good sense, and their obedience to God, and the laws of the country in which they live. But, in this respect, I apprehend his holiness and they will be at issue; for we find it upon record, that the Popes not only claimed the right, but exercised the power of dispensing with the obligation of oaths.

I am, Mr. Editor, one of the "people in the south," who, from my course of reading, have believed in this fact. If my impressions are wrong, I freely declare I shall take pleasure in abandoning them. It is my desire to think well of all churches which are built upon the "Rock of Ages;" and I take more delight in viewing the bright than the dark side of a picture. On the present subject, I would wish that the fact could be proved against me. It is my wish to think differently from what I do; and if the following facts can be disproved, I shall cheerfully yield my opinion:

"For the dignity and defence of God's holy church," says Pope Gregory VII., "in the name of Almighty God, the Father, Son, and Holy Ghost, I depose from imperial and royal administration King Henry, son of Henry, some time emperor, who too boldly and rashly hath laid hands on thy church; and *I absolve* all Christians, subject to the empire, *from that oath* whereby they were wont to plight their faith unto true kings; for it is right that he should be deprived of dignity, who doth endeavour to diminish the dignity of the church. Go to, therefore, most holy princes of the apostles, and what I said, by interposing your authority, confirm; and that all men may now at length understand, if ye can bind and loose in heaven, that ye also can upon earth take away and give empires, kingdoms, and whatsoever mortals can have."

Pope Urban II. declared that—

"Subjects are *by no authority* constrained to pay *the fidelity which they have sworn* to a Christian prince, who opposes God and his saints, or violateth their precepts."

"Pope Paschal II. deprived Henry IV., and excited enemies to persecute him; telling them that they could not offer a more acceptable sacrifice to God, than by impugning him who endeavoured to take the kingdom from God's church."

Pope Innocent III. deposed the Emperor Otho IV., when a council, held at Rome, ordained, that if a

"Temporal lord, being required and admonished by the church, should neglect to purge his territory from heretical filth, he should, by the metropolitan, and the other comprovincial bishops, be nooseed in the band of excommunication; and that if he should slight to make satisfaction within a year, it should be signified to the Pope, that he might from that time *denounce the subjects absolved from their fealty* to him, and to expose the territory to be seized on by Catholics."

Pope Innocent IV. declared the Emperor Frederick II. to be his vassal; and, in his general Council of Lyons, denounced a sentence of deprivation against him in the following words:

"We having, about the foregoing and many other his wicked miscarriages, had before a careful deliberation with our brethren and the holy council, seeing that we, although unworthy, *do hold the place of Jesus Christ on earth*, and that it was said unto us, in the person of St. Peter the Apostle, 'whatever thou shalt bind on earth,' the said prince, (who hath rendered himself unworthy of empire and kingdoms, and of all honour and dignity, and who, for his iniquities, is cast away by God, that he should not reign or command, being bound by his sins, and cast away and deprived by the Lord of all honour and dignity,) do show, denounce, and accordingly by sentence deprive; *absolving all who are held bound by oath of allegiance, from such oath for ever.*"

Pope Boniface VIII. hath a decree extant in the canon law, running thus: "We declare, say, define, pronounce it to be *of necessity to salvation, for every human creature to be subject to the Roman pontiff;*" and that he might not be misunderstood, he declares that "one sword must be under another, and the temporal must be subject to the spiritual power—whence, if the earthly power doth go astray, it must be judged by the spiritual power." This was confirmed by Pope Leo X. and the Lateran Council.

Pope Clement V. declared, in the great Synod of Vienna, that the Emperor was subject to him.

Pope Clement VII. pretended to depose the Emperor Lewis IV.

Pope Pius V. begins his bull against Queen Elizabeth in these words:

"He that reigneth on high, to whom is given all power in heaven and in earth, hath committed the one holy catholic and apostolic church, *out of which there is no salvation*, to one alone on earth, namely, to Peter, prince of the Apostles, and to the Roman pontiff, successor of Peter, to be governed with a plenitude of power: this

one he hath constituted *prince of all nations, and all kingdoms, that he might pluck up, destroy, dissipate, ruinate, plant, and build.*"

And in the same bull he declares that—

"He thereby deprives the queen of her pretended right to the kingdom, and of all dominion, dignity, and privilege whatsoever; *and absolves* all the nobles, subjects, and the people of the kingdom, and whoever else have sworn to her, *from their oath.*"

The bull of Pope Sixtus V. against Henry, King of Navarre, and the Prince of Conde, contains the following passage:

"By the authority of these presents, we do *absolve* and set free *all persons*, as well jointly as severally, *from any such oath*, [of allegiance,] and from all duty whatsoever in regard of dominion, fealty, and obedience, and do charge and forbid all and every of them, that they do not dare to obey them, or any of their admonitions, laws, and commands."

The above extracts are taken from Barrow's works, tom. i. p. 540–543, fol. edit. Lond. 1741; where the original Latin is quoted. I shall make but one quotation more:

"The bull of deposition," says Bishop Burnet, "is printed in *Cherubin's Bularium Romanum*, which, since many have the confidence to deny matters of fact, though most publicly acted, should be found in the collection of papers, the substance of it is as follows: 'The Pope, being God's vicar on earth, and according to Jeremy's prophecy, set over nations and kingdoms, *to root out and destroy;* and having *the supreme power over all the kings in the whole world*, was bound to proceed to due correction, &c. And declares, that if the king [Henry VIII.] and his complices do not appear, [at Rome,] he has fallen from the right to his crown, and they from the right to their estates; and when they die they were to be denied Christian burial. He put the whole kingdom under an interdict; and declares all the king's children by the said Anne, [Queen Anne Boleyn,] and the children of all his complices, to be under the same pains, though they be now under age, and incapacitates them for all honours or employments, and declares all the subjects or vassals of the king or his complices, *absolved from all oaths or obligations to them*, and requires them to acknowledge them no more.' This bull was dated at Rome, August 30, 1535, and was carried into execution by another, dated December 17, 1538."—Burnet's History of the Reformation, vol. i. p. 245, fol. edit. Lond. 1681. See likewise Father Paul's Hist. of the Council of Trent, p. 86, 87, Lond. 1629, or in the Latin edition, A. D. 1622, p. 97, 98.

The foregoing extracts, I trust, will be deemed sufficient to warrant the "people in the south" in believing that the Pope does, or did, claim and exercise the right of "dispensing with the obligation of oaths."

The Pope is a temporal sovereign, with troops at his command, as well as a bishop directing the spiritual concerns of the Church of Rome. In which capacity he pretends to this dispensing power, I am at a loss to determine. I do not see in the Scriptures, that St. Peter, or any of the Apostles, were commissioned to depose kings and rulers of nations, or to absolve their subjects from their oaths of allegiance. On the contrary, I find St. Peter saying, "submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."* As the dispensing power is not to be found in the Bible, it must be looked for among the *traditions* of the Romish Church, which the Roman Catholics say are of the same authority as the written word of God. If these traditions have ever been committed to paper, like the *Mishna*, I should like to see something which would give even a semblance of authority to the Bishop of Rome, for the exercise of the dispensing power. Pope Innocent IV. declared that "*he held the place of Jesus Christ on earth.*" I shudder while I copy this blasphemy. Pope Pius V. declared, as we have seen, that he was "*constituted prince over all nations and all kingdoms, that he might pluck up, destroy, dissipate, ruinate, plant, and build.*" The bull of Paul III. contains the same declaration, and quotes the prophet Jeremiah for his authority. In looking at this authority, we find JEHOVAH speaking to the house of Israel!!† Is America included in this sweeping power of destruction? America was known when these bulls were issued. Does the Pope, then, arrogate this authority over the United States? Can he change our rulers who have been freely elected by a majority of our citizens? Ridiculous! If Roman Catholics think so, American Protestants do not. And as we do not choose to have our civil rights invaded by any power, secular or spiritual, we should be glad to know when, and by what Pope "the power of dispensing with oaths!" was officially and publicly relinquished? The Popes of old, no doubt, deemed the exercise of this dispensing power a right appertaining to the Roman See; but if any Pope, subsequent to those mentioned, has relinquished it, what becomes of the papal infallibility in the reign of those Popes, and of the vaunted unity of principles and action in the Roman Church? They cannot, surely, under these circumstances, be the same now as they were at the Reformation. If they are, then, according to the doctrine of the Romish Church, the Pope has the power of turning Mr. Monroe out of the presidential chair, as a heretic, and of placing a creature of his

* Peter, i. 13, 14. † Jerem. xviii. 7–11.

own in his place! Is this the opinion of Roman Catholics? It certainly is not the opinion of Protestants.

In the holy warfare against heretics, every Protestant is a heretic in their opinion; every Roman Catholic prelate is bound by his consecration oath, to aid and support the Pope. In this oath is the following passage:

"*Hæreticos, schismaticos et rebelles eidem domino nostro vel successoribus prædictis pro posse persequar et impugnabo.*" "Heretics, schismatics, and rebels to our said lord [the Pope], or his aforesaid successors, I will to my power *persecute* and oppose."*

The oath, at length, in the original Latin, as well as a translation, will be found in Barrow. I will copy the latter for the information of those who have not an opportunity of consulting the works of that author:

"I, N., elect *of the Church of N.*, from henceforward will be faithful *and obedient* to St. Peter, the Apostle, and to the holy Roman Church, and to our lord, *the lord N.*, Pope N., and to his successors canonically coming in. I will neither advise, *consent*, or do anything that they may lose life or member, or that their persons may be seized, *or hands any wise laid upon them, or any injuries offered to them under any pretence whatever.* The counsel which they shall entrust me withal, by themselves, *their messengers*, or letters, I will not *knowingly* reveal to any to their prejudice. I will help them to defend and keep the Roman papacy, *and the royalties of St. Peter*, saving my order, against all men. The legate of the apostolic see, going and coming, I will honourably treat and help in his necessities. *The rights, honours, privileges, and authority of the holy Roman Church, of our lord the Pope, and his aforesaid successors, I will endeavour to preserve, defend, increase, and advance. I will not be in any council, action, or treaty, in which shall be plotted against our said lord, and the said Roman Church, anything to the hurt or prejudice of their persons, right, honour, state, or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power; and as soon as I can, will signify it to our said lord, or to some other by whom it may come to his knowledge. The rules of the holy fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause them to be observed by others. Heretics, schismatics, and rebels to our said lord, or his aforesaid successors, I will to my power persecute and oppose.* I will come to a council when I am called, unless I be hindered by a canonical impediment. I will by myself in person visit the threshold of the apostles every three years, and give an account to our lord and his aforesaid successors, of all my pastoral office, and of all things any wise belonging to the state of my church, to the discipline of my clergy and people, and lastly, to the salvation of souls committed to my trust; *and will in like manner humbly receive and diligently execute the apostolic commands.* And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my chapter, or some other in ecclesiastical dignity, or else having a parsonage; or in default of these, by a priest of the diocese; or in default of one of the clergy [of the diocese] by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediment I will make out by lawful proofs, to be transmitted by the aforesaid messenger to the cardinal proponent of the holy Roman Church, in the congregation of the sacred council. The possessions belonging to my table I will neither sell nor give away, nor mortgage, nor grant anew in fee, nor any wise alienate, no, not even with the consent of the chapter of my church, without consulting the Roman Pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter. So help me God, and the holy gospels of God."

In conclusion, I would ask the jurist this question, merely for information, without deciding upon it myself: Whether a citizen of the United States can take this oath, and promise this obedience to the Pope, he being a foreign temporal prince, consistently with the allegiance he owes to the government of his own country?

ONE OF THE PEOPLE OF THE SOUTH.

* Pontif. Rom. Antwerp, Anno 1526, p. 59, and p. 86. Apud Barrow's Works, i. p. 553.

SECTION I.

THE GOSPEL ADVOCATE.

One of the People of the South on the Papal dispensation of Oaths.

THESE three titles will be understood by the reader, after he shall have perused, in another part of the Miscellany, the article on the Papal dispensation of oaths, purporting to have been sent by "One of the People of the South," to the editor of the Gospel Advocate, and inserted by him in his No. for October, published in the city of Boston, and to whom we address this explanation, in the hope that he will have the kindness to insert it, for the purpose of enabling his readers, who have seen the allegations, to peruse also the answer, and thus possess the means of forming a correct judgment.

We shall take his topics in order: 1. We have many facts of "the local concerns of the Irish" in our paper, to give what we conceive a salutary lesson to our readers, by exhibiting the bad effects of persecution for conscience sake. The French refugee in the Southern States, and the son of the pilgrim in the Northern States will, of course, join with us in its inculcation.

2. The Roman Catholic Church does not teach that the Pope is infallible. Did the writer vouchsafe to peruse all our numbers, he would find that we have at least six times within the six months that we are

publishers, *been* under the necessity of repeating what we again assert. *It is no article of the Roman Catholic faith, that the Pope is infallible. It never was an article of the Roman Catholic faith, that the Pope is infallible.*

3. Catholics teach *the faith* of the Roman Catholic Church *is the same in all ages*. But they do *not* teach that her *discipline* and her *conduct* are the same in all ages.

4. Upon the subject of "dispensing with the obligation of oaths," his holiness and the Roman Catholics *are not* and *will not be* at issue.

The above remarks form our answers to his preliminary observations. We now come to the examination of *his facts*. He states it to be "upon record, that *the Popes* not only claimed but exercised the power of dispensing with the obligation of oaths;" and that he produces six facts to support his proposition, and then comes to the conclusion, that "he trusts they will be deemed sufficient to warrant the people in the south in believing that *the Pope* does, or did claim and exercise the right of dispensing with the obligation of oaths."

We have always been taught, that before entering upon an examination of any question, one of the most prudent steps we could take was to see clearly what the question was. Upon that principle, we now state the proposition mentioned by that writer to be, "That it was a doctrine of the Roman Catholic Church, that *the Pope* had the power of dispensing with the obligation of oaths." The proposition which he contradicts, is what we published in page 46 [Sup. 401]; that proposition is reducible to this: "Catholics *do not* believe *the Pope* can dispense with the obligations of oaths." His proposition then must be reducible to the contradictory, "Catholics do believe *the Pope* can dispense with the obligation of oaths." His proofs are, "Catholic doctrine is always the same. But *some Popes* did dispense with *certain oaths*. Therefore Catholics believe the Pope can dispense with the obligation of oaths." Now we put it to the candour of the writer. Is his argument good? How many of the rules of syllogisms, which are but the maxims of right reason, does it violate?

First, suppose we allow all his facts to be true, in the sense which he wishes to have conveyed by them, what do those facts prove? They prove that Gregory VII., Innocent III., Innocent IV., Clement VI., Pius V., and Sixtus V. did absolve the subjects of certain princes from their allegiance. Here, then, we have only the *acts* of six Popes, and by those acts no Catholic is bound. The writer might as well have produced the criminal *acts* of six Popes, who could be named, and whose names and crimes he might have perused in the Miscellany, and conclude from those *acts* that Catholics believe it lawful for the Pope and people to commit sins. We beg to inform him, that the Roman Catholic doctrine is not to be learned from the *acts* of the Popes, as the doctrines of the Church of England is not to be learned from the *acts* of King Charles II., or King George IV., or the Bishop of Clogher. The first fault of his argument then was, attempting to prove doctrine by individual acts. Even those persons who believe the Pope to be infallible, for there are such individuals, though the Roman Catholic Church does not require this belief, draw a very palpable distinction between the doctrinal decision of the Pope, and his private or even his public acts. Though they will receive solemn decisions of doctrine as rules for belief, they will condemn several of the Papal acts.

The next fault of the argument is, that from particular premises he draws a general conclusion. We have all those facts, and the others which are adduced of only one description, oaths of allegiance to sovereigns. Now, though it should be true that the Pope claimed a right of absolving from an oath of allegiance to a sovereign, it does not follow that he claimed the same right with respect to every other oath. Hence, supposing all the facts proved, the conclusion would only come to this—"It is a fact that some Popes claimed a right to dispense with the subjects of some monarchs from the observance of their oath of allegiance." This conclusion is amply proved. But it does not thence follow, that "it is believed by Catholics that the Pope can dispense with the obligation of oaths generally." There might be a special ground for their power of absolving from oaths of allegiance, and still no ground for their absolving from other oaths; there might also be special grounds upon which they had this power with respect to some nations, which did not extend to other nations. This is only to be known by examination of facts.

Now let us examine the facts, to discover the principle of the Papal acts. They have regard to the emperors of Germany, to the King Henry VIII. of England, and to his daughter Elizabeth, and to Henry, King of Navarre. Perhaps in each of those cases we would find some special ground of justification for the interference. Surely the writer will not say that a monarch might not have forfeited the claim of allegiance, and his subjects be therefore justly absolved from their oaths to him. The writer will not, we trust, in his zeal for our respectable

President, forget the grounds of Mr. Monroe's title to our support. Was not the ground of Mr. Monroe's authority a dispensation given to the inhabitants of the former British Colonies, from observing an oath? Did not General Washington take an oath of allegiance to King George the Third, of England, and to his heirs and successors? Did not Mr. Monroe himself take this oath? Did not some of the most respectable Episcopal clergy of the Union take this oath, and also take another oath in contradiction thereto? Have they not renounced that allegiance, waged war upon that king, put his subjects to death, annoyed his faithful servants, taken his ships, confiscated his property, and done every act of hostility, notwithstanding that oath? and have not those venerable clergymen, who swore that his majesty was the visible head in earth of the church, renounced that headship, and separated themselves from his majesty's jurisdiction, taken his name from their liturgies, and prayed for the success of his declared enemies? And shall we say that all the fathers of church and state in America were perjurers who violated their oaths? Shall we say that Mr. Monroe is but the leader of a band of powerful and organized rebels, who have violated their solemn oaths?

Look to the period of the British revolution of 1688. Did not the bishops, and the peers, and the clergy, and the laity of England, swear allegiance to James II., and afterwards rise up to oppose him, and forswear that allegiance, and swear allegiance to William III., who fought against James II.? Were they perjurers? Did they teach the doctrine of dispensing with oaths?

The explanation in these cases is simple. They were dispensed from the oaths by the misconduct of those to whom the oaths were taken, and there was in the oath that implied condition which must always subsist between the governor and the governed,—justice and protection on the one side, and obedience on the other. The convention in England, and the convention in America, declared the fact of the governor having violated the contract, and thereby forfeited the right which he had, and thus absolved the people from the moral bond or obligation of the oath, which subsisted until that declaration was made; and thus the convention did in England and in America exactly what the Pope did in the case of Germany, and no more. This expresses the principle, so far as the laity are concerned, or as far as regards temporal allegiance. We shall not presume to insult the clergymen by explaining how the ecclesiastical bond was broken. They are more competent to the fulfilling of that task than we are. We do not pretend even to surmise the grounds for rejecting his majesty's ecclesiastical authority, as we do not know George III. to have been charged with any faults against the church.

All that is necessary, we presume, as far as relates to Germany, is that we should now show that the Pope had, as regarded the emperors, the same power that the convention had in England; and we shall thus have answered that part of the case so as to satisfy our southern friend.

We could wish he had extended his reading a little beyond Dr. Barrow and Bishop Burnet, who had both *interested motives* for publishing only a part, and not the whole of the facts in those several cases; and we suppose he has read more, and only needs to be reminded of some facts which have probably escaped his memory. We shall not then dwell upon them.

In the first place, he knows that the title of Emperor of the West became extinct in 476; the last who held the shadow of that dignity being Romulus Augustulus, Odoacer the Goth having assumed the reins of government as king of Italy. But in the year 800, the title of the Emperor of the Romans was created by Pope Leo III., who, upon Christmas day in that year, conferred it upon Charlemagne in the city of Rome. By the same authority his descendants held the same title. But upon the extinction of the Carlovingian race, in the commencement of the 10th century, after the following emperors of that line had reigned, viz., Lewis the Pious, Lothaire, Lewis II., Charles II., Lewis the Stammerer, Charles the Fat, Arnulph, and Lewis IV., otherwise Lewis the Infant, Conrad, duke of Franconia and Hesse, was in 912 elected by the German princes to the government of that part of the empire, but he was never recognised as emperor. Upon his recommendation, Henry, duke of Saxony, was chosen in his stead, upon his death in 919. He is generally known by the appellation of Henry the Fowler. He reconciled all parties to his interest, but died on his way to Rome to be crowned emperor, in 936, leaving his eldest son, Otho I., his successor. Otho was not crowned in Rome until 963, and is thus recognised as, properly speaking, the first emperor of Germany.

One part of the contract between the Pope and the Emperor was, that the latter should preserve to the former his temporal possessions against the incursions of the petty and lawless chieftains by whom he was surrounded and sometimes annoyed; and another was, that the Emperor would preserve to all the churches, and especially to that of

Rome, all their rights, privileges, and immunities—and if he failed in the discharge of these duties, he consented to forfeit all right to the empire.

Previous to the death of Otho III., in the year 1000, he and Pope Gregory V., who was a German and a relative of his, had reduced the number of electors of the Emperors to seven princes of Germany, reserving to the Pope the power of confirming the election, without which it would be invalid, and also the right of crowning the person so elected and confirmed.

Thus we perceive, that in the beginning of the eleventh century, by the creation of the empire, by the custom of the age, and by special diplomatic regulations, the Pope had become possessed of the right of declaring who was Emperor of Germany, and of declaring when he ceased to have a claim upon the allegiance of his vassals, by having violated the conditions of his compact: and thus Pope Gregory VII., by the law of nations, had the very same rights in relation to the Emperor of Germany, that the British and American conventions had with respect to James II. and George III. The German electors had frequently declared Henry's violation of their rights, and had taken up arms against him; so too did the person who was constitutionally appointed to decide by confirmation, or otherwise. Thus, in the very document which the writer quotes, the Pope, Gregory VII., states the ground of his deposing King Henry, who was not yet emperor, to be the violation of this contract. One of the grounds only out of many, is quoted by the writer, and that but the sum of a special enumeration. "Who too boldly and rashly hath laid hands on thy church." Like the Declaration of Independence, and every other state document, it carries the reason of its proceedings in the tenor of its statements, which are numerous.

We see, therefore, upon several titles, the Pope had a right to interfere in the election and confirmation, and to judge whether allegiance was or was not due to the claimants of the imperial crown. Not by divine right, but by human and temporary institution; and his exercise of this right is no part of the Roman Catholic religion.

This Henry IV., properly speaking, he was Henry III., for, as we have seen, Henry the Fowler was not Emperor, had some qualities which were to be found in another of the same name. We do not take his character from the Pope's friends, but from his avowed enemies, and the eulogists of Henry, when it was possible to eulogize him; the compilers of the Universal History printed in London, 1782. We could give it in far worse colours by quoting from more impartial authors; however let us hear his friends. They state that one of his first acts upon coming of age, was to impose taxes which were not usual. If we recollect right, one passage of the Declaration of American Independence charged George III., "for imposing taxes upon us without our consent." The Germans "murmured and traversed his design on pretence of defending their liberty, which they affirmed, he intended to invade." Really one would think these good editors were lecturing the founders of American liberty, and defending the King of England. "They were besides irritated against him on account of his debauches, and encouraged to rebellion by Pope Alexander II., who at the earnest solicitation of Hildebrand, his successor and confidant, actually summoned the Emperor to Rome to give an account of his loose life, and to answer the charge of having exposed the investiture of benefices to sale."

We have before seen that by the constitution of the German empire, he could not be recognised as Emperor, nor claim allegiance, until he had been elected, confirmed, and crowned; as yet he was neither validly elected, confirmed, or crowned, therefore there was no allegiance due to him as emperor. We have also seen that had he been emperor, he violated the liberties of the people by arbitrary taxation, which was unconstitutional, and by simony, which was against the rights of the church, he violated the contract with the Pope. Thus he was not legally emperor, and had he been legally invested, he had exposed himself legally to the loss of the title and its appendages, as fully as George III. did to the loss of America.

His states presented him with a list of grievances, and concluded with assuring him that he should be respected, obeyed, and supported with their lives and fortunes, provided he would comply with those requests, but should he persist in his design to oppress them, they were resolved to defend themselves against violence and despotic power; and they did take up arms against him for his misconduct.

In all this we still find a strong resemblance to the conduct of the founders of American freedom, who in truth were the descendants of the ancestors of those brave Saxons, who thus proved that their veins still contained blood of the same nature as that which glowed in the hearts of the founders of British liberty. They were sprung from the same fathers; and it must be a gratification to the American of this day to

perceive that those Popes, whom interested historians misrepresent as the despots of the dark ages, were in truth the allies of the only people who cherished freedom, and who aided that people in preserving it against the attempts of powerful despots. It must also be to them a most gratifying reflection, that the very principles for which those Popes contended, and to preserve which they endured such persecution, are the same which, brought from Saxony through Britain, have made America great and happy.

Let us now hear the chief causes of Henry's dislike to Rome. Besides the opposition to his despotic schemes, "his incontinence was so great that he seldom or never set his eyes upon a beautiful young woman without endeavouring to sacrifice her virtue to his appetite. The vigilance of his wife being an obstruction to his amours, he conceived an unjust antipathy to that unfortunate princess, and even engaged one of his courtiers to undermine her chastity, that he might have a pretext for obtaining a divorce; but her conduct was so blameless and discreet, that his design miscarried, and he in vain solicited the Pope to dissolve the marriage."

He even plotted the assassination of the principal nobility opposed to his election, but finding his plans frustrated, and the electors assembled at Mentz to choose an Emperor, he hypocritically made declarations of sorrow, and procured their votes; he obtained the concurrence of Gregory VII. by similar means, having acknowledged himself guilty of simony and debauchery, and promising amendment and praying for absolution, which was granted upon his apparent contrition, and his solemn oath of future good conduct.

Gregory soon finding his conduct worse than ever, sent to admonish him, that unless he observed his promise, and governed with justice, and desisted from destroying religion by flagrant simony, he should proceed to depose him. Henry returned for answer, that the Pope was his vassal, that Gregory had entered into the popedom without having been appointed by him, and that he now deposed him from that popedom. Gregory excommunicated the Emperor, who went to Italy, and did public penance, and was absolved by the Pope on the 28th of January, 1078, upon swearing that he would not molest the Pope in future.

The Emperor had scarcely departed, after this hypocritical submission, when he became worse than ever, and openly declared his hostility to the Pope, and his determination to injure that church which he had so often sworn to protect; whereupon Gregory, as he was constitutionally warranted to do, pronounced him deposed from the place which he had so unworthily filled, and the subjects of the empire freed from allegiance to him.

Did the writer peruse our answer to the writer in Washington, published in our last number, in answer to the charge made against Alexander III., he will find the abstract of the sequel of Henry's history, during the pontificate of Gregory. We have there called him Henry III., because we did not reckon Henry the Fowler amongst the Emperors; but some historians do, on which account this man is sometimes called Henry IV. It was respecting him that Urban II. made the declaration quoted also by our friend from the South, for Urban succeeded Pope Victor III., who is thought to have been poisoned by this same Henry. It was of him Paschal II. wrote what is quoted by the writer, who says he is from the South; and thus those acts must be solved upon the same principle.

The writer must feel that it is a principle of common law, as it is of common sense, that all official documents must be explained by the circumstances of the time and the place in which they are given; and where times, places, customs, rights of law, and opinons differ, no person laying claim to any character, will say the same principle is to govern the interpretation. Hence, though at that time in the German empire, by the customs of the age, by acquired rights, by well-known laws, and in the opinion of every jurist, the Pope had a right to depose the said Henry for the violation of a solemn contract, if he made one, and for usurpation if he did not: it by no means follows, that at this time, in this country, in violation of custom, right, and law, the Pope, who never made a contract with the people or government of this nation, has any right directly or indirectly to interfere in its concerns; and did he attempt it, every human being would smile at his folly, and every Roman Catholic in the States would feel it to be his duty before God, by the laws of nature, by the rights of nations, by his solemn oath, and by the principles of his religion, to take up arms to defend his country against the unjust and wicked aggressions of the Pope, with as much alacrity as against the aggressions of any other unprincipled invader.

We shall resume the subject in our next.

SECTION II.

In our last number we showed the palpable distinction between the relation in which the Popes stood during the eleventh and twelfth centuries to the Emperors of Germany, and that in which the present Pope stands towards his excellency the President of the United States of America; therefore our venerable friend to the south of Boston, and to the north of the Southern States, need be under no apprehension from an analogy which does not exist; neither need he fear for the attachment of those men who hold principles to the congeniality of which to our free constitution Washington, the father of his country, bore honourable testimony—men who have never been even suspected of an approach to indifference for the blessings of the liberty and independence of the States. Catholics were found in the Convention, in the Congress, in the State Legislatures, in the governorship of some of the States, in command in the navy and the army, and in the ranks, and on board the ships. The first Catholic Bishop of America was the friend and the acquaintance, and we believe on a particular occasion, the confidential envoy of the first President of the Union, and never, that we can learn, was the attempt made openly to fling upon the Catholics the stigma of not being tenable by oaths, until the writer who assumes the signature of "One of the People of the South," came forward to assure us that if the Catholics now thought the Pope had not the power of dispensing with oaths, the Catholic religion must have changed; and he produces for his evidence in support of so serious a charge a few acts of a few Popes, and no doctrinal declaration of principle.

We have shown that the German cases did not establish the principle. We stated the declaration of Pope Urban II., regarding the case of Henry of Germany; and though Dr. Barrow, or his copyist, we cannot say which, brings forward the proposition in general terms, "subjects are by *no authority* constrained to pay *the fidelity which they have sworn* to a Christian prince who opposes God and his saints, and violates their precepts;" yet this apparently universal assertion is really but a particular proposition, the meaning of which, and the application of which, is actually restrained by the circumstances to the particular case of Germany, which was that under consideration.

One of the great causes of complaint which Catholics always have had against their opponents is, that they misrepresent the tenets of the Catholics. Thus they seldom attack the real doctrines of the Catholic Church. There is no species of misrepresentation worse than concealing part of the truth, and giving statements which, though true in themselves, yet stripped of their circumstances, convey to the mind wrong impressions. It is the worst sort of deceit. We shall illustrate this by an example which is intelligible to the people of the South.

Suppose a traveller published to the world that in Carolina he was present when a number of men were tried for their lives by a regular constitutional court, and that the court impanelled no jury, and declared no jury was allowed by the State, and that the court further declared that the witnesses need not be confronted with the prisoners. Such a writer would convey to the world a false impression, though he would have stated nothing but what was strictly true. And he would have done exactly what was done by the person who extracted the declaration of Urban II.; he would have only concealed the most material fact which was the key to the full and satisfactory explanation of the entire; and the publication of which would show that so far from this being the general law, it was an exception, viz. the case of negro slave conspirators.

If the declaration of Urban II. were a general proposition of Catholic doctrine, its meaning would be "that no allegiance was due to a Christian prince who violated the precepts of God." The writer who could prove this to have been defined as faith in the Catholic Church, would indeed have for ever put down the doctrine of infallibility, and proved the whole of our system to be erroneous, for the Catholic Church condemned this doctrine as heretical when it was taught by Wickliffe and Huss, and the German boors, and some of the Puritans of England and Scotland. We shall perhaps soon be informed that it was from Urban II. the doctrine was learned by John Knox and his brethren.

Upon a little careful investigation of history, our venerable southern friend will find, to his great satisfaction, that this doctrine, which he was afraid was taught by the Popes, was taught in contradiction to them by their opponents.

Henry the Fourth was either the person whom we have described in our last as Henry III. of Germany, if so the acts of Paschal II. are explained exactly as those of Gregory and Urban have been, or what we think more probable, he was the son who is by some called Henry V., who was if possible still worse than his father, a vile hypocrite, a flagitious, bloody tyrant, who

usurped the empire in a manner which exhibited a complication of irregularities; and Paschal only performed his duty as principal elector and defender of the rights of the Roman empire by depriving such a monster of the sway which he held.

The next case is that of Innocent III. and Otho IV. Of course the principle of solution being known, the difficulty vanishes. The acts of any Pope, with respect to his treaties with nations or sovereigns, are no part of the Roman Catholic religion; neither are Roman Catholics obliged to believe, that in making those treaties, or observing or departing from them, the Pope acted properly and religiously. For his acts he is to be judged by the Lord, and it is impossible for us, at this moment, to pass judgment upon cases with all the circumstances of which we are not sufficiently acquainted.

But a new feature is here exhibited. A general council, which was held at Rome, ordained, that if "a temporal lord being required and admonished by the church, should neglect to purge his territory from heretical filth, he should, by the metropolitan and the other provincial bishops, be noosed in the band of excommunication; and that, if he should slight to make satisfaction within a year, it should be signified to the Pope, that he might, from that time, *denounce the subjects absolved from their fealty to him*, and expose the territory to be seized by Catholics." Thus it is insinuated, that as this was a general council, this declaration must be a part of our doctrine.

There are here two mistakes. The first of doctrine, the second of fact. The Catholic Church looks upon a general council to be infallible in declaring and defending what are the *doctrines of faith*, which have been revealed; and in declaring and defending *principles of morality* founded upon reason and revelation, and teaches that all her children are bound to receive those decisions, and are bound to obey the regulations of *ecclesiastical discipline*, which are made for the whole church in those councils. She recognises in the council no farther power.

Now, this canon of the Council of Lateran, under Pope Innocent III., which is the third of the 70 canons of that church, is *not* a decision concerning a *doctrine of faith*, is *not* a decision of *a principle of morality*, is *not* a regulation of *ecclesiastical discipline*, and therefore is no part of the Roman Catholic religion, neither has it ever been considered as such. Thus it is, to say the least, a great mistake of our doctrine to assert that this is a portion of our religion; and assuming this mistake as a principle, all the arguments drawn from it must be inapplicable.

The mistake of fact is the supposition that this council consisted merely of bishops and other churchmen, and that this canon was made by mere ecclesiastical authority.

In the first place, the two emperors and several other monarchs sent their ambassadors to the Council, several of the archbishops and bishops were princes of extensive territories, and many proxies for other princes attended, so that the assembly consisted of two descriptions of persons, having separate and distinct objects, though many of the member had votes on each subject. The bishops as pastors only drew up and regulated the decisions of faith, morality, and discipline, and the temporal powers or congress of princes, made regulations for temporal government; and as the object of this assembly was twofold, the canons or laws are also twofold; and each referable to the proper source of authority, as its nature is either ecclesiastical or temporal, and a few of them are mixed. Now this third canon is of the latter sort, and it is a mixed law concurred in by both authorities. The object was the clearing of the territories of "heretical filth;" and any person who is at all acquainted with the history of the time, and has the smallest share of candour, must allow that the very existence of society required measures of very extraordinary severity to preserve a considerable part of Europe from the unnatural consequences of Manicheism, as well as from the principles of Lollardism. The principles of both those sects were what was specially described as "heretical filth," and princes, as well as prelates, found it necessary to root them out. The law was rather a temporal than an ecclesiastical canon; and as it was inserted amongst the ecclesiastical laws, in consequence first of its treating of heresy, and next of ecclesiastical persons, this circumstance of its insertion caused the misrepresentation of the Council having usurped a right to depose princes.

Now we come to consider the nature of this law. It has several enactments. 1. It regulates, that the punishment of condemning heretics *must be left to the secular powers*. This does not look like arrogating it to the church. The church may declare the fact of heresy as a jury does in its verdict; this is all its power in a temporal point of view —the mere simple declaration of the fact. 2. If the heretics be clergymen, they shall be first degraded from their orders, and their property confiscated to the churches whence it was derived. So far it was an act of the Council of Bishops. 3. The property of lay heretics was confiscated to the State. This was an enactment of the Congress. 4. If

the temporal lord (i. e. a feudatory), being required by the church, did not clear his territory of heretical filth, he was to be excommunicated. This was ecclesiastical. 5. If he remained a year negligent, he was to be reported to the Pope, who was to declare, that by his neglect he forfeited all right to allegiance, &c. *Quo jure?* Was it by his spiritual authority? By no means—but by the consent of the Congress which made and sanctioned this enactment. It was a new power granted to the Pope by the States, whose representatives made the law. Thus it was no more a usurpation of the Pope to exercise this newly acquired right in all cases in which those States might have been subsequently involved, than it would be a usurpation for the President of the United States to use the power given to him by the Congress of those States within their several territories; and in fact the whole of Christendom was met in that Congress by its representatives, and freely gave its president, the Pope, this power. 6. Was a clause by the same authority, reserving the rights of seignory of the lords paramount, or chief emperors or kings, notwithstanding the possible forfeiture by the puisne baron, prince, or vassal, or holder under a fief tenure. 7. By the same authority, a clause extending the penalties to chieftains and lords exempt, who held not in fief but in chief. All those enactments were made by the Congress upon subjects under their power, but over which the Pope, by his spiritual jurisdiction, had no authority; but by this law he was invested with power, and might lawfully absolve the subjects of those states from their oaths of fealty, when the church found the facts of heresy and negligence. We do not here mean to enter upon the examination of the propriety or impropriety of the law; but we have ascertained the fact, that in this year the law was made and the power conferred, and therefore it might by the law of nations be used, and its use was no usurpation on the part of the executive officer. The remaining enactments of the third canon are merely ecclesiastical, regarding preachers.

The next fact produced is that of Pope Innocent IV. declaring Frederick II. to be his vassal—and in his general Council of Lyons denouncing sentence of deprivation against him in a certain form of words. We do not suppose the form is of much account if he had a right to make this assertion and to pronounce this deprivation.

First. The Popes did obtain and hold for a considerable time the principality of Sicily, and the usual acknowledgments were made to them as chiefs and sovereigns thereof. Frederick had only a small portion of Germany, besides the Duchy of Swabia, together with Naples and Sicily, for his hereditary dominions; these latter were fiefs of the Holy See, not in virtue of the spiritual supremacy of the Pope, but of his temporal power, and Frederick was his vassal for those territories. At his coronation as Emperor of Germany by Honorius III. he swore to defend the possessions of the Holy See, including the fiefs of the Countess Matilda, in Fondi, and to go into Asia, upon the requisition of the Pope, to aid the crusaders. He ravaged the possessions of the Holy See several times, usurped the fiefs of Fondi, evaded more than once his pledge regarding the crusades, excited civil wars in the states of the church, and let Saracens loose upon Italy, was rejected by the German electors, is stated by his friends to have been unprincipled, ambitious, violent, and a debauchee; not only a heretic, but an atheist, and openly impious. We leave our friend in the South then to determine upon how many grounds, according to the principles of civil polity, he lost his claim to the crown of Germany; and upon how many valid grounds of the law of nations, by the principles of the age, and by how many special and positive laws, the Pope was warranted in deposing him by any form of words he might think proper. Still the Roman Catholic religion is no part of this, nor is this any part of the Roman Catholic religion. What in the name of common sense has all this to do with Mr. Monroe and Pope Pius VII.?

Our friend in the South not having vouchsafed to give us a reference to the decree of Pope Boniface VIII., which he says is found in the canon law, we are not able to examine the topic as we would wish.* We suppose the words are quoted correctly. We then shall take his proposition. "We declare, say, define, and pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman Pontiff." The proposition in one sense is true—in another it is false. Now, the writer who thinks well of a church built on "the Rock of ages," must acknowledge that it is necessary for every human creature to be subject to that power to which Christ made it subject. Roman Catholics do believe, 1. That Christ placed every human creature under the spiritual charge of his Apostles. 2. That the head of those Apostles was St. Peter. 3. That his successor, who is also head of all the other successors of the other apostles is the Roman Pontiff, and therefore they believe it to be necessary for every

* App. A.

human creature, by Christ's ordinance to be subject in spiritual things to the Roman Pontiff. In this sense the proposition is true. But what then? Therefore, the Pope can dispense with the obligations of oaths, contracts, &c. Now we shall put a case. There is in the city of New York a respectable Protestant Bishop. Some persons are subject to his spiritual jurisdiction. Therefore, this respectable gentleman can dispense with the obligation of oaths, contracts, &c. The Right Rev. Dr. Hobart would protest against such a conclusion as unwarranted by common sense, and upon the same principle he would assure "One of the People in the South," that such supposed conclusion as Dr. Barrow's, would be equally ridiculous. "But the Pope says the temporal power must be subject to the spiritual power." We too say, if there be question of spiritual things, it must most undoubtedly. To follow up our former comparison, we have no doubt but if Governor Clinton be one of Dr. Hobart's flock, the right reverend gentleman claims just as much jurisdiction over the governor as if Mr. Clinton were merely a private citizen; for it happens, that in America the chief ruler has lost that commission of being "head in earth of the church," which was founded by King Henry VIII. in England; and hence in England, George IV. is head of the church, but in America no temporal ruler is head of the church. But the Popes claim as head of the church only that right which Dr. Hobart claims of governing spiritually the holder of the civil sword, equally as the victim upon whom that sword is used. So that in this respect neither Pope Boniface VIII. nor Pope Leo X. nor the Lateran Council, claimed more for the spiritual power in the proper sense of the proposition, than good Protestants also claim. But if the Pope meant to say that the spiritual power had authority to regulate temporal concerns by virtue of its spiritual commission, the proposition is untrue, and is no part of the Roman Catholic religion.

"Pope Clement V. declared, in the great Synod of Vienna, (it ought to be the General Council of Vienne,) that the emperor was subject to him."

If the Pope was head of the church, and the emperor a member of that church, there can be no doubt but the member was subject to the head.

"Therefore, the 'Pope could dispense with the obligation of oaths, contracts, and agreements.'"

From such bad logic good Lord preserve us! Oh, no. The people of the South will remember the rule of all reasoning. "The premises should clearly contain the conclusion." Governing the church, and dispensing with oaths, &c., are two very different things.

"Pope Clement VI. pretended to depose the Emperor Lewis IV."

It would have been shorter to have written, "Clement VI. deposed Lewis IV." The facts are, Lewis, Duke of Bavaria, after having had a minority of the suffrages of the electors, was refused confirmation by Pope John XXII., who confirmed Frederick, that had been elected by the majority; but Lewis, being a better soldier, was successful, and not only triumphed over the Emperor Frederick, but shut him up in prison, and then having extorted from the electors an assent to his title, he went to Rome and procured some bishops to crown him as emperor, notwithstanding the Pope's opposition. Lewis then assuming the spiritual as well as the temporal sword, condemned the Pope as an heretic, excommunicated him, and proceeded to the formality of deposing him and establishing another in his stead. Meeting with a series of disasters, he, in 1330, sought pardon and reconciliation with the Pope, which was refused so long as he continued his usurpation. John dying in 1334, was succeeded by Benedict XII. who, for the same reasons, adhered to the same line of conduct as his predecessor. In 1342, Benedict was succeeded by Clement VI. and for the same reasons Clement declared Lewis an usurper, and never to have been lawful Emperor of Germany, but merely Duke of Bavaria. Lewis dying in 1346, put an end to the contest, and Charles IV. of Bohemia, succeeded by the regular form of the Germanic constitution. Whether Clement's conduct in the discharge of his duty as chief elector of the empire of the West, was correct or incorrect, has no connexion whatever with the Roman Catholic religion, nor with Mr. Monroe's title to the Presidency of the United States, and the duty of its citizens, of all religions, to support him in the discharge of his functions; and therefore we humbly and respectfully conceive, with all due deference, however, for Dr. Barrow and One of the People to the South of Boston, that no one of the German cases, nor the whole put together, will prove that it is a doctrine of the Roman Catholic religion, that *the Pope can dispense with the obligation of oaths, contracts, and agreements.* We shall examine the other cases in succession.

SECTION III.

Having disposed of the German cases, we now come to the English cases.

Our friend in the South quotes two of these; that of the Pope against King Henry VIII., and that against Elizabeth. Now, let us examine the cases by the principle. The proposition which we laid down was, "Catholics do not believe the Pope can dispense with the obligation of oaths, contracts, and agreements." Of course we meant, that it was not the doctrine of Roman Catholics that the Pope, by his spiritual authority, could dispense with these moral obligations upon conscience. Our friend in the South means to prove, that "Catholics believed that the Pope could dispense with the obligation of oaths, contracts, and agreements." Meaning, of course, that by his spiritual authority, Catholics did believe his holiness could discharge them from the moral obligations thus incurred. To prove this, he adduces a fact, that the Pope dispensed the subjects of King Henry VIII. of England, from the moral obligation of their oath of allegiance. We answer, that, admitting the fact, the conclusion is not correct, because the Pope may absolve the people, and yet the Pope may know he is doing wrong. The Pope may dispense with the obligation, and think he has the power, and the people still know that he has not the power, and not believe the dispensation good. And there is a third case. The Pope might, as in the German cases, know that he had the power, and the people knowing that he had, believe themselves dispensed with, and yet the power be in the Pope not as head of the church, but by virtue of his authority, in consequence of a contract, or upon some other ground; so that merely proving that the Pope declared the people dispensed from the oath, proves nothing.

Now, we unhesitatingly assert, that by the old feudal system the Pope had the power, not as head of the church, but upon three or four other grounds. We do not mean to assert that the acts which we are about to recite, were proper or becoming, but that they did take place. In the first place, Henry was king of Ireland, by virtue of a bull of a Pope. Adrian IV., at the request of Henry II., gave him a bull to conquer and to govern Ireland: now, though we consider that bull worth just as much as a tailor might give for the old parchment, and worth no more, yet this was the title upon which the kings of England claimed the sovereignty of Ireland, and by virtue of which the orators and ambassadors of the British monarchs claimed, and were allowed in the general councils, a precedence to which they would not otherwise be entitled; the kingdom of Ireland being a much more ancient sovereignty than most others. Upon this ground, the Pope had his first claim; if he could give, he could deprive.*

In the second place, John, King of England, shamefully made his kingdom a fief of the Holy See. He ought not to have done so, but the fact is he did; and the kings of England paid tribute to Rome after this, as vassals of the Holy See. The Pope then had a claim to interfere as liege lord, by his title of lord paramount, and not by his title as head of the church.†

Again. The ambassadors of England were parties to the agreement of the potentates at the Council of Lateran, in 1215, that any prince who refused to clear his dominions of heresy within twelve months, should be declared deposed by the Pope: and this canon was still strongly supported in England.

Another ground was, that Henry himself did accept the title of Defender of the Faith from the Pope, for his works against Luther. Thus the Pope had several grounds or pretexts, for interfering with the government of Henry VIII., not one of which concerns Mr. Monroe. The Pope did not interfere in the deposition of the king merely by spiritual power, because this was no prerogative of St. Peter, but he interfered by virtue of the concessions of English kings, and of their agreement, and that of their ambassadors, and by reason of the custom of the age.

But the true question is not, whether the Pope believed he had power to depose the king, or attempted to depose him, without having the power, but whether it be a doctrine of the Roman Catholic Church, that the Pope has the power of dispensing with the obligation of oaths, contracts, and agreements. We freely concede to "One of the People in the South," that Popes did sometimes assume power which they really had not by law or by right; but the assumption of a Pope is not the doctrine of the church. We will allow, that, although by the customs of the age, the Pope had many apparent plausible titles for interference in the temporal government of England, upon the grounds above stated, he had by no means the same right which his predecessors had in the German cases; for the crown of England was, and ought to be, independent of the Bishop of Rome; and Adrian had no right or power to grant Ireland to Henry II., nor had John any power to make his dominions a fief of the Holy See. All these transactions were deordinate, and arose from the unwarranted interference of the laity in ecclesiastical concerns, which improper con-

* App. B. † App. C.

duct produced the reaction of the churchmen meddling in temporal affairs, and the subsequent blending of church and state together through Europe.

Now, let us see the fact, for the purpose of ascertaining the Catholic doctrine. Did the British people consider themselves freed from their allegiance? And was it the doctrine of the church, that they were absolved? These two questions are the true test to solve the difficulty. We unhesitatingly answer, the people continued in their allegiance to Henry, notwithstanding the absolution; and those people at the time were principally Catholics. Sir Thomas More, the chancellor, was beheaded for denying the king's supremacy: that is, for not changing his religion, to conform to the king's humour; yet he never considered himself absolved from his allegiance. We, in like manner assert, that neither Mr. Monroe, nor the Congress of the United States, nor the Governor of South Carolina, nor the Houses of Assembly of the State, have any authority to require of us to change our religion; but, that any attempt of theirs to interfere, would be a tyrannical usurpation; and we also assert, that we owe allegiance to them, from which neither the Pope nor the whole church could absolve us. Bishop Fisher was put to death for not deserting the Roman Catholic faith; yet he never considered himself, or any other Roman Catholic, freed from allegiance to the king of England, who, *de jure* and *de facto*, was Henry VIII.; nor could he constitutionally, without the leave of his parliament, give the Pope power to depose him, or to absolve his subjects from their allegiance.

Now, in the first place, Mr. Hume inform us, that, although the censures were passed, they were never openly denounced, that is, published. Secondly. It is no part of the Catholic doctrine that the Pope, as head of the church, has power to depose kings, though he has power to excommunicate or place them under spiritual censures. Thirdly. The fact is, that frequently the Popes received temporal authority, by which they could lawfully depose particular monarchs, and absolve their subjects from allegiance in particular cases. Fourthly. Some Popes did endeavour to make this special concession a general law. Fifthly. Some Popes and their flatterers did endeavour to argue, that what was thus granted as a favour, or human concession, was an inherent right of the Holy See. Sixthly. But this was never the doctrine of the church. And, seventhly. In several places, where the Popes did unwarrantably attempt to exercise this power, the Roman Catholics did resist them, and were not therefore considered less faithful members of the church.

If it were a doctrine of the Catholic Church, that the Pope could dispense with the obligation of the oath of allegiance to Henry VIII., when he did command the Catholics to withdraw their allegiance, they would have done so; yet we do not find they did withdraw it. Bishops, priests, and laity still adhered to him as their temporal sovereign, but they did not follow him in his religious aberrations, and they were still members of the church. The English nobility were frequently and justly indignant, in those times, when they were Catholics, at the attempts made to assert a right of the Bishop of Rome to interfere in the temporal concerns of the nation. And now, although their sovereign was a rebel to the church, they could see no ground for the assumption of his holiness to depose their king, and to absolve his subjects from their allegiance; therefore, they did not believe that the Pope could dispense in oaths, contracts, and agreements.

The case of Elizabeth is stronger than that of Henry. She was not constitutionally queen of England, except by the choice and consent of the people, for she was not the legitimate daughter of Henry. Elizabeth was born of a woman who lived with Henry, during the lifetime of his lawful wife. The Roman Pontiff, who did not acknowledge the validity of her mother's marriage, could not allow the legitimacy of her birth; and, down to that moment when Henry broke off communion with Rome, every Christian in England had always acknowledged, that Rome was the final and superior court of appeals, to decide the validity or invalidity of marriage.

This objection was superadded to those which existed against her father, together with a new one arising from her organizing a church in opposition to the See of Rome, and her persecuting her Catholic subjects, and exciting the Protestants of Catholic States to oppose their rulers.

Yet, notwithstanding all this, her Catholic subjects, the priests whom she had hanged, the nobility whose titles were lost, and whose lands were confiscated, all classes of her Catholic subjects declared their allegiance to her, and never were accused of disobeying her, under pretext of the Bull. On the contrary, the Catholics of England declared that they could not be absolved by any person from their duty to their sovereign. It is true, that pretended plots and conspiracies were spoken of, for the purpose of leading to the murder of the Queen of Scots. It is true, that Sixtus V. issued a bull of deposi-

tion, &c.; but Mr. Hume himself gives us his testimony to one fact, the truth of which upsets all those fabrications, and proves our proposition.

Speaking of the preparations of Elizabeth to meet the Spanish Armada, he informs us, that "the firmest support of her throne consisted in the general zeal of the people for the Protestant religion, and the strong prejudices which they had imbibed against Popery. *She took care to revive in the nation this attachment to their own sect, and this* ABHORRENCE *of the opposite.*" In her speech to her troops in the camp at Tilbury, she styles the Spaniards, on account of their Catholicity, "ENEMIES OF HER GOD." Yet the Catholics did not rise up in arms against her. Mr. Hume informs us, that Elizabeth knew how they would act, for she knew *the principles* of their religion. "She would not believe that all her Catholic subjects could be so blinded as to sacrifice to bigotry their duty to their sovereign, and the liberty and independence of their native country. She rejected all violent councils, by which *she was urged to seek pretences for dispatching the leaders of that party.*" Our friend in the South will see by this, the explanation of many of the Popish plots; for an Elizabeth was not always queen of Protestant England. "She would not confine any *considerable number* of them." Though to gratify the wishes of her tolerant subjects of other denominations, she was always obliged to keep some in confinement, and to have some occcasionally hanged, bowelled, beheaded, and quartered, and sometimes burned. "And the Catholics, sensible of this good usage"—we know not whether this good usage would be greatly relished by our Protestant friends—"generally expressed great zeal for the public service. Some gentlemen of that sect, conscious that they could not justly expect any trust or authority, entered themselves as volunteers in the fleet or army." And why, we would ask Mr. Hume, would it be injustice to place trust in those men? or to confide authority to those men? And yet we are perpetually stunned with the repetition of Protestant liberality and Popish bigotry!!! How strong is the force of habit! "Some 'Catholics' equipped ships at their own charge, and gave the command of them to Protestants." We call upon our friend in the South to produce an instance of persecuted Protestants, equipping at their own charge, ships to attack a Protestant power at war with their persecutors, and giving the command to Catholics! "Others were active in animating their tenants, and vassals, and neighbours to the defence of their country."

We could multiply quotations, but it would be useless. Our southern friend must allow, that neither Queen Elizabeth, nor those Catholics believed that it was a doctrine of the Catholic Church, that the Pope had the power of dispensing with the obligation of oaths, contracts, or agreements; and the English cases prove as little as the German.

SECTION IV.

THE last case of those adduced is that of Henry, King of Navarre. The argument is this: "Sixtus V. absolved the persons who had sworn allegiance to Henry, King of Navarre, and to the Prince of Condè, from the obligation of that oath; therefore it is plain that Catholics believe that the Pope can dispense with the obligation of oaths, contracts, and agreements." We admit the fact, that on Septemper 9th, 1585, Sixtus V. did issue a bull excommunicating Henry and the Prince of Condè, and absolving their vassals from allegiance, &c. But we deny the conclusion to be legitimate.

First. Suppose the Pope *acted against* the doctrine of the church, his act would be no proof that the doctrine was consonant to this act. To state that the acts of the Popes are no evidence of the doctrine is then by no means incorrect. We find many instances where the *papal acts* were in direct opposition to the *Catholic doctrine.* Did the Catholic church teach that it was lawful for Alexander VI. to commit murder, or any of the other crimes which disgrace his character?

Again: We are not to decide from the acts of the Pope, but from the conduct of the people, what were the feelings and the dispositions of the people. Now, if the Catholics who had sworn allegiance to those princes were still faithful, notwithstanding the bull, will it not be more natural to conclude, that those Catholics did not believe the Pope had the power of dispensing from the obligation of their oaths? And the fact is, they were faithful; and not only they were so, but the great body of the French Catholics, who were opposed to the King of Navarre at that time, condemned the papal act, and denied the power of his holiness to absolve those people from their oaths. Thus the evidence is, that the Roman Catholics, to whom the bull was directed, did not believe the Pope had the power of dispensing with the obligation of oaths, contracts, and agreements.

The state of France and Navarre was at this period most unfortunate. The war between the Huguenots and the League was destructive; the family of Guise looked

upon the King of Navarre and his adherents to be rebels to their liege lord the King of France. The King of Navarre had embraced the Roman Catholic faith, and relapsed into Calvinism.

The leaders of the League, the chiefs of the house of Guise, represented to the Pope, that by the feudal regulations the King of Navarre, having disobeyed his liege lord the King of France, had lost all claim to allegiance from his own vassals; and also, by the regulations and agreements of the princes in several councils, the King of Navarre had lost all title to his crown by having relapsed into heresy: they therefore called upon the Pope to issue his bull, declaring, according to those provisions, and the custom of the times, that the King of Navarre and the Prince of Condè had lost their titles, and that their subjects were absolved from their oaths:—not by the spiritual authority of the church, but by the regulations of the states and princes.

France was Catholic, yet the greatest part of France opposed this bull, as Davila and De Thou inform us. The Parliament was Catholic, yet the whole Parliament waited upon King Henry III., requesting he would order the bull to be torn, and those who solicited the bull to be punished. It was never accepted in France—it was never published. Henry himself appealed against it, and had his appeal filed in Rome. Wraxall, in his history of France, tells us, "The Catholics themselves, far from approving the excommunication, saw with regret and concern that its effects would be more beneficial than injurious to the party against whom it was directed . . . . . Even Sixtus himself . . . . . uniformly refused to open the treasury of the church, or to contribute in any manner to the war declared against the Huguenots."

Thus it is evident, that no Catholic who had sworn allegiance to those princes withdrew this allegiance in consequence of this bull; and it is plain that the Catholics of France and Navarre generally believed that they were not dispensed from the obligation of their oaths, although there were at least plausible grounds for the conduct of the Pope in the circumstances of the case.

Thus, neither the German, the English, nor the French cases will prove that it is the doctrine of the Catholic church, or that Catholic believe that the Pope can dispense with the obligation of oaths, contracts, or agreements.

The writer concludes by stating,

"The foregoing extracts will, I trust, be deemed sufficient to warrant the 'People in the South' in believing that the Pope does, or did claim and exercise the right of 'dispensing with the obligation of oaths.'"

Had he given the conclusion thus: "The extracts prove that some Popes did claim and exercise the right of dispensing with oaths of allegiance in particular cases;" we would allow his conclusion was fairly drawn; but this proposition does not contradict ours: "Catholics do not believe the Pope can dispense with the obligation of oaths, contracts, and agreements." The question was, what do Catholics believe, not, what did some Popes claim. Some Popes have claimed what Catholics have never conceded to their ambition.

The writer next states,

"The Pope is a temporal sovereign, with troops at his command, as well as a bishop directing the spiritual concerns of the Church of Rome. In which capacity he pretends to this dispensing power, I am at a loss to determine."

We are at no loss however to inform him, *in neither capacity:* because he does not pretend to it, nor claim it at present. We have seen, by the examination of the German cases, that it was founded upon special concessions, and not upon general right. The Popes did originally claim it upon the ground of those concessions, and the claim was valid. Some of their flatterers sought to make it an essential prerogative of the spiritual governor of the church, but this claim was evidently unsupported; for, as "One of the People in the South" very properly observes, the Scriptures do not show us that St. Peter received any such commission; and we assure him that neither tradition nor the *Mishna* testify any such commission; and the Catholic Church has never acknowledged it; and he could have adduced many better texts of Scripture to disprove the claim as of divine right, than that of St. Peter, which proves nothing in the case. Roman Catholics deny it to be one of their doctrines, and still our friend in the South will insist upon their acknowledging it to be one of their doctrines. This indeed is generous, to make us believe it whether we will or not.

Our object was to show this friend of ours that his premises did not contain his conclusions, and that even his conclusion did not contradict our assertion. We believe we have succeeded in the attainment of this object. We now repeat, that it is no doctrine of the Roman Catholic Church that the Pope can dispense in the obligation of oaths, contracts, and agreements.

The writer, however, has gone farther. In his zeal he has not only forgotten texts of Scripture, but he has accused the inspired writer of blasphemy.

"Pope Innocent IV., declared that '*he held the place of Jesus Christ on earth.*' I shudder whilst I copy this blasphemy."

Now it must be evident to every person, that the Pope claims no more in this expression than St. Paul does when he says, (1 Cor. iii. 9,) "For we are God's coadjutors." (Chap. iv.) "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God." (2 Cor. v. 20.) "We are ambassadors for Christ." (Luke x. 16.) "He that heareth you, heareth me, he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me," were the words of the Saviour to minor ambassadors. Our friend in the South then must either deny this to be Scripture, or deny the Pope to have apostolic power, or charge the Saviour and his Apostle with the blasphemy. For when the Saviour was leaving this earth, he left the Apostles to hold his place on earth, and therefore it is no blasphemy to say what is correctly the fact. We could remind our friend in the South, perhaps, of the time and the place, when and where, he stated that he held himself the place of Jesus Christ on earth, and yet did not shudder at solemnly and deliberately asserting, if he will so have it, *the blasphemy*.

"Pope Pius V. declared, as we have seen, that he was '*constituted prince over all nations and all kingdoms, that he might pluck up, destroy, dissipate, ruinate, plant, and build.*' The bull of Paul III. contains the same declaration, and quotes the Prophet Jeremiah for his authority. In looking at this authority, we find it is JEHOVAH speaking to the house of Israel!!!" (Note to Jerem. xviii. 7–11.)

Now, if a Roman Catholic were to do what has been done here, either by our friend in the South, or by Dr. Barrow, he would deserve perpetual execration; but others are so often in the habit of doing what has here been done, that they are not so much to be blamed.

In Jeremiah xviii. 7, we read as follows the words of Jehovah:

"I will suddenly speak against a nation and against a kingdom, to root out, and to pull down and to destroy it. If that nation against which I have spoken, shall repent of their evil, I also will repent of the evil that I have thought to do against them. And I will suddenly speak of a nation and of a kingdom, to build up and to plant it. If it shall do evil in my sight, that it obey not my voice, I will repent of the good that I have spoken to do to it. Now, therefore, tell the men of Judah, and the inhabitants of Jerusalem, saying, Thus saith the Lord: Behold, I frame evil against you, and devise a device against you: let every man return from his evil way, and make ye your ways and your doings good."

In Jeremiah i. 10, addressed to the Prophet by Jehovah, are these words:

"So I have constituted thee this day over nations and kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build up, and to plant."

Now, would any man of common sense say, after having seen both those passages and the expressions of the bull, that the first, and not the second, was the text alluded to by the Pope? And what would any person say of the candour of the man who would publish that the Pope asserted that he was Jehovah, and not Jeremiah? Who *constituted* Jehovah prince? No person. The self-existent Deity was not constituted—he was prince by his own authority. But Jeremiah *was constituted* prince, &c. The Pope says *he is constituted*. The allusion is then plain. The words of the bull and words of the first chapter are identically the same. The allusion is then plainly to the first chapter, and not to the eighteenth. The first chapter is actually quoted in the original bull, not the eighteenth. What then can be thought of the man who, whether it be Dr. Barrow or "One of the People in the South," states that the allusion is to the text of the eighteenth chapter, and that the Pope assumes the place of Jehovah, when in fact the allusion is to the text of the first chapter, and the Pope assumes only the character of the prophet Jeremiah? This is what we call distinct, deliberate misrepresentation; it is an unbecoming trick, of which truth stands in no need, and of which a man having the least disposition to honesty, would be ashamed.

We shall, in our next, endeavour to conclude our examination of this topic.

SECTION V.

In our former numbers we have shown that the writer who assumed the signature of "One of the People in the South," failed in his attempts to prove that it was a doctrine of the Roman Catholic religion, that the Pope could dispense with the obligation of oaths, contracts, and agreements. We showed that the cases adduced by him did not come under the principle which he contended for; that they all had reference to oaths of allegiance, and that in the German cases the Popes had, by the law of nations, and by the special constitution of the German empire, a right to interfere; that in the English cases, though there was no strict right, according to the modern principles, there was a right of absolving from the oath according to the notions then entertained,

by the concession of English kings, even of Henry VIII. himself, who received from the Pope a title of "Defender of the Faith," which his successors have retained, though they have been almost uniformly the persecutors of the faith which he then defended; which right was conceded and established by the consent of the ambassadors of the kings, in the temporal and civil regulations of several councils; and as by the then law of the realm, the crown of England was to go to the legitimate issue of the king, and by the law of Christendom the See of Rome was to judge of the legitimacy, and by the decision of that See Elizabeth was illegitimate, and therefore not entitled to the throne. That in the case of Navarre, the king was not a lord paramount and independent, but a prince holding as a fief to a liege lord, to whom he was opposed, and at the request of whose prime ministers the Pope, according to the laws then in force, knowing the fact of rebellious opposition which was alleged by the party of Guise, was bound to pronounce his subjects absolved from their oath to him who did not observe his oath to his liege lord.

Thus, we have seen that no one of these cases bears any analogy to the case of an American citizen, who owes no conditional allegiance to his state; whose government has conceded no right to any other power to interfere in its concerns; which has never been a party to those regulations; and which derives its right and authority from the will of the people, and the law of God giving the sanction to that will, freely and fully expressed by the regular organs of the nation.

But suppose the Popes did arrogate such a power unjustly to themselves in the cases of England and France. The people, who were Roman Catholic, did not acknowledge any right in the Popes to grant them such absolution. Yet those people held the Roman Catholic faith; therefore it is no doctrine of the Roman Catholic faith that the Pope could dispense with their oaths of allegiance.

Nor was this all: but suppose even the Popes did hold such a doctrine, we can gratify the writer by showing him the distinct act of the Pope disclaiming any such power, and the distinct statement, by six very high authorities, that so far from being part of the doctrine of the Roman Catholic religion, it is distinctly opposed to its spirit and practice.

This calumny against the Roman Catholic religion, like most of the others which are still maintained and cherished in America, originated in England, a country whose writers, under the semblance of history, have published more slanders against Roman Catholics and their religion, than all the other writers who ever stuffed falsehoods into their works in any other nation, or perhaps in all the other nations of the world. The whole weight of English authority, and the unrestrained genius of English invention, and distortion, and fallacy, had been let loose and excited against the Roman Catholic religion during two centuries; and from the nursery to the senate, wooden shoes and Popery were the theme of abuse. King-killing doctrines were charged upon them by the high tories, whilst the whigs cried out that they were the most pernicious jacobites, who held the doctrines of passive obedience and non-resistance, and that they looked upon every king to be a god. Their destruction was sealed, and whatever party held the reins, they were certain of being ground under the wheels of the state, whilst they were misrepresented to the nation. The pulpit and the press, the courts, the parliaments, the ale-houses, all were employed in calumniating them; and the Roman Catholics had neither press nor pulpit to rebut the charges, and by dint of repetition even the framers of lies began to imagine what was re-echoed from so many quarters must be true.

Towards the end of the last century, it was found necessary, for political purposes, to mitigate the persecution; and to afford some plausible pretext, and to preserve some appearance of decency, and consistency, and reason. Mr. Pitt affected to think that Catholics might be spared a little, provided they really did not hold those doctrines which their predecessors held; but as their doctrine was unchangeable, he feared it was impossible for them to show that they did not hold the king-killing and deposing, and other such doctrines. The Catholics told him, their doctrines were unchangeable it was true, but that their predecessors were calumniated,—they never held such doctrines; and they too were calumniated, neither they nor the other Roman Catholics held any such doctrines. The wily statesman appeared to be astonished,—and said, if their universities would testify that this imputed doctrine was no part of their creed, something might be done to relieve them.

By his directions, then, the following three questions were sent to the Universities of Paris, Douay, Louvain, Alcala, Salamanca, and Valladolid:

[These queries and the answers of the Univer-

sities have already been twice given, and are therefore omitted here. See Vol. I. p. 200.]

After having thus given the answers of those Catholic universities, we next give the decision of the late Pope Pius VI. The Roman Catholics in Ireland were permitted to swear allegiance to the king in 1772; but besides allegiance, there was a test of doctrine proposed to them: the form was submitted by the laity to the bishops, and subsequently was by them, together with their opinion thereupon, submitted to the Pope, Pius VI., after his accession to the pontificate, and it was solemnly approved of by the Cardinals, and sanctioned by the Pope, as containing the spirit and expression of Catholic faith. The following is an abstract thereof, in the form in which it has since then been sworn by the Roman Catholics of Great Britain and Ireland.

"I do swear that I do reject and detest as unchristian and impious to believe, that it is lawful to murder or destroy any person or persons whatsoever, for or under the pretence of their being heretics; and also that unchristian and impious principle, that no faith is to be kept with heretics; I further declare that it is no article of my faith, and that I do renounce, reject, and abjure the opinion, that princes excommunicated by the Pope and council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatever." * * * "I do declare that I do not believe that the Pope of Rome, or any other foreign prince, prelate, state, or potentate hath, or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm; and I do solemnly, in the presence of God, and of his only son, Jesus Christ, my Redeemer, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever, *and without any dispensation* already granted by the Pope, or authority of the See of Rome, or any other person whatever; and *without thinking that I am or can* be acquitted before God or man, or *absolved* of this declaration, or any part thereof, although the *Pope*, or any other person or persons, or authority whatsoever, shall *dispense with* or annul the same, or declare that it was null and void from the beginning. So help me God."

The Roman Catholic bishops of Ireland published the answer of the Pope, and of the Sacred Congregation, declaring this to be *consonant to what always was the Catholic doctrine*, and declaring whatever was opposed thereto to be opposed to the Catholic faith. The bishops exhorted their flocks to take the oath, and they themselves set the example. Thus our friend in the South, who always likes to look at the bright side of the question, and who has so much respect for that church built on the rock of ages, will be gratified in finding his opinion to have been erroneous; and as becomes a man of candour and religion, raised to so respectable a situation as he holds, we doubt not he will as openly avow his mistake. We have given him historical inquiry, public documents, the decisions of the Pope and cardinals, of six universities, and the solemn oaths of thirty-two bishops and their successors, and the solemn oaths of millions of men, who have endured persecution rather than take an oath which they could not with a safe conscience take; and we humbly conceive this is better evidence than the misrepresentation of Doctor Barrow, who was an interested writer in the midst of the prejudices of a persecuting nation.

But lest this should not be sufficient, we shall lay before our friend in the South another document, which was drawn up by the Catholic committee in Dublin, and published by them on the 17th of March, 1792, after it had received the sanction of the archbishops and bishops of Ireland, and which was subsequently moulded into the form of an oath, and approved of by the Pope and cardinals as consonant to Catholic doctrine, and then taken generally by the archbishops, bishops, priests, and laity of Ireland.

"We, the Catholics of Ireland, in deference to the opinion of many respectable bodies and individuals among our Protestant brethren, do hereby, in the face of our country, of all Europe, and before God, make this, our deliberate and solemn declaration. We abjure, disavow, and condemn the opinion, that princes excommunicated by the Pope and council, *or by any ecclesiastical authority whatsoever*, may therefore be deposed or murdered by their subjects, or by any other persons. We hold such doctrine in detestation, as wicked and impious; and we declare, that we do not believe that either the Pope, with or without a general council, or *any prelate or priest, or any ecclesiastical power whatsoever*, can absolve the subjects of this kingdom, or any of them, from their allegiance to his majesty King George III., who is, by authority of Parliament, the lawful king of this realm.

"2. We abjure, condemn, and detest as unchristian and impious, the principle that it is lawful to murder, or destroy, or anywise injure any person whatsoever, for or under the pretence of being heretics; and we declare solemnly before God, that we believe *no act in itself unjust, immoral, or wicked, can ever be justified or excused by, or under the pretence or colour that it was done either for the good of the church, or in obedience to any ecclesiastical power whatsoever.*

"3. We further declare, that we hold it as an unchristian and impious principle, that 'no faith is to be kept with heretics.' This doctrine we detest and reprobate, not only as *contrary* to our religion, but as destructive of morality, of society, and even of common honesty; and it is our firm belief, that an *oath* made to any person not of the

Catholic religion, is equally binding as if it were made to any Catholic whatsoever.

"4. We have been charged with holding, as an article of our belief, that the Pope, with or without a general council, or that certain ecclesiastical powers, can acquit or absolve us before God from our oath of allegiance, or even from the just oaths or contracts entered into between man and man:

"Now we utterly renounce, abjure, and deny that we hold or maintain any such belief, as being contrary to the peace and happiness of society, inconsistent with morality, and above all, *repugnant to the true spirit of the Catholic religion.*"

The declaration goes on to state several other calumnies, and to deny and to refute them. We would recommend to our friend in the South, and to all others who wish to form correct opinions of the Roman Catholics, and of their religion, to read Catholic as well as Protestant writers; for without meaning any imputation personally upon those who differ from us in belief, we owe it to truth and to justice to state, that of upwards of one hundred authors of the several Protestant communions, which we have read upon the subject of the Catholic religion, we could not name three who have not been guilty of the most glaring misrepresentation; and no class of those writers have been so grossly erroneous in their statements as the English authors. Scarcely a single assertion of theirs concerning the doctrine of Catholics is correct; and they have done more to corrupt and to pervert church history than any other people that ever existed.

We would recommend to our friend in the South, the perusal of the following extract of a pastoral letter from a Roman Catholic bishop of Waterford, in Ireland, to his clergy. Besides showing them how little connexion the Catholic religion has with politics, it exhibits that even where Catholics were persecuted by Protestants, their principles, like those of the first Christians, were those of peace, and not of rebellion:

"In all your proceedings, very reverend and dearly beloved brethren, avoid intermixing the politics of the world with the sublime and heavenly maxims of the Catholic religion; they have not the smallest connexion with each other: the one is spiritual, the other is temporal; the one regards the transitory things of this world, the other the eternal affairs of the world to come. As the Catholic faith is a religion preached to all nations, and to all people, so it is suitable to all climes and all forms of government, monarchies or republics, aristocracies or democracies. Despotic or popular governments are not the concerns of the Catholic faith; it may well suit a small sect to regulate its creed and form of worship, according to the shape and form of government of the limited boundaries where that sect arose, exists, and dies away. Not so the religion which the prophet foretold should extend from the rising to the setting sun, which has been propagated and promulgated from Peru to China, from the East to the West Indies, from pole to pole, teaching the same doctrine, administering the same sacraments, and offering up the adorable sacrifice of the Redeemer, wherever man is found or God adored. It is therefore called the Catholic or universal religion. It may well suit the laity of your respective districts to pursue their temporal concerns and their temporal politics, by such ways as appear to them fair, peaceable, and loyal; and their past conduct is a proof that they are incapable of pursuing them by any other means. If their conduct has always been loyal and peaceable, even in the worst of times; if even when religious penalties made them total strangers to their native land; if when the ruling party, with insolence in their looks, and oppression in their hands, ground them down, when some of the most powerful men in the nation declared in the senate, that they hoped to see the day when no Catholic would dare to speak to a Protestant with his hat on; when even the course of justice was perverted, and the channels of it dried up, according to the prejudices and party views of the judges who sat upon the bench, and were paid for the impartial administration of it, by taxes levied upon the oppressed sufferers; yet even in these provoking times, if the body of Catholics remained inflexibly attached to their religion and to their king, what have you to dread from their proceedings, when not only the judges are equitable and humane, but also a great part of these impolitic religious penalties are removed, and the rest of them in such a state of progress to be totally removed; that however a junto, for their own interested or other sinister views, may raise mobs to try to throw obstacles against the total repeal of them, yet all their efforts must be useless. The vast rock is already detached from the mountain's brow, and whoever opposes its descent and removal, must be crushed by his own rash endeavours. The Popery laws are on the eve of being extinguished for ever; and may no wicked hand ever again attempt to divide this land, by making religious distinctions a mark to divide, to disturb, to oppress it."

Does our friend in the South mean to create religious dissensions in America by exciting unfounded prejudices against the Roman Catholics? Does he regret the absence of division? Is he jealous of the recognition of the Roman Catholic by the Constitution? Would he draw here and wield that blood-stained sword which has spread such ruin through Europe? We trust those are not his views.

What have the Catholic bishops of this country done to render them objects of suspicion to the government? Do they swear temporal or civil obedience to the Pope? If they do not, where is the necessity of submitting to the jurists a question of the possibility of taking the two oaths of spiritual obedience to the Pope, and temporal obedience to the state? Neither is this objection new. It was raised in England, and it was there discussed, examined, and

proved to be but a play upon the prejudices of a people to whom the Pope had long been exhibited as the "raw head and bloody bones" to terrify aged children. It was examined in France, in Spain, in Portugal, in Ireland, in every part of Europe. In China and several parts of Asia, and in all those places which were as jealous of their temporal rights as America is, it was declared that it was by no means opposed to the civil allegiance due to the state; and the bishops, on the same day, usually swear the two oaths of temporal fealty to the state, and spiritual fealty to the Pope. The circumstance of his being a temporal prince makes no change in the circumstances, for it is not obedience to his temporal but to his spiritual authority which is promised. Jurists have already decided the case in every one of those countries which we have mentioned, and many of those jurists were not Roman Catholics, yet they all decided that a citizen of *any* state may take it, and also the oath of fealty to the state. Do the United States claim spiritual obedience from the citizens? No. They leave the people free to pay to whom they please any spiritual obedience they think proper; and the Tartar, the Turk, the Greek, the Russian may, by the spirit of the Constitution, live here, and, provided they pay civil obedience to the state, be in spiritual submission to the Grand Lama, the Caliph, the Patriarch of Constantinople, or the Synod of St. Petersburgh; so may the Roman Catholic to the Pope. The conscience of each individual is to regulate his religion. The bishop of a Protestant church has just as little right to regulate it as has the bishop of a Catholic church; and may the people of this country be ever ready to resist any wicked attempt to divide this Union by making religious distinctions a pretext to disturb or to oppress any well-conducted citizen.

What does the oath say? 1. The person taking it promises obedience to the Pope as successor of St. Peter. St. Peter never was a temporal prince; the Apostle had supreme spiritual authority. It is then spiritual obedience he promises. 2. Next he promises that he will not consent to any plot to kill or maim the Pope; to this, as to all the following clauses of a similar description, is added *salvo meo ordine; saving my order:* this expressed *salvo* distinctly excepts if the Pope shall invade the territory to which that bishop belongs, for then the law of nature and of nations requires the bishop to exhort his flock to oppose the unjust aggressor: and in the cases of some Popes who, forgetting their duty, did join in unjust wars, the bishops did oppose them under this *salvo*, though they had taken this oath, and were always considered as having done their duty. 3. Next he promises to keep the counsels secret; this too comes under the *salvo;* that is the counsels appertaining to the good of religion, not prejudicial to the rights of states or individuals. 4. He promises that he will help to keep for the church the temporalities of the papacy; for it has always been considered a great benefit to have the head of the church independent of the temporal control of any state or sovereign, because it prevents jealousy of other nations, and undue influence by his own sovereign to this clause, however, the *salvo* too applies, for he is not required to arm or to excite to arms in its preservation. 5. That he will assist the legates or ambassadors of the church as far as he can, and they require. 6. That he will preserve the primacy and superiority of the Holy See. Every Roman Catholic believes it to be derived from divine institution, it is therefore his duty to preserve the institutions of God. The words *increase* and *advance* mean no more than that he shall not endeavour to diminish and lessen them by sinister interpretations. His own order requires the preservation of its own rights; to increase the power of that over himself unduly, would diminish his own, and hence the *salvo meo ordine* is here again in force. 7. That he will make known plots against the Pope. 8. That he will preserve the deposit of faith, and the discipline, and rules, and laws of the ancient church. 9. "That he will endeavour to follow after, and to argue against heresy and schism." This clause has been badly translated, with the evident intention of conveying a false impression to the mind. *Hereticos, &c. persequar et impugnabo.* Mr. Ainsworth gives seven meanings for the verb *persequar*, and no one of them is *persecute:* the meaning here is *follow after;* and *impugnabo* means *assail by argument;* and *hereticos* has never been understood as meaning that the individuals were to be followed after, but the doctrines. Thus the meaning of this much-misrepresented phrase is nothing more than the very same which a Protestant bishop solemnly promises that he will *root out and contend against erroneous doctrines;* not meaning by the sword of persecution, but by the sword of the word. Thus the clause is quite innoxious. However, as it was liable to misconstruction, it was in the pontificate of Pius VI. regulated, that where the meaning was misrepresented the clause might be omitted; and no bishop in America has sworn it. The other clauses are not objected to.

We now assure the writer who has, we should hope unintentionally, but grossly, misrepresented our religion, and we assure him in sincerity, in the words of a Secretary to the Catholic Board of Ireland, in his letter to a Protestant historian who misrepresented the acts of that body at the very time of their session, "although we profess the Roman Catholic religion, we would not be of that communion one single hour, were its tenets such as they are represented through that baneful prejudice so prevalent in Great Britain and Ireland, which proves such an effectual drawback to the otherwise inevitable prosperity of the country. And we cannot sufficiently lament seeing unfounded calumnies so industriously circulated, as they only tend to keep alive prejudices which all liberal men reprobate as pestiferous to society."

We feel religion to be an important concern. We are convinced that no accident of birth or of education, that no antiquity or respectability of a church, can be a warrant for our rejecting the truth. We have been born of Roman Catholic parents, educated in the Roman Catholic religion. We find it to be venerable for its antiquity, the religion of the most enlightened nations, of the greatest empires, of the most powerful monarchs, of the most learned men, of the wisest statesmen, and most enlightened philosophers, during a long succession of ages. All those circumstances weigh nothing with us in the examination which we have made. We have read and studied the tenets of those who have separated from that church, because from her every other Christian sect has mediately or immediately departed. We have weighed the alleged reasons for their separation. We have not taken their tenets, their reasons, their allegations from their adversaries, but from themselves: and thus we have made our decision. We respect the judgment of those who think differently from us. We freely concede to them, as we firmly demand for ourselves, the right to form the important decision in the choice of religious observance, with a solemn and awful responsibility to God alone. But whilst we shall have the opportunity of correcting the mistakes of our friends, or the misrepresentation of our enemies, we shall do so with calm and undeviating perseverance, not by empty assertion, but by historical inquiry and the exhibition of facts.

At present we close our task; it remains with our fellow-Catholics to determine whether we shall resume it. Should no opportunity be afforded us, we must rest patiently content, to witness, as we have long done in silence, our religion reviled, and our tenets misrepresented, to a people who are anxious for the discovery of truth, but who are amused with fabrications—to a people who condemn us because they do not know us.

ON THE ORIGIN OF ECCLESIASTICAL PRIVILEGES IN ENGLAND.

[This Essay upon the legal question of the origin and nature of ecclesiastical jurisdiction in temporal affairs, and of the rights and immunities of ecclesiastical persons, as these existed under the ancient laws of England, was occasioned by an accidental circumstance, foreign to their immediate subject. A writer in the "Boston Patriot," it appears, made some remarks in that paper on the Royal Supremacy in the Church of England. These remarks, being copied into the *Miscellany*, met the eye of some zealous Episcopalian, who replied to the Protestant antagonist of his church by an attack on the See of Rome. In this he attempted to prove, that the crown of England, in taking to itself spiritual jurisdiction and supremacy, had simply resumed an authority over ecclesiastical persons and property *in their civil relation*, which the Pope had previously exercised unjustly, and by usurpation. To ward off the side-blow thus given, Bishop England wrote the following pieces, in which he commences giving the legal and historical proof of the fact, that the rights and privileges in question were part and parcel of the English Constitution. The original question, respecting the Royal Supremacy in the Church of England, is satisfactorily handled in a succinct manner in the first part of the essay; which was, unfortunately, left in an unfinished state. It is taken from the "United States Catholic Miscellany," Vol. VII., for 1827.]

SECTION I.

A SUBSCRIBER to the Miscellany in Savannah has sent to us *the Georgian* newspaper, published in that city on the 7th inst., and drawn our attention to an article which it contains. This article purports to be a letter from "A Subscriber" to the editor of the Georgian, and the subscriber to the Miscellany calls for our notice of this article.

We always feel obliged to those friends who transmit to us those articles which they

think it becomes our duty, as editors of a Catholic paper, to notice; but we must also reserve to ourselves the full and unqualified right of exercising our own judgment upon the propriety or necessity of adverting to the articles thus sent.

We do think it properly our duty to correct the errors of the correspondent of the Georgian. His letter commences with the following paragraph:

"*To the Editor of the Georgian.*

"Sir:—In your paper of Tuesday last, I observe an article copied from the Boston Patriot, containing some very unfair and erroneous statements in relation to the established Church of England and Ireland. Unfair and erroneous statements can be made within a much smaller compass of words that will serve to correct and refute them. All I can hope, therefore, in relation to that article is, that you will indulge me in the publication of a few remarks upon some of the points which are most calculated to mislead the uninformed."

The principle is then admitted, that if unfair or erroneous statements are made by a publisher, he ought to afford an opportunity for their correction. May we indulge the hope that the editor of the Georgian will, therefore, copy our remarks upon this letter?

The last paragraph of the letter is the following:

"After all, it may be inquired why any one in this country should evince so much interest in the vindication and defence of the Church of England; my answer is simply this. Besides my wish to see justice equally awarded to all,—there exists in this country a church nearly related to the Church of England, in its doctrines and mode of worship. Though these churches have no political connexion, yet they are frequently identified in character; and consequently every blow which, in this country, is aimed at the Church of England, falls more heavily upon her relative on this side of the Atlantic than upon herself. In this near relative of the Church of England, I do not hesitate to declare, I feel a deep and honest interest. To preserve unsullied the character of this offspring of that venerable establishment so unwarrantably assailed by the article to which I have attempted a reply, is my principle object in the remarks which I have here hastily thrown together. By giving to them the same publicity which you gave to the article from the Boston Patriot, you will oblige a

"SUBSCRIBER."

Now, it is pretty obvious that the article of the *Boston Patriot* was not written by a Roman Catholic, nor intended to subserve the Roman Catholic religion. We have no recollection of the article, but we believe it will be admitted that it was not an attack by Catholics upon the Church of England, nor upon her near relative or dear daughter the Protestant Episcopal Church of the United States of America, which we freely acknowledge has *no political* connexion with the Church of England: of course, if the Puritan of New England "unwarrantably assailed the character of this offspring of that venerable establishment," one would imagine that the retort should be against that Puritan, and not against the Roman Catholic Church. Is it "according equal justice to all," to assail those who, to say the least, were quiescent? But let us see the correction and defence,—it proceeds thus:

"My first remarks are designed to explain and correct that writer's statement, respecting the constitution and officers of the Church of England and Ireland. He states that "the King is considered the Head of the Church." In a certain sense this is true,—but in order rightly to understand the sense in which this assertion is to be admitted, a reference to some well-known historical facts will be necessary.

"Before the Reformation, in the sixteenth century, the Pope or Bishop of Rome had assumed and exercised the power of exempting from the civil jurisdiction of the kingdom all clergymen, ecclesiastics, and dependents upon the Church, residing in England; over all these the Pope, as *head of the church*, exercised jurisdiction, by courts established under his authority in the kingdom. To such an extent had the jealousy of this pretended right advanced, that he would not allow a clergyman or ecclesiastic to be amenable to the civil authority, even for the blackest and most notorious of crimes. In the reformation of the church, this power of the Pope was resisted, and thrown off; and the king was declared to be the *head of the church*, in such a sense, that clergymen, as well as laymen, should be subject to his authority, or in other words, should be amenable for their crimes and misdemeanors to the civil tribunals of the kingdom. This is the true meaning of head of the church, as applied to the King of England.

"It is true the king assumed and has constantly exercised some other powers, which, before the Reformation, had been exercised by the Pope,—such as the nomination of individuals to fill bishoprics becoming vacant by death or otherwise. But, though he nominates to those offices, he has not, nor did he ever pretend to have, authority to ordain or consecrate to the spiritual offices for which he nominates. It would be considered sacrilege by that very church of which he is called the head, for the king to exercise the spiritual functions of its ministers."

A writer who complains of unfair treatment ought not to be himself dishonest and uncandid; nor ought a writer who undertakes to correct the errors of others be himself a personification of gross ignorance. We know not who is the correspondent of the Georgian; but we assert, that if he believes his own statement of "historical facts" to be true, he is grossly deluded,—or if he is correctly informed, he is extremely dishonest.

1. It is untrue, that, in the sixteenth cen-

tury, the Pope or Bishop of Rome had assumed or exercised the power of exempting any person who was a subject of the King of England from the civil jurisdiction of the king or kingdom.

By the ancient laws of England, and not by the laws of the Pope, clergymen and the dependents of the church were amenable to particular courts held by authority of the constitution, and not of the church; and which courts were established by virtue of charters and compacts with the supreme civil power of England, from which their jurisdiction was derived; just as the officers and dependents of barons were, by the feudal system, amenable to the courts of those barons within the realm of England. Tyrants frequently sought to oppress the officers and servants of the church, as also those of the barons; but the courts of each, which were made the constitutional protectors as well as judges of the officers or dependents, interposed, and were on that account detested and reviled by those tyrants, and by their parasites. Those courts then existed not by Papal, but by constitutional creation; they were not Roman, but British institutions; their civil and criminal jurisdiction emanated from the charters of the British crown, not from the Papal bulls. In America we recognise, as an old principle of sound British constitutional law, the validity of charters, the stability of chartered rights, the duty of all the members of the corporation, and protectors of a corporation to vindicate those rights, and their obligation to resist any tyrannical attempt which might be made by king, or by Pope, or by reformer, to violate the contract by which those rights were legally and constitutionally secured. Thus, the exemptions of the clergy were made by British charters, and not by Papal authority.

2. It is untrue, that the Pope, as *head of the church*, exercised civil authority in the realm of England, over all those exempt persons, by courts established by his authority in the kingdom.

No such court was established by the authority of the Pope, as head of the church. He neither had, nor claimed, nor exercised any civil jurisdiction within the realm.

3. It is untrue, that the Pope would not allow a clergyman or ecclesiastic to be amenable to the civil authority, even for the blackest and most notorious crimes.

The Pope, who was head of the church, was protector of its rights, whether original or acquired; and also was generally made arbiter of the differences which arose in feudal times between princes who entered into the great confederation of Christian Europe,—but this last was by concession, not as a consequence of his spiritual headship: so, too, he was frequently and indeed generally admitted as the arbiter between the contending parties, as to the true meaning and spirit of their written contracts: his tribunal formed a sort of chancery for the feudal body; and when, in like manner, kings and their subjects contended, the one for power and the other for liberty, he was the usual arbiter, as being independent of either, and most likely to give an impartial judgment: and in several instances, the stipulation of the contract specially designated him as the interpreter of its meaning, the arbiter of the differences, and the judge of the construction of the instrument. So it was in some of the charters by which ecclesiastical courts were invested with civil and criminal jurisdiction, as might be yet seen in several of the copies of the grants by which they were created. It became his duty frequently on this account, to interfere in the same manner that a court of chancery would at present, and he frequently decided against the tyrannical attempts of the king, or his officers, to violate the chartered rights of those courts to which, by the British law, the clergy and other dependents upon the church were amenable.

Be the policy of creating such courts good or bad, it matters not for the historical critic; the "historical fact" is all which it is his business to discover; and it is a fact that the Savannah subscriber to the Georgian has either ignorantly or wittingly made, in one short paragraph, three egregious misstatements, highly injurious to the Roman Catholic religion. We shall also show that he is equally incorrect in his statement of the original meaning of *head of the church*, as applied to King Henry VIII., who first assumed the appellation in the statute which confirmed the title.

1. It is not true, that the meaning of the *king is the head of the church* was intended by King Henry VIII., who first assumed it, and his courtiers who first bestowed it, to be confined to asserting that clergymen, as well as laymen, should be amenable for their crimes and misdemeanours to the civil tribunals of the kingdom.

In November of the year 1534, the act (xxv. Henry VIII.) was passed, declaring the King of England, his heirs and successors, should be taken and reputed the only supreme heads on earth of the Church of England,—with full power to visit, reform and correct all such errors, heresies, abuses, contempts and enormities, which by any manner of spiritual authority ought to be reformed and corrected. Previously to this,

viz., in 1529, the act which deprived the clergy of their immunities had passed, though unconstitutionally, and with the protest of the lower house of convocation, as may be seen in Collier, ii. Records xxviii. There was an act then passed in 1529, depriving the clergy of several of those immunities given to them by British, not by Papal law; and in 1534, that is five years afterwards, an act passed, making King Henry VIII., his heirs and successors, *heads of the church*, with, amongst a variety of others, the powers enumerated above. Thus, the true meaning of the king being head of the Church of England, is not that clergymen, as well as laymen, are subject and amenable to the civil tribunal; and in point of fact, the ecclesiastical courts do as yet exist, and the clergy still do possess nearly all the immunities not taken away by the act of xxi. Henry VIII. in 1529.

2. It is not true, that the King of England had, before the Reformation, the power and right to appoint to vacant bishoprics.

In England this right and power was generally vested in the chapters, subject to the confirmation of the Pope. John and other tyrants, who sought to oppress the people by nominating their favourites to the bishoprics, were foiled in their attempts by fraud and force, to obtain this power; and the principal disputes they had with Rome were caused by their violence in opposing bishops who, like Langton, taught the people the nature of their civil and political rights, and made the barons swear to vindicate their liberties against the despotism of the monarch. It was by bishops the barons were taught to obtain and to defend the Magna Charta against the king, even when he sought the protection of the Pope against the bishops, and the barons, and the people. On this account the arbitrary kings of England and their sycophants hated and persecuted the bishops. But since, under the Reformation, the kings of England have attained the power of appointing obsequious men to the sees, the bishops give them no trouble; they are seldom found to be the advocates of popular rights and public liberties. In March, 1534, was passed the statute xxiv. Henry VIII., providing, that bishops should no longer be presented to the Pope for approbation; and the mockery of an election was substituted for its reality. Upon any vacancy of a see, the king was to send to the dean and chapter, or to the prior and monks, as the case might be, who in Catholic times had the full right of real election, his letters missive, or *conge d'elire*, giving them permission to proceed to the election, and requiring them within twelve days to return as duly elected the person whose name was therein contained, under the penalty of forfeiting their right of election for that time, and the choice would then devolve to the crown. The king would then signify the election to the archbishop, and grant his warrant for the consecration; this was before the act of headship. In Ireland the mockery of election is dispensed with, and the appointment is made at once by letters patent.

3. Though the king, as head of the church, does not pretend to be a bishop, and thus to have power to consecrate bishops or to ordain priests, yet it is true that the bishops of that church did acknowledge that their spiritual commission was derived from the king *as head of the church*, though their spiritual character was derived from their ordination,—and thus they avowed the king to be the source of their spiritual jurisdiction, and in this sense they did acknowledge him to be the head of the church. The distinction is simple and intelligible. When a Protestant clergyman is ordained presbyter or priest, he has received his character by which he is *qualified* to do the duties of his office; but until he is *appointed* to a place, he has not jurisdiction or authority over any person as his spiritual teacher or guide: without meaning anything disrespectful, we shall compare it to the certificate of the Board at West Point, that a young gentleman is fitted or qualified to take a command or to hold a commission: let us suppose the law to be that no commission would be valid, except it was founded upon a certificate of qualification: he afterwards is commissioned in a particular regiment—his authority is derived from the commission, not from the certificate, because whilst he held only the certificate he had no authority; although, because of its possession, he was qualified for receiving authority, yet that authority was bestowed upon him only by the commission itself. So, no person could be appointed to a spiritual charge unless he had been ordained; but his spiritual jurisdiction is derived from the appointment, his spiritual character of qualification is derived from the ordination.

Thus, by the statute xxv. Henry VIII., it was declared that a portion of the power of the regal head of the church was to *visit*, which was always an episcopal act, or at least that of a spiritual superior, and to correct *errors* and *heresies*, which are spiritual crimes, and all other such as may be reformed and corrected by *spiritual authority*. Henry appointed Thomas Cromwell his vicar-general, which is a *spiritual officer*. This vicar-general held visitations, which is the

exercise of *spiritual jurisdiction*. The spiritual commissions of the bishops are superseded by the king, which is the exercise of *spiritual jurisdiction;* the said commissions are renewed to them as *deputies* of the king, who is the supreme head; the commissions specify the particular acts of *spiritual power*, viz., ordinations, the administration of sacraments, preaching, &c., which they are to use during the king's pleasure, and *as his deputies*, and to prove the power to be delegated, and not original. Cranmer, the Archbishop of Canterbury, acknowledges that it ceased with the life of the principal, and he renews his commission from the new head, Edward VI.; and yet the Savannah subscriber of the Georgian tells us, that the king was head of the church only in being equally king of the clergy and of the laity. But one other fact will complete the test. A number of priests were hanged during the reign of Elizabeth, for denying this supremacy, and were offered their lives if they would acknowledge her as head of the Church of England. They one and all acknowledged her to be the lawful Queen of England, and declared solemnly, that clergy and laity were alike amenable to the civil laws, now that the immunities had been by Parliament abolished; yet they were hanged for continuing to deny that she was head of the church.

In September, 1535, the king suspended during pleasure the powers of all the archbishops, bishops, and other ordinaries within the realm; after the lapse of a month, the prelates presented a petition to be restored to the exercise of their authority; and a *commission* was issued to each bishop separately, authorizing him during the king's pleasure, and *as the king's deputy*, to ordain persons born within his diocess, and to do the other spiritual duties. Again, in February, 1547, Cranmer, upon the ground that his commission from Henry died with that monarch, petitioned and obtained a new commission to execute the functions of archbishop under Edward, the then head of the church, as did other bishops. We shall stop here for the present.

SECTION II.

We have shown that the subscriber to the Savannah Georgian did not state the fact correctly, when he wrote that the true meaning of *head of the church*, as applied to the King of England, was only that clergymen as well as laymen should be amenable for their crimes and misdemeanours to civil tribunals of the kingdom. We might, if further proof of our position were necessary, refer to the fact, that the Presbyterian clergy did not and do not claim exception from amenability to the civil tribunals of the kingdom, and yet they deny to the king the style and right of being *head of the church*, neither does any one of the thousand and one Protestant sects which England contains, besides her national church, admit that he is properly or lawfully head of the church, or claim an exemption for the clergy from responsibility to the civil tribunals.

The letter-writer continues:

> "As to the writer's account of the subordinate officers of that church so frightfully marshalled under the titles of archbishops, bishops, archdeacons, deans, canons, prebendaries, parsons, rectors, vicars, and curates, I will say but little. The whole of this formidable catalogue may be comprehended under the three simple titles of bishop, priest, and deacon; all the rest being only significant of the situations in which these holy orders are exercised. The term *parson*, however, belongs to no particular rank, and is now seldom used in relation to ministers of the church of England, or other churches, except as a diminutive, like *pettifogger* applied to the members of another profession."

With all due submission to the learned correspondent of *the Georgian*, we would advise him to study a little longer before he undertakes to correct what he calls other people's "unfair or erroneous statements." Parson is not like *pettifogger*, a diminutive, or a name of contempt; but it is a name of honour and dignity; it is a legal term of beneficial prerogative and privilege. Every parish priest in Catholic times was *by the British law*, a corporation; and at present so is the parish minister; he and his predecessors and successors, are by law considered but as one undying corporation—or civil person; and he represents his entire parish; thus the parson has numberless valuable rights and privileges and honours, which belong to no other clergyman. The law knows him in his own right and original public character; but knows not his assistant or any other clergyman who has not a parsonage, except as aids to the *parson*, or principal. Without meaning disrespect to the American church, it does not contain in its whole aggregate so important an individual as the English parson. The bishops and priests and deacons of the Protestant Episcopal Church of America, are, one and all, salaried officers, dependent upon their vestries: in the eye of the law they are only private individuals; whereas the English Parson is a *sole corporator, and a perfect corporation*. No Protestant clergyman in America is entitled to the appellation; to call him *parson*, would be equivalent to a

bitter mockery, indeed; not because he is greater than what the name signifies, but because he is not so great. The term *parson* does then, by law, belong to a particular rank, viz. Protestant parish priests, and in common use, it belongs also to them. In Ireland the law recognises Roman Catholic parish priests, but only as public ministers of the Catholic religion, not as parsons by any means whatever.

The letter-writer continues:

"The writer proceeds to add, that 'the parsons, vicars, and curates, perform all the religious duties of the church, (and that) the rest of the Episcopal establishment are but clerical sinecurists.' This statement is so manifestly at variance with the truth, that no reply to it can be necessary. I proceed, therefore, to notice the account which succeeds, of the burden imposed by this establishment upon the people."

We beg leave to say that the statement so far from being at variance with the truth, is perfectly true; save so far as regards what are called the rites of confirmation and ordination, which if they may be considered *religious*, as distinguished from *official* duties, are the only ones performed by the bishops. In Catholic times the other church officers had other religious duties, but since the change in religion, they have not; for instance, the Catholic prebend, or canon had spiritual or religious duties to perform; we should like to know what is the spiritual or religious duty of a Protestant prebend; Protestant canonships are all mere sinecures.

His next paragraph is in the following words:

"The account is in these words: 'the annual expense of this splendid church establishment, embracing upwards of ten thousand persons, exceeds twenty-two millions of dollars, and this oppressive burden is borne by the people of Great Britain, (England I presume he means,) a portion of whom) the dissenters, pay about one-fifth part of the whole, to support a religion they do not profess, besides supporting their own clergy.' I shall show presently that the writer is incorrect in several of the statements contained in this paragraph; but for the present let the truth of the whole be admitted, and let us see how his startling aggregates will appear when they are divided, as they are in fact over the whole kingdom. England contains nearly twelve millions of inhabitants; and let these ten thousand ecclesiastics depending on 'this splendid church establishment,' be apportioned equally among the people, and what will be the result? Each clergyman will have nearly twelve hundred souls in charge: as many surely as any one parish minister can fully attend. It will be said, however, that a considerable proportion of this population are dissenters, and not under the parochial charge of the clergy of the established church. This is true—but so are a considerable proportion of the clergy of the established church employed in other avocations than that of parish ministers, and this would leave the average charge of each parish minister nearly as numerous as I stated above. Hence, though ten thousand clergymen seem a great number, when viewed in the aggregate, yet, when equally apportioned among the population, it is found not to be larger than the amount of duties to be performed would require."

We shall leave to the letter-writer to reconcile, if he can, this paragraph with the last, in which he stated that it was *manifestly untrue* "that all the religious duties were performed by the parsons, vicars, and curates," and in this he tells us "that a considerable proportion of the established clergy are employed in other avocations than that of parish ministers;" for surely, even he will not deny, that with the exception made above, there are no other religious duties to be performed by the clergy of the Church of England, but the avocations which form the duties of parish ministers, viz. of parsons, of vicars, and of curates. We also beg leave to inform him, if he does not already know it, that he ought not to have made his dividend 12,000,000, nor even 6,000,000, nor probably even 4,000,000; because, certainly, not one-third of the people of England profess to belong to the national religion; after deducting upwards of one million of Roman Catholics, he will have to sum up the millions of Presbyterians, Independents, Quakers, Methodists, Unitarians, Baptists, and hundreds of other denominations which make that kingdom so variegated an exhibition of a cumbrous hierarchy and contradictory laity: his quotient would then dwindle to about 400 souls for each clergyman, and when we strike off from this diminished result the number of children who have not arrived to that age which would call for his care, we shall find the average to each clergyman small indeed. We do however say that some of the poorer parsons, the greater number of the vicars, and nearly all the curates have very laborious duties, but this arises from the existence of numerous rich clerical sinecures, which the letter-writer says is manifestly at variance with the truth. We shall only assert that no person who knows anything of the state of the English church will agree with him. Neither the bishops, nor the sinecurists, nor the pluralists themselves have presumed to assert at home what the writer has had the hardihood to publish in Savannah; perhaps, however, he will be more cautious in future. If he wishes to ward off blows from the Protestant Episcopal Church of America, it is bad policy for him to defend the abuses of that of England, and to misrepresent Roman Catholic times. If the letter-writer is a member of the Pro-

testant Episcopal Church of Savannah, he would have done better, by imitating the prudence and candour of his own pastor, whom we respect more highly, and whose variance from our creed we regret more, because he is unlike those whom the letter-writer attempts to defend.

He continues:

"Let us now pursue the same method with the writer's gigantic aggregate of expense attending the support of 'this splendid church establishment.' It exceeds, he says, twenty-two millions of dollars. Admit this to be the fact; and let this sum be supposed to be equally divided among the ten thousand dependents on the church establishment; and what is the result? Each one would receive something like twenty-two hundred dollars a year; certainly no very extravagant sum for men who have the time, labour, and money required to prepare for the due and proper exercise of that profession. That it is not equally distributed is well known: but if this inequality of distribution be an evil, it is an evil incident to society in general, and as incurable in the church as elsewhere. To effect and preserve an equal distribution of property among all the members of a community, is what has never yet been done to any extent."

The only remark we shall make upon this, is, that as the number employed is disproportionately great, so is the expense; though no individual should receive more than enough for his support. No Roman Catholic establishment is half so great. His next position is most unfortunate for him.

"If, indeed, this revenue of twenty-two millions of dollars were, as this writer intimates, raised from the people, and distributed at discretion by the government, something like this equality of distribution might be effected. But his position is far from being true. A very great proportion of the incomes, especially of the bishops and other beneficed clergy, arise from estates, from time immemorial, appropriated or bequeathed for the support of the particular offices which they severally hold. See then the unjust view of the subject presented by this writer. He says, 'the receipts of the higher officers of this hierarchy are as extravagant in amount as the manner of raising them is onerous to the people. The annual income of the Archbishop, (meaning of Canterbury probably) is but little short of one hundred thousand dollars, and that of the bishops is about thirty-three thousand dollars each.' He would thus seem to insinuate, that a certain stipulated sum was paid by the government to the archbishops and bishops. But this is very far from being the fact. The revenue of the Archbishop of Canterbury arises from the income of estates, which are as really the property of that see, as the property held by any private gentleman in the kingdom is his own. And so of all the bishops in the kingdom, some receiving more and some less, according to the value and productive nature of the property attached to the diocesses which they severally fill. There is then no more hardship in the tenant's paying his rent to an archbishop, or a bishop whose title to the property rented is *ex officio*, than in his paying it to one whose title is in person, or in fee simple. Who then is oppressed by the fact, though *the* Archbishop should receive one hundred thousand dollars, and the bishops thirty-three thousand dollars each annually. So far is this from being a burden upon the people, that by it the people are relieved from the burden of supporting many of their clergy, as much as the people of any parish in this city would be relieved by a legacy or donation, the interest of which should for ever go towards the support of the minister, for the time being, of that parish."

In this "time immemorial" when those estates were appropriated or bequeathed, the people who gave them were Catholics, and they were given to support Catholic bishops and Catholic church officers to perform duties of the Roman Catholic Church. Upon what principle of justice or of equity then do the present incumbents, whilst they eat the bread of rapine, vote for the persecution of the plundered Catholics? It is true the Catholics state that they have relinquished the claim and transferred the property to the English nation; if then the claim to the estates is good because of the relinquishment, and the robbery of Henry, of Edward, and of Elizabeth, becomes thus legalized, the estates belong to the English nation, and the people of that nation have a right to complain if the national property be misapplied. Again, the donors and testators gave those estates for special purposes, viz. for the discharge of spiritual duties of the Roman Catholic Church, which the present incumbents are unwilling and unable to perform. By a decision of the Court of Equity of South Carolina upon appeal, it was solemnly and properly decided, not five years since, that the property left for the support of a Protestant Episcopal clergyman to perform the services of that church in a particular place, could not, even when such a clergyman could not be had, be applied to support, upon the principle of *cy pres*, a Presbyterian clergyman to perform his service. This is manifestly a correct decision, because the donor did not intend to give it for any purpose but for that which was by him specified, certainly not for a purpose contradictory to that which he expressed. Does the Savannah letter-writer imagine that the pious Catholics who gave the estates now enjoyed by the English Protestant clergy intended to give them to persons who not only would be unwilling and incapable, but who derided the performance of the prescribed religious duties for which they were given, who mocked the institutions which the donors venerated, denounced their church as idolatrous, proclaimed their legacies to be sinful superstitions by which these testa-

tors and donors sought to purchase pardon for their crimes; announced that in making those bequests and donations they insulted God and injured society, and who praised as servants of God the men who plundered their tombs and scattered their ashes. Does the Savannah letter-writer imagine that the pious donors of the estates intended they should be enjoyed by the present incumbents?

It is clear that by no stretch of legal ingenuity, could such an intention be attributed to the donors or testators. It is clear that the conditions upon which the property was to be enjoyed, are not fulfilled; if the Savannah letter-writer founds the title upon the donation, or bequest, he must fail, since it was neither given to the parsons who hold it, nor for the purpose to which it is applied, and was given to be enjoyed, only upon conditions which are not fulfilled. Suppose it to be forfeited to the crown by seizure, by escheat, or by resignation, then it is public property, and applicable to public purposes, and the people have a right to complain if it is improperly thrown away, as the majority of the English people say it is at present.

But the gentleman has forgotten the tithes, and the stole-fees, and the surplice-fees, and the poundage, and marriage-fees, and all the et ceteras, every one of which must be paid by Catholics, and by dissenters, as well as by Church of England men: and he has forgotten that Roman Catholics are charged double land tax. All those are faults which are not imputable to the Protestant Episcopal Church of America. The good gentleman ought to have had more respect for Bishop Hobart, than to insinuate, that when he complained of the glaring faults and notorious abuses of the Church of England, and of its inferior piety, he intended the blow to fall more heavily upon that church of which he is so conspicuous an ornament; and whose superior piety and more pure discipline form the theme of his eulogy.

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SECTION III.

The Savannah correspondent of the Georgian has thought proper to state that we "fulminated serious charges *ex cathedra* against him." We do not understand his allusion, unless it means that we charged him with gross ignorance upon the subject of which he has treated, or with knowledge and dishonesty. We shall, if he pleases, though we should hope he does not desire it, give him, as a third choice, "ignorance of his subject and dishonesty of intention;" but beyond this we do not feel ourselves warranted in going; nor did we wish at any time to pass so unfavourable a judgment upon him.

He tells the editor of the Georgian:

"A commercial paper is not the medium through which to present at length the proofs of historical facts. I shall, therefore, simply contradict the charges of falsehood or misstatement preferred against me in the numerical order in which they are arranged in the article from the Miscellany, and pledge myself to you, sir, to whom, if not to the conductors of that paper, I am known, for proof of what I affirm, whenever it may be asked through a proper medium, and with a spirit of friendly inquiry after truth."

That is, in plain terms, that he has made assertions, whose truth we have denied, and he will now in return deny the truth of our assertions, but will not give historical proof through *a commercial paper;* and because the editors of the Georgian know who he is, they must be satisfied that he is able to uphold the truth of his assertions. Really, with all due respect for the editors of the Georgian, we cannot see the logic of this conclusion. We should prefer his giving the proof itself. As he has not told us what medium he would choose as a proper one, we know not whether he will consider our offer a fair one. We offer him the use of our columns; his proofs to be corrected by any person in this city, whom he may select, for the purpose of rebutting the arguments which we shall now adduce in support of our assertions.

The following are his "few words of rejoinder:"

"1. *It is not untrue* that the clergy of England did, in the 16th century, claim exemption from the civil or secular jurisdiction of the kingdom; and did found, and to some extent, establish this claim, not upon "charters and compacts with the supreme civil power of England," as the writer for the Miscellany asserts, but upon an alleged decree of the church, of which the Pope was then the acknowledged head.

"In my former article I did, indeed, use the word Pope, instead of the clergy of England, who were his dependents and representatives in the kingdom. But how far the spirit and obvious meaning of my former statement differs from the one now made, let the impartial reader judge. I merely ascribed to the *head*, what was actually executed by the members of the body.

"2. *I did not assert* that the Pope ever exercised *civil authority* in England. The denial of it, therefore, was perfectly gratuitous. But that the Pope, or, if the phrase is preferred, his clergy in England, did exercise an authority which was odious to the king and his subjects, and which they determined to abolish, I presume even the

learned editors of the Miscellany will not deny. The extent to which this odious authority was stretched in one direction, is implied in my denial of the third charge preferred against me.

"3. *It is not untrue* that the Pope, or as I have explained, the clergy of England, a member of which he was the head, would not allow a clergyman or ecclesiastic to be amenable to the civil authority of the kingdom, for the blackest and most notorious crimes. Such criminal must first be arraigned before an ecclesiastical tribunal, ultimately depending upon the Pope, and not upon the King, for enforcing its jurisdiction, and amenable to the Pope and not to the king for the due and proper exercise of its authority. By this tribunal the person must be degraded or dismissed from office, before the king's authority was allowed to interfere. Or, at least, if jurisdiction were *courteously* allowed to the secular tribunal, the same exemption in fact was claimed by arrest of judgment after conviction, upon the plea of *benefit of clergy*, of which every tyro in the law, who has read Blackstone's Commentaries, knows the history and meaning. And if this claim of exemption was not always allowed, it was because the power of the church was not equal to her claims.

"So much for my 'three egregious misstatements, highly injurious to the Roman Catholic religion, either wittingly or ignorantly made in one short paragraph.'"

Before we proceed farther, we would request of the gentleman to enable us to reconcile the following assertions. "I did not assert that the Pope ever exercised civil authority in England." "It is not untrue that the Pope would not allow a clergyman, or ecclesiastic to be amenable to the civil authority of the kingdom," because we conceive the absolute and unconditional prevention of amenability to a civil tribunal for a civil offence, to be an exercise of civil authority: we also believe that the *courteous* allowance of jurisdiction to a secular tribunal, implies a paramount or at least superior jurisdiction of a similar description in that person or body which exhibits its courtesy in making the grant, as it recognises in the granter a power of refusal which could leave the tribunal powerless.

We now proceed to exhibit evidence in support of our position: that the claims of exemption from ordinary courts, and the privileges of the British clergy, in civil matters, were founded upon the grants or charters of the British civil power, or upon compacts with that power. Indeed, to claim such exemptions from any other source, would be highly ridiculous; because the spiritual commission given by Christ to his church, regarded not civil authority: such authority was never claimed nor exercised by the Apostles.

The earliest laws which we find upon the subject are those of King Ethelbert, or Albert, who was converted by St. Augustine. This monarch ascended the throne of Kent in 561; he was the fourth descendant from Hengist, the Saxon, who was fifth in descent from Wodin, or Odin, the Scythian Asiatic conqueror of the north of Europe. Hengist and Horsa aided Vortigern, the British king, to repress the Picts, who invaded Britain upon its abandonment by the Romans; Hengist arrived in 449, and after the expulsion of the Picts, he received from Vortigern the territory of Kent; of which he became king in 457. His descendant, Ethelbert, reigned from 561 to 613, according to Bede, to 61, according to the Saxon Chronicle. Bede states amongst other things of this king, (lib. ii. c. 5.)

"Inter cætera bona quæ genti suæ consulendo conferebat, etiam decreta illi judiciorum juxta exempla Romanorum cum consilio sapientum constituit: quæ conscripta Anglorum sermone hactenus habentur et observantur ab ea. In quibus primitus posuit, qualiter id emendare deberet qui aliquid rerum Ecclesiæ, vel Episcopi, vel reliquorum ordinum, furto auferret; volens scilicet tuitionem eis quos et quorum doctrinam susceperunt, præstare."

"Amongst other benefits which by counsel he conferred on his nation, he enacted with the advice of the wise-men, decrees of judgments therefor, according to the example of the Romans; which being written in the language of the English, are as yet preserved and observed by the nation. Amongst which he placed in the beginning, in what manner recompense ought to be made by him who stole any property of the church, or of the bishop, or of the other orders, being desirous to afford protection to those whose doctrine and persons had been received by them."

Bede lived within the same century, and his testimony establishes the following points:—1. That those laws were not enacted by the ecclesiastical, but by the civil power, viz. by the king, with the advice of his *witten* or wise-men, or parliament. 2. That they were not an adoption of Roman laws, which are *not canon*, but are *civil* law: but they were laws made by a sovereign power *after the example* of another sovereign power; and, 3. That they conferred certain privileges upon ecclesiastics.

Another observation might be worth the notice of a tyro in the law who has even read Blackstone; that the canon law as it regarded general discipline, was the same in all countries, just as the laws of Congress are the same in all our states; but the laws respecting ecclesiastical privileges and exemptions, varied in the various sovereignties, as our state laws vary from each other, and for the very same reason, viz., because they were the acts of different independent bodies, each having original jurisdiction of its own, and neither bound by the authority

or precedent of the other. The general council which enacted the canon had not temporal or civil jurisdiction, but its spiritual jurisdiction was universal; no temporal sovereignty had spiritual power, but it had full temporal and civil jurisdiction, and was competent to bestow a privilege or to give an exemption to the clerical or any other portion of its subjects; and the spiritual superior charged those of the clergy who received such privilege or exemption, not to surrender this acquired right, nor to permit any infringement upon their charters. Thus the original source of the right was solely and exclusively in the temporal government; and very frequently the grant was not a mere gratuitous concession; it was more generally, as we shall hereafter see, a return made for a benefit, or upon a stipulation, and thus became, if possible, more binding than a charter, as it was a closer and more formal contract of commutation, founded upon justice.

Wilkins gives the first law of Ethelbirht, or Ethelbert, or Albert, as follows:—

"Godes feoh 7 ciricean xii. gylde. Biscopes feoh xi. gylde. Preostes feoh ix. gylde. Diacones feoh vi. gylde. Clerices feoh iii. gylde. Ciric grith ii. gylde. Mynsteres frith ii. gylde."

The following is the Latin translation which accompanied the Saxon:

"Dei peculium et Ecclesiæ duodecies emendetur; Episcopi, peculium undecies emendetur; sacerdotis peculium novies emendetur; Diaconi peculium sexies emendetur; clerici peculium ter emendetur. Ecclesiæ pax bis emendetur; Monasterii pax bis emendetur."

This law enacts for an injury to the property of God, or of the Church, twelvefold restitution; for that to a bishop's, elevenfold; for a priest's, ninefold; for a deacon's, sixfold; for a minor clergyman's, threefold; and for violating the peace of a church or monastery, double fine.

XXII. Of the same king, regarding places of sepulture.

"Gif man mannan ofslead œt openum græfe. xx. scill. forgelde, 7 on xl. nihta ealne leode forgelde."

"If any man shall slay another whilst the grave is open, he shall be fined twenty shillings over what is usual; and shall pay the whole fine within forty days."

It may not be amiss to state here the answer which the Pope Gregory the Great sent to St. Austin, when informed by him of the twelve-fold restitution to the church—"As for restitution, God forbid the church should receive more than she lost."

This does not look like the enactment of the laws by the Pope, or at his request.

Withred reigned at Canterbury, in the end of that century and the beginning of the next, viz., from 691 to 725. In the fifth year of his reign, on the 6th of August, a parliament or Wittengemotte, was held at Berghamstede, in which, amongst others, the following laws were enacted.

"Ciricean freols dome. 7 Gafola. 7 man for Cying gebidde. 7 hine buton neadhæse heora willum weorthigen."

Latin translation.

"Ecclesia *fruatur* immunitate et tributis; et pro Rege preces fiant, et ille non cœacte, *sed* sponte honoretur."

English.

"Let the church have immunity and tribute; and let prayers be made for the king; and let him have honour not by compulsion, but willingly."

"Ciricean mundbyrd sie L. scill. swa Cinges:"

Latin.

"Patrocinium ecclesiasticum sit L. solidi, uti et Regis."

English.

"Let the church patronage be fifty shillings, as also that of the king."

The next law regulates that certain criminals ought to be excommunicated.

The subsequent law enacts banishment against aliens, and denounces excommunication against native Christians convicted of concubinage.

The next law enacts that if after this gemot, any village prefect should despise the precept of the king and of the bishop and of the book of the law, by committing illegal concubinage, he should, according to the ancient laws, pay a fine of one hundred shillings.

A number of similar laws were passed in this same Wittengemotte, and any person at all acquainted with the history of the period must be aware that by virtue of the law of the land, not of the canon law, the bishop was, by virtue of his landed tenure, a presiding judge in the court at those trials, whether the accused was a clergyman or a layman.

The 17th law of this parliament enacted.

"Biscopes word 7, Cyninges sie unlægne buton athe."

That is—

"Let the word of the bishop, and of the king, be considered inviolable and firm without an oath."

This privilege was from the civil power, not from the canon law.

The 18th law regulated the mode of swearing or purging the superior of a monastery, a priest and a deacon; the 19th

regulated for clergymen in minor orders; the 20th for strangers; the 21st for tillers of the soil; the 22d is the following:

"Danna is cirican canne riht. Gif man Biscopes esne tihte oththe Cyninges, cænne hine an gerefan hand. Oththe hine gerefa clensie; oththe sell to swinganne."

"The right of ecclesiastical inquiry exists; when any man accuses the servant of the bishop or of the king; let him deliver him to the hand of the presiding officer; the presiding officer will acquit him, or deliver him to be punished."

This looks very like a grant of criminal jurisdiction by the civil power, viz., king Whitred and his gemot before the year 700. The two next laws regulate the tribunals and mode of trial for the subjects of monasteries, and in mixed cases where the parties are, one the subject of an ecclesiastical, and the other of a lay jurisdiction.

After the 29 authentic acts of this gemot; Wilkins adds from the MSS. *Roffensis*, or of the Church of Rochester, eleven others, but they are not so manifestly and unquestionably acts of this reign, though very ancient and of admitted validity; they merely regulate the difference of fines for various frauds or injustices committed upon ecclesiastics and in holy places; they proceed upon the same principle as the laws of Ethelbert, though somewhat modified.

Mr. Rapin, who used his best efforts in a variety of ways, to give to English history the aspect most unfavourable to the Roman Catholic Church, writing of the gemot of Berghamstede, which he places in 697, is anxious to make it appear to have been an ecclesiastical synod, because it was composed of clergy and laity. But the British Parliament, which is not an ecclesiastical synod, but a civil legislature, is at this day composed of clergy and laity. The form of its acts is, "Be it enacted by the king's most excellent majesty, by and with the advice and consent of the Lords, spiritual and temporal, and the Commons, &c." The object of the persons, who call this and such like assemblies, synods, is to show the king presiding in his own right in such assemblies, and thus to found an early claim for his church-headship. But in the very same page, Rapin gives us an account of a national synod held in 747, at *Cloveshoo*, at which Ethelbald, King of Mercia, and several lords were present, but Cuthbert, Archbishop of Canterbury, was President; and having read Pope Zachary's letter, a body of 28 canons was drawn up concerning ecclesiastical discipline. In the same page he also informs us that Gregory and Theophylact presided as papal legates in the synod of Calcuith in 785, or 787, which enacted several ecclesiastical ordinances. In the preceding page, Mr. Rapin informs us of a national synod at Hertford in 673, at which Theodorus, Archbishop of Canterbury, presided, and at which some canons of local discipline were enacted: but he does not like to admit the statement of Baronius, that this synod was convened by the Pope's order, and that Theodorus was a legate: yet he has no objection to allow in the same page, for the evidence is too clear, that in 680 the same Theodorus assembled a synod at Hatfield, at the request of the Pope, at which the British church received the decisions of the first five general councils, and that of a synod held just before at Rome, in which the heresy of the Monothelites was condemned.

Mr. Rapin, after mentioning a synod at Becanceld, at which Withred, King of Kent, presided, and a charter therein made, by which privileges were granted to the church, states that many persons have called its genuineness in question. Archbishop Wake wrote against its authenticity: of this synod and its acts we take no notice; but the historian acknowledges the genuineness of that of Berghamstede, and though he attempts to make it appear to be an ecclesiastical synod, he acknowledges the grant of privileges and jurisdiction made to the church in some civil and all criminal cases of the clergy, and concludes after a partial enumeration: "Thus by degrees the *clergy* obtained their privileges which they have but too often abused." We must come to one of two conclusions here: either this assembly of Berghamstede was an ecclesiastical synod, and the assumption of those privileges and immunities was an usurpation to which no resistance was made, but to which there was an immediate and ready acquiescence by the king and the laity, which is a most extraordinary supposition; or what is more natural to believe, the assembly was a regular, civil, legislative council which had power to make the grant, and its concession was recognised and acted upon without difficulty, and thus the privileges and immunities of the clergy originated in a perfectly legal and valid mode, viz., a grant made by the supreme temporal power of the nation.

We now proceed to show that the assembly at Berghamstede was not an ecclesiastical synod, but was a temporal legislature.

In the first place we find the synods of Calcuith, Hertford, &c., enumerated in the lists of councils, and their canons exhibited; they were held before and after the assemblies of Becanceld and Berghamstede, which are not found upon the lists of synods in

church records. Thus they are not recognised by the church. Next, we find the regular ecclesiastical superior of a council presiding in those recognised; but not so in that of those which we reject.

But ecclesiastics as well as lay persons, it is said, are found in those where the king presided. We answer: that as the lords spiritual are still members of the temporal legislature, so they were then, and were only found in their proper places, to which their lands entitled them as thanes.

Our positive evidence is the very title of the assembly, and the preamble to the enactments. Should any person desire to see the original Saxon, together with the Latin translation, he will find it in Wilkins. We give here the English:

"In the fifth year of the reign of the most meek ruler of Kent, King Withred, in the 9th indiction on the sixth day of August, in the place called Berghamsted, was assembled a council of the best chieftains. There were Brithwald, Archbishop of Britain, with the forementioned king, also the Bishop of Rochester, whom all style Gibmund, and he worthy, and all the dignities of the ecclesiastical order spoke unanimously, together with the people subject to their charge.

"There those chieftains, with the assent of all persons, made those judgments, and added them to the just institutes of the Kentish people, as here followeth, and is said."

The facts here stated are, 1. That a council of the best chieftains was assembled; this is the title uniformly given to the members of the Wittengemotte. 2. We find the names of only two bishops, but there were other ecclesiastical dignitaries; however, it is clear that they were not the only persons who made the judgments, for they were only of the same opinion with the people of other orders who were present. 3. We find the enactment to be by the judgment of the chieftains, generally and principally lay thanes, with the assent of all others, which was the usual mode of enacting laws, but not the mode of enacting canons. 4. The decrees are ordered to be entered amongst the temporal laws, viz., the just institutes of the Kentish people, not in the canons of the clergy. 5. The nature of several of the enactments is such as could be passed only by the Wittengemotte, and never could even come under the consideration of an ecclesiastical synod. Hence we conclude that before the year 700, the privileges and immunities of the clergy were created and granted by the civil power in the kingdom of Kent. We shall pursue the subject.

SECTION IV.

We have shown the origin of ecclesiastical immunities and privileges to have been, in Kent, the civil law of the kingdom. We now proceed to show that amongst the West Saxons the case was similar.

Ina began his reign over the West Saxons or Wessex, in 688, and reigned thirty-eight years. The preface to his laws states that his enactments were made "mid getheahte 7 mid lere Cenredes mines fœder, 7 Hedes mines Biscopes, 7 Eorkenwoldes mines Biscopes, 7 mid eallm minum ealdormanum, 7 tham yldestan witum minre theode, 7 eac mycelre gesomnunge Goddes dheora." *With the advice and learning of Cenred my father, and Hedda my bishop,* (of Winchester,) *and Eorkenwold my bishop,* (of London,) *and with all my aldermen, and the wise men of my people, and with a large assemblage of the ministers of God.*

Rapin states that in the same year that Ina was crowned, he was declared monarch of all the Anglo-Saxons, in a general assembly. He also informs us that he published a body of laws which served for the foundation to that published in the next century by Alfred the Great, one of his successors.

The third of those laws regulates fines or corporal punishment for violating the sanctity of the Sunday.

4th. That church dues be paid before the feast of St. Martin, under a heavy penalty.

5th. Establishes the privilege of sanctuary under certain modifications, for those who fly to the church.

13. Enacts a heavy fine for giving false testimony before the bishop.

The entire number of acts at this assembly was seventy-seven.

Alfred the Great, father of the liberty and safety of the subject, ascended the throne in 872. The portion of his laws which has come down to us is evidently incomplete, but authentic. The institution of privy councils is attributed to him, as well as that of juries.

The 38th law enacts the payment of tithes and first fruits.

After the 49th. The recital is made of Christianity, of its having been received in England, and of several laws having been enacted to punish crimes; he proceeds to state that, having collected those together, he, with the advice of his witend getheahte, preserves and confirms those which they thought useful, and abrogates the rest, and then an enumeration is made under a new head.

In the 2d he enacts, with certain restrictions, the law of sanctuary for criminals who fly to the church.

In the 3d the penalties are regulated for violating the bail given to the king, to an archbishop, to a bishop, or to an alderman.

In the 5th, regulations are again further made concerning sanctuary and other church privileges.

The 6th fixes the penalty of sacrilege.

The 7th regulates the penalties for violation of cloister, or bringing a nun from a church.

The 18th enacts penalties against those who attempt to seduce nuns.

The 20th enacts that whosoever lends money to a monk without the leave of his superior, shall lose what he has lent.

The 21st regulates the manner in which a bishop shall proceed to the degradation and punishment of a criminal priest.

It would be extremely tedious, and probably uninteresting, to enter farther into the detail of his enactments or of the other Anglo-Saxon kings. We have them lying before us, and shall, if necessary, publish them; but we are under the impression that what we have produced is fully sufficient to establish our proposition: "That the ecclesiastical privileges and immunities, and jurisdiction of ecclesiastical tribunals in civil or criminal cases in England, originated from the grants of the civil power, and not from the canon law of the Roman Catholic church." We shall conclude this examination of the early Anglo-Saxon laws upon the subject, with the following extract from that excellent work of the accurate Lingard, taken from his third chapter of the "Antiquities of the Anglo-Saxon Church." In our next we shall examine the laws of the Norman English.

"It is a maxim of natural equity, consecrated by the uniform practice of the wisest as well as the most illiterate nations, that the man whose life is devoted to the service, should be supported at the expense of the public. As the ministers of religion are engaged in exercise of functions the most beneficial to society, they may with justice claim a provision, which shall be sufficient to remove the terrors of poverty, and permit a close attention to the discharge of their duties; but the manner in which this provision should be secured, is a subject of political discussion, and has always varied according to the exigence of circumstances, the manners of the people, and the method of public instruction. The present chapter will attempt to investigate the principal sources, from which the support of the Anglo-Saxon clergy was originally derived. The civil and religious revolutions of more than ten centuries have occasioned many important alterations: yet the more lucrative of the ancient institutions are still permitted to exist. Though the zeal of the first reformers execrated the doctrines, it was not hostile to the emoluments of popery: and their successors are still willing to owe their bread to the liberality of their Catholic ancestors.

"I. As donations of land were the usual reward with which the Saxon princes repaid the services of their followers, they naturally adopted the same method of providing for the wants of their teachers; and in every kingdom of the heptarchy some of the choicest manors belonging to the crown were separated from its domain, and irrevocably allotted to the church. Ethelbert of Kent, as he was the first of royal proselytes, stands the foremost in the catalogue of royal benefactors. He withdrew his court from Canterbury to Reculver, and bestowed on the missionaries the former city and its dependencies: with proportionate munificence he founded the Episcopal see of Rochester; and as soon as Sabert, king of Essex, had received the sacred rite of baptism, assigned in conjunction with that prince an ample territory for the support of the Bishop Mellitus and of his clergy.* The other Saxon monarchs were emulous to equal the merit of Ethelbert; and the fame of their liberality has been transmitted to posterity by the gratitude of the ecclesiastical historians. Kinegils of Wessex gave the city of Dorchester to his teacher Birinus; and from his son and successor, Coinwalch, the church of Winchester received a grant of all the lands within the distance of seven miles from the walls of that capital.† The Isle of Selsey, containing eighty-seven hides, together with two hundred and fifty slaves, was bestowed by Edilwalch of Sussex, on the missionary of St. Wilfrid;‡ and the wealth of the ancient Northumbrian prelates sufficiently attests the munificence of Oswald and his successors. Nor were the Episcopal churches the sole objects of their liberality. In proportion to the diffusion of Christianity, parishes were established, and monasteries erected. In every parish a certain portion of glebe land was assigned towards the maintenance of the incumbent; and each monastery possessed estates proportionate to the number of its inhabitants. As landed property was the great source of civil distinction among our ancestors, the principal of the clergy were thus raised to an equality with the temporal thanes, admitted into the great council of the nation, and vested with an authority, which rendered them respectable even in the eyes of those who still adhered to the religion of their forefathers.

"The piety of the converts was seldom content with the mere donation of their property: and the value of the present was generally enhanced by the immunities which they annexed to it. The tenure of lands among the Anglo-Saxons had been established on nearly the same principles as in the other northern nations: and each estate subjected its proprietor to the performance of several duties to his superior lord. But most of the clerical and monastic possessions were soon discharged from every servile and unnecessary obligation.§ By a transition easy to the human mind, they were considered as the property not of man but of God; and to burthen

* Bed. l. j. c. 33, l. ii. c. 3. Monast. vol. i. p. 18. Aug. Sac. vol. i. p. 333.

† Ang. Sac. vol. i. p. 190, 288.

‡ Bed. l. iv. c. 13. § Wilk. p. 57, 60.

them with the services which vassals were compelled to render to their superiors, was deemed a profanation and a sacrilege. A just distinction, however, was drawn between the claims of individuals and those of the public: and while the former was cheerfully abandoned, the latter was strictly exacted from the ecclesiastical no less than the lay proprietor. To repair the roads and bridges, to contribute towards the maintenance of the fortifications, and to furnish an equitable proportion of troops in the time of war, were services so essential to the national prosperity, that from them no exemption could be granted. Such was the solemn declaration of Ethelbald, king of Mercia:* but other princes were not always guided by the same policy, and unless some charters of ancient date have been fabricated in more modern times, we must believe that several monasteries were emancipated from every species of secular service, and permitted to enjoy the protection, without contributing to the exigencies of the state.†

"In addition to these immunities, others equally honourable in themselves, and more beneficial to the public, were enjoyed by the principal of the clerical and monastic bodies. The king, who erected a church or monastery, was urged by devotion, sometimes perhaps by vanity, to display his munificence: and the distinctions, which he lavished on its inhabitants, seemed to reflect a lustre on the reputation of their founder. The superior was frequently invested by the partiality of his benefactor, with the civil and criminal jurisdiction: and throughout the domain annexed to his church, he exercised the right of raising tolls on the transport of merchandise, of levying fines for breaches of the peace, of deciding civil suits, and of trying offenders within his courts.‡ These important privileges at the same time improved his finances, and peopled his estates. The authority of the clerical was exercised with more moderation than that of the secular thanes: men quickly learned to prefer the equity of their judgments to the hasty decisions of warlike and ignorant nobles; and the prospect of tranquillity and justice encouraged artificers and merchants to settle under their protection. Thus, while the lay proprietors reigned in solitary grandeur over their wide but unfruitful domains, the lands of the clergy were cultivated and improved; their villages were crowded with inhabitants; and the foundations were laid of several among the principal cities in England.

"That spirit of liberality which distinguished the first converts, was inherited by many of their descendants. In every age of the Saxon dynasty we may observe numerous additions made to the original donations: and the records of different churches have carefully preserved the names and motives of their benefactors. On many the great object was to support the ministers of religion, and by supporting them to contribute to the service of the Almighty. Others were desirous to relieve the distresses of their indigent brethren; and with this view they confided their charities to the distribution of the clergy, the legitimate guardians of the patrimony of the poor.* A numerous class was composed of thanes, who had acquired opulence by a course of successful crimes, and had deferred the duty of restitution, till the victims of their injustice had disappeared. These were frequently induced, towards the decline of life, to confer, as a tardy atonement, some part of their property on the church: and when they had neglected it, their neglect was generally compensated by the pious diligence of their children and descendants.† To these motives may be added the want of heirs, the hope of obtaining spiritual aid from the prayers of the clergy, gratitude for the protection which the church always offered to the unfortunate, and a wish to defeat the rapacity of a powerful adversary; all of which contributed in a greater or less degree to augment the possessions of the ecclesiastics. Had the revenue arising from these different sources been abandoned to the judgment or caprice of the incumbents, it might frequently have been abused; and the abuse would probably have relaxed the zeal of their benefactors. But this evil had been foreseen, and in some measure prevented by the wisdom of Gregory the Great. According to a constitution, which that pontiff sent to the missionaries, the general stock was divided into four equal portions.‡ Of these, one was allotted to the bishop for the support of his dignity; another was reserved for the maintenance of the clergy; a third furnished the repairs of the church and the ornaments of religious worship; and the last was devoted to the duties of charity and hospitality. It formed a sacred fund, to which every man who suffered under the pressure of want or infirmity was exhorted to apply, without the fear of infamy or the danger of a repulse."

* Wilk. p. 100. Spel. p. 527. Lel. Collect. vol. ii. p. 54.

† See the charters of Ina, Wilk. p. 80, of Witlaff, ibid. p. 177, of Bertluf, ibid. p. 183, and of Edward the Confessor, ibid. p. 318.

‡ Gale, p. 318, 320, 323, 490, 512. Wilk. p. 80, 177, 256.

* Wilk. p. 19, 102, v. 228, lv. lvi.

† This is the meaning of the terms which so frequently occur in the ancient charters, "pro remedio, salute, redemptione animæ meæ et priorum, antecessorum meorum."

‡ Bed. l. i. c. 27.

SECTION V.

In order to understand the meaning of the laws enacted by the Norman kings of England, we must look to those of Edward the Confessor. I shall make use of the copy given by Spelman and Wilkins, under the followingtitle: "*Leges boni Regis Edowardi, quas Gulielmus Bastardus postea confirmavit.*" "The Laws of the good King Edward, which William the Bastard (William I. the Conqueror) afterwards confirmed."

The first section states that, after the conquest of England, William, in the fourth year of his reign, by the advice of his barons, summoned from every county in England the English nobles, wise persons, and those learned in the law, to ascertain from them

their laws, rights, and usages; twelve men from each county were sent, who were sworn to testify truly as to the laws in force, which of course were at that time those of Edward the Confessor.

The second clause relates to the privileges of the clergy and of scholars, which were both the same, for the law protected learning and religion equally.

The fourth stated that in the king's courts, any cause belonging to the church should have precedence of all others.

The fifth declared that tenants of the church and dwellers on its lands should not be impleaded out of the ecclesiastical court, even by an action for damage, unless that court shall refuse to do justice.

The sixth declared the existence and extent of the privilege of sanctuary.

The seventh declared that persons who for outrage were amenable to the bishop, and fled from sentence, or committed contempt of the court, should be taken for punishment before the king, and if within a certain time they did not appear, the king was to declare them outlaws.

The subsequent clauses relate to church dues, &c.—after which the laws regarding other subjects are enumerated.

Selden states that William at first preferred the laws of Norfolk, Suffolk, and Deira, but that upon the petition of the English people, the laws of the Confessor were restored and confirmed; and thus we perceive that those laws, to the observance of which the people submitted, and which the king, for himself and his successors, confirmed and gave in charge for execution, were as it were the charter of the English nation, and the kings were sworn to the observance and execution of the laws and customs, and of the defence and protection of those rights to the church. It would extend our observations too far to enter now into more special details, and a more lengthened history: we shall merely observe that it was part of the duty of the British bishops to defend the privileges and rights which they constitutionally possessed, against any illegal encroachment, whether made by the king, or by the Pope, or by any other person or power. The king of England had not despotic authority; but the Conqueror and his associates were accustomed to the feudal institutions of the continent, and he was impatient of the restraints under which he was placed by the customs and laws of England, and after the promulgation of those laws, he did by violence make serious inroads upon the rights of the church and of the people; so did his successors: and the resistance which was given by the bishops and the barons was a constitutional, and proper, and meritorious exertion on their parts to restrain the despotism of tyrants. Henry II., who was an able and persevering despot, made more important encroachments than did any of his predecessors upon the privileges of the church; but he was at length obliged to desist, after the murder of the Archbishop of Canterbury, by the royal parasites.

When Langton, the patriot, who taught the barons their rights, had succeeded to the see which Becket had so well filled, this archbishop found that the tyrant John was about to prostrate every barrier against regal rapacity and arbitrary rule. He then, together with the chief justice, Peters, explained to them the necessity of having the exact demarcation of their rights made anew, he told them of the sworn obligation of the monarch to govern by the constitution, and that was the charter of Edward's laws. Thus, the united bishops and barons at Runnymede, when they compelled John to sign the Great Charter, only did what they had a constitutional right to do. When John, in the first clause of that charter, confirms and grants that the English church shall be free, and have *her entire rights and her liberties uninjured*, he only pledged himself anew to what he swore at his coronation. When by his intrigues he procured the subsequent interference of the Pope, to induce those who had obtained his signature to this charter to relinquish their rights to the tender mercies of John, the archbishop paid no regard to this attempt of the Pope, for his rights and those of his clergy were founded upon and derived from the law of England, and not the canon law.

We may now call upon the correspondent of the *Georgian* for his canon law upon the subject, since we may claim to have at least made out a *prima facie* case for our proposition. "that the privileges of the English church, and its power of civil and criminal jurisdiction, were derived from the temporal government of England, and not from the canon law of the church."

From what has been here shown, it is manifest that the writer, who identified the Pope with the English clergy, as respected the civil privileges of the English church, either was ignorant of the facts of the case, or desired to misrepresent them. The Pope was the head of the church in its spiritual concerns; he had no authority to confer or to withdraw civil privileges or criminal jurisdiction.

It will also be seen that what the correspondent of the *Georgian* styles the "exercise of an authority which was odious to

the king and his subjects, and which they determined to abolish," was only the exercise of a constitutional right, which is always odious to tyrants, and which they would abolish if they could; but it is untrue that the people desired its abolition: on the contrary, they desired its continuance; and one of the chief reasons why the kings and some of their favourite barons desired its abolition, was because by its exercise the subjects were frequently protected from their injustice and oppression. We do regret to find any advocate of the Protestant Episcopal Church in these states, endeavour to identify its cause with that of the most tyrannical of the English monarchs: by so doing they give a sort of religious sanction to the usurpations of those men, and weaken the great principles upon which the foundations of our republics are based; neither does that church need this injudicious attempt to justify those usurpations.

The editors of the Miscellany would prefer meeting explicit statements, to answering undefined charges against what the correspondent of the *Georgian* is pleased to call "this odious power."

As for the third *not untrue* of the gentleman, it will be easily seen that the Pope had no jurisdiction whatever in those English ecclesiastical courts; they were altogether national, and merely national institutions. The enforcement of the law by the tribunal was a matter with which the Pope had no concern. If justice was denied, the case was removable to the King's Bench; but if justice was not denied, the original jurisdiction of the court was untouched. It is therefore notoriously untrue to assert "that the ecclesiastical tribunal ultimately depended upon the Pope, and not upon the king, for enforcing its jurisdiction, and was amenable to the Pope, and not to the king, for the due and proper exercise of its authority." We would advise the gentleman to study a little more closely the British history of law, to look a little more deeply into the ancient authors, and not to be satisfied with what a tyro can collect from Judge Blackstone, and he will then perceive that he has made not only three, but three times three egregious blunders.

We now call upon him for the decree of the Catholic Church, under which he alleges the English ecclesiastical courts claimed their civil and criminal jurisdiction within the realm of England.

ON THE MORAL CHARACTER OF SEVERAL SOVEREIGN PONTIFFS.

IN REPLY TO A WRITER IN WASHINGTON.

[The occasion of the controversy on the moral character of the Sovereign Pontiffs was as follows.—Some person reported in the columns of a newspaper in Washington, D. C., a sermon preached by an Unitarian clergyman at the dedication of a church, in which were some rather uncouth aspersions upon the Catholic religion. Dr. England, under the signature of "Curiosity," noticed the sermon as reported, in the subjoined article, which appeared in the Fourth Number of the First Volume of the "Catholic Miscellany," for June 26th, 1822, under the title of]

REFORMATION.

Our friend *Curiosity*, has placed our pen under an injunction; he will not allow us to answer him. We have, however, moved the chancellor of common sense to have the injunction dissolved; for this dissolution we have shown cause, "inasmuch as the said injunction if continued in force would frequently cause the violation of a solemn contract which was made by us with the public, to wit: that we would give to them the said public good and sufficient information upon several subjects, concerning which the said *Curiosity* is very inquisitive. And forasmuch as the said injunction, if continued in force, might subject us to perpetual silence, inasmuch as the aforesaid *Curiosity* might write upon any subject, and forbid us to answer upon any." Which perpetual silence would be more difficult than Ithuriel's* perpetual celibacy; but though the chancellor was graciously pleased to dissolve the injunction and leave us at liberty, we will be moderate, to prove our claim to indulgence, and not this day remark upon the subject of these two letters.

To the Editor of the Catholic Miscellany.

Sir:—I have lately read in the Washington papers, the account of the dedication of a building to the service of the one living

* [Nom de guerre of some writer in a newspaper.]

AND TRUE GOD: that is, in plain English, the dedication of an *Unitarian church*. The following is the outline of the discourse delivered on the occasion by the preacher, as I find it in the papers.

"To speak of the discourse of the Rev. Mr. Little as it deserves, would not fail to be accounted flattery; the prominent features of it were calculated to show that the Christian religion, like the Jewish in the days of Hezekiah, had been grossly corrupted and perverted in almost all respects:—the objects of divine worship had been greatly multiplied:—the idea of one holy, just, and good God, almost obliterated from the Christian world:—and a system of corrupt priestly government, where every crime might have been commuted for wealth, substituted instead of the divine morality taught by Jesus Christ. In this time of terrible mental darkness, rose John Knox, Martin Luther, and John Calvin, who, from their bold characters and convincing reasoning, effected a comparatively great reformation in the church, considering the age in which they lived; but much remains yet to be done, before all the rubbish which the bigots of the dark had heaped on the fair Christian fabric, can be entirely removed. A correct translation of the Bible, with the light of increasing science, he recommended as the best means of bringing back the Christian church to its original simple state, as in the days of the Apostles."

I cannot avoid asking a few questions—in this respect I am unfortunately incorrigible. First. At what time was the Christian religion so corrupted that the idea of one, holy, just, and good God was almost obliterated from the Christian world? Secondly. At what time was the Christian religion so grossly corrupted, that a system of corrupt priestly government, where every crime might have been committed for wealth, was substituted instead of the divine morality taught by Jesus Christ? Thirdly. Who were the "bigots of the dark" that heaped all the rubbish on the fair Christian fabric? Fourthly. How can the light of increasing science be added to a correct translation of the Bible? Fifthly. Are all the former translations of the Bible incorrect? Sixthly. Where is the authentic copy from which a correct translation should be made? Seventhly. Who will testify and prove its authenticity? Eighthly. How shall we know that the new translators will deserve more credit than the former translators? Ninthly. How will a pure translation of the Bible bring back the Christian church to its original simple state, as in the days of the Apostles? Tenthly. How many hundred years was the world deluded by imagining it had the doctrines of Christianity, when it really had them not? And, lastly. When did the Christian religion become corrupt and perverted; and when did it become pure, or is it yet pure?

I know, sir, the kind of answer you would give me. but I do not want yours. I wish you could prevail upon the Rev. Mr. Little to answer these questions, and by his great erudition to satisfy

CURIOSITY.

Charleston, June 19, 1822.

To the several Christians who adhere to the Reformation of John Knox, Martin Luther, and John Calvin.

DEAR FRIENDS:—If you will have the goodness to read my letter of this date to the editor of the *United States Catholic Miscellany*, you will perceive that a Rev. Mr. Little, preaching on the 9th of the present month in Washington, D. C., at the dedication of an Unitarian church, described in as good set terms as either of yourselves or of your predecessors could or would, *the abominations of Popery*. But, dear friends, he has gone much farther, and impiously put forth his hand against the ark of the Lord; for he says that your great founders, "though they effected a comparatively great reformation in the church, considering the age in which they lived;" yet "left much to be done before all the rubbish which the bigots of the dark had heaped on the fair Christian fabric can be entirely removed."

Allow me to ask you, dear friends—Have your several reformations been all imperfect, and do you still preserve some of the rags of the scarlet lady? Or is Mr. Little presumptuous and erroneous, when he charges those great men whom the Lord raised up to reform his church, with leaving their work unfinished? Who is to inform me whether I shall adhere to John Knox, to Martin Luther, to John Calvin, or to the Rev. Mr. Little? Who or what shall save me from this perplexity? The Bible? I have read it, and it does not even contain the name of the Rev. Mr. Little, nor of the zealous John Knox, nor of the mild Martin Luther, nor of the liberal and tolerant John Calvin. But wo is me, this is not all; the same Mr. Little asserts that the Bible is incorrect. The Lord pardon me; no, I was wrong; he does not say the Bible, but our translations. Yes, those translations are incorrect, and he does not say that we have one correct one. What then, good friends, are we to do? This same Mr. Little appears to me to have equal claim to a divine commission with either of those venerable men whom you follow—shall I reject him? Who will deliver me from this torture of doubt, and satisfy

CURIOSITY.

Charleston, June 19, 1822.

[In the eighth number of the *Miscellany*, for July 24th, appeared the following explanation from the author of the sermon, under the title]

CURIOSITY AND THE REV. ROBERT LITTLE.

"Thou shall not bear false witness against thy neighbour."

We copy the following article from a Washington paper:

To the Editors.

GENTLEMEN: I will thank you to inform (through the medium of your paper) the editor of the United States Catholic Miscellany, that I do not hold myself responsible for any misrepresentations in the public newspapers, of what I may have said in my sermons, for that is not the mode in which I am wont to communicate on religious topics. The subject of his correspondent "CURIOSITY'S" string of queries is, however, easily answered. The report, in the Washington Gazette, by an anonymous AUDITOR of my sermon, preached at the dedication of the Unitarian Church here, is about as much like my discourse, as it is like the Declaration of Independence. I never preach extemporaneously, and hope that I do not usually talk nonsense. On looking again at my notes, I perceive, *particularly*, that I did not say anything about "the idea of one holy, just, and good God, being almost obliterated from the Christian world:" nor of "the bigots of the dark" (*ages*, I suppose the reporter meant, but there was nothing of the kind in my sermon), nor yet about a "translation of the Bible," *correct or incorrect*. It would have been scarcely more foreign to my general reasoning, on that occasion, to have talked about a translation into a bishopric; nor did I mention either the names or actions of John Knox, Martin Luther, and John Calvin. The editor of the United States Catholic Miscellany will, doubtless, as an act of justice, insert this in reply to the paper of "Curiosity," in his number for June 26th. I hope his correspondent will not persist in demanding, as a proof of my "erudition," the vindication of other men's mistakes. But, if other remarks are made, which have a claim to serious consideration, I shall not be averse from replying to them in a spirit which no genuine Catholic can condemn; though, as a Unitarian, I should protest against certain doctrines, as corruptions of Christianity, which he may deem sacred truths. I beg leave to assure *Curiosity*, that I make no pretensions to a "divine commission," and, therefore, he may use as great freedom of investigation as he pleases with me, provided always that the text is genuine.

ROBERT LITTLE.

Washington, July 11th, 1822.

The reverend gentleman has a claim, and a well-founded one, to candour, though he makes no pretensions to a divine commission. We do not propose to ourselves to enter upon a discussion of his tenets, which are certainly very much in opposition to ours; but he will feel that an article inserted in the public papers, and circulated through the United States, evidently calculated to impress the public, that he had made a violent and uncalled-for attack upon the Roman Catholics, warranted our friend "Curiosity" in calling upon him for an explanation. The reverend gentleman has given that explanation, in such a manner as to show that some unprincipled writer has, by the same act, borne false witness against him and the Roman Catholics.

[The next number of the *Miscellany* gives us the following brief, but significant paragraph.]

"CURIOSITY."

If our friend will have the goodness to send to our office, we shall furnish him with a Washington paper which will afford him amusement and employment.

[In the tenth number, for August 1, appeared the extract from the Washington paper alluded to, which is here subjoined.]

From the Washington Gazette, July 20.

In answer to Mr. Little's note, published in the National Intelligencer and in the Washington Gazette of the 13th inst.

MR. EDITOR:—I have very inadvertently fallen into a religious dispute with an esteemed friend, and a Mr. "Curiosity," a writer in the Catholic Miscellany, published in Charleston, S. C., and must beg the indulgence of your columns to get me out.

First. *A word to my friend Mr. R. Little, with respect to misrepresenting his discourse at the opening of the Unitarian Church, on the 9th ult.* It is very true, in my report, I did not use the exact words of his discourse, nor did I intend to do so; it was the general tenor, and the principles to be deduced from it, that were intended to be conveyed; and this was done, as far as my recollection served. But, somehow or other, what between a memory always holey, and then being shaken by the ague, which must have sifted out my ideas as through a riddle, together with some mistakes in printing, I completely failed in my object. However, the evil is not past remedy; let Mr. Little

either publish the sermon, or preach it over, and all will be well again,—for the public will then be both satisfied and benefited. I wish I could clear up every other part of his *note* to the public in so satisfactory a manner; but I confess, there are some parts of it which I really do not understand, and I think must also puzzle others. When he says, "I never preach extemporaneously, and hope that I do not usually talk nonsense," does he mean, because he does "not preach extemporaneously," he *therefore* never speaks nonsense,—or because those who *do* preach extemporaneously do preach nonsense? Now, for his own sake, (for he sometimes prays extemporaneously,) and also for the sake of a very large body of Christians who preach extemporaneously, I hope he will give a satisfactory explanation. Or, perhaps he means the word *nonsense* to be applied only to the report of the sermon.

When speaking of the Bible, does he mean to say that he considers the present translation correct? If he do, why does he so often, and so judiciously too, point out errors and mistranslations, by quoting Greisbach, Wakefield, and other modern translators?

If he do not consider the Christian religion (as generally taught) corrupted, and different from that taught by Christ and his Apostles, why attempt to reform it?

I acknowledge, with respect to the names of John Knox, Martin Luther, and John Calvin, I do not think that they were mentioned by him; yet he certainly, both on that, as on other occasions, spoke of the Unitarian Church being founded on the "*old Protestant principle*" of reformation, and suited to the present state of increased knowledge or science. There certainly was no violation of truth, merely to add the names of the actors, where the actions themselves were so clearly mentioned.

Did I not know Mr. Little better, I would be led to suspect, from the *note* referred to, that he wished to deny or renounce these fundamental principles of the Reformed Christian Church; but I do know to the contrary; and can only smile at the alarm his imagination has taken for his oratory being so badly reported. Yes, I believe I know him well; and esteem him as a preacher of the first order, for the soundness of his doctrine, the purity of his morality, the simple and sublime piety of his prayers, and, above all, for his own chaste and moral conduct in private life.

A FEW WORDS NOW TO OUR CATHOLIC FRIEND, "MR. CURIOSITY."

What evil genius has tempted you to lift the veil of the Catholic Church, and to disclose those abominations, which the obscurity of time had begun to hide from an age which despises and abhors them?

The Catholic Church pretends to abuse the Reformation and all those who take a part in it; yet, there can be no doubt, that that church has received as much benefit from that Reformation as any other. The present Catholic Church, as conducted in the United States, is no more like that in the time of Clement the Fifth, or Leo the Tenth, than the greatest sinner is like the greatest saint. Had that church been at that time what it now is, in this country, it is probable there would not have been a Lutheran, or Episcopal Church; for, if they *really believe all* that is stated in their creeds, they might as well believe a little more, and take in with the whole Catholic faith, the infallibility of the Pope, purgatory, transubstantiation, the Virgin Mary, saints, &c.

I was in hope that my friend, Mr. R. Little himself, would have answered your eleven simple queries, for I know of no one more capable; but since he has totally disavowed having said anything about the principles upon which they are founded, I must even do the best I can to justify the assertions I have made.

First. Your eleven queries are very easily reducible to three: 1st, Those which relate to the corrupted state of religion at the Reformation. 2d, The incorrectness in the translation of the Bible. And 3d, How the Bible is to be rendered more correct, and the abuses and corruptions in religion reformed.

The answer to the first, which will comprehend your first, second, and third, will be best found in your own church history. And as it is impossible, in an essay of this kind, to detail the facts of each age or reign, I will give a brief account of some of the Popes, who were considered the Vicegerents of God, the head of the church, and infallible: surely the body was not better than the head.

Here follows a list of twenty-seven Popes, whom the writer accuses of the following crimes, viz., persecution, obtaining the acknowledgment of title from a murderer, pretending to cure lepers by a kiss, and not being able to prolong their own lives, privileging murderers and thieves, excommunicating kings and emperors, honouring saints, hating one another, ill-treating one another, cancelling each other's acts, incest, adultery, killing by poison, theft, magic, invoking devils, witchcraft, loving learned men, being alive in Italy

when a man was killed in England, inventing transubstantiation, imposing auricular confession on the people, ordering bells to be rung, putting crowns on emperors, kicking them off, exempting the clergy from payment of taxes, having great humility, being poisoned by figs, making indulgences saleable, burning men whom they never burned, approving marriages of the clergy, turning out numerous cloistered nuns, being soldiers, throwing a key into the Tiber, brandishing a sword, burning Luther's books, declaring him and his followers heretics, giving a cardinal's hat to a sodomitical boy, altering the callender, (we spell it as the accuser does,) contriving the massacre of Protestants, sainting Ignatius Loyola, the founder of the Inquisition and the Jesuits.

The writer then proceeds:

I could name many more whose characters are similar to those I have given, but I think I have given enough to show what state the church must have been in with such men at its head; and what must have been the ideas of the Christian Roman Catholic Church, with respect to a "holy, just, and good God," in these times!

The worship of the Trinity was introduced into the church about the time of Constantine, in 311. By and by prayers to the Virgin Mary were offered; then prayers to many hundred saints, saintesses, images, and paintings; false miracles were pretended to be wrought by relicts of bones, teeth, nails, dishes, forks, spoons, cups and cupboards, houses, chairs, benches, blocks, hats, gowns, shoes, and every kind of trash that could be collected. At the time of Luther and the Reformation, indulgences from the least to the greatest crime could be purchased from the Pope, from eating flesh on fast days, or drinking wine, to murder[ing] father or mother; and for crimes that are too shocking to be named; a list of which I would have subjoined, if this piece were not already too long. I appeal to Mr. "Curiosity," and the candour of his own church, to say, was there not need of *reformation?* and was not the idea of a just God almost obliterated from the Christian world at that time?

I have omitted to say anything of the horrid massacres, the bloody Inquisition, the rebellions, and other dreadful calamities brought on mankind by the Romish Church; the history of every Christian country is full of them; for till the Reformation, that church, by its agents, had for 1200 years debased, robbed and murdered mankind.

Second Quere,—As respects the incorrectness of the Bible, I shall select only one example of its incorrectness; it is a very important passage to Trinitarians; and the only *direct* one, that I know of, which would support the doctrine of the Trinity: it has been proved, and is acknowledged by many learned men calling themselves orthodox, to be an *impudent direct forgery;* and is to be found in 1 John, 5th chapter, 7th verse, viz., "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." The Bishop of St. David's has lately written a book to prove the genuineness of this passage; and the work has lately been received* in the Quarterly Review, published in London, republished in Boston, and will be found, I believe, in No. 57. Though the reviewers acknowledge also that the passage referred to is not genuine; for it is not to be found in any of the ancient Greek manuscripts, and the farthest back it can be traced, is about the fifteenth century. But it is no wonder that such a forgery has been committed, when we consider in whose hands the Scriptures were almost exclusively for nearly 1200 years. Now, sir, I would treat the Roman Catholic Church like a man who had been convicted of perjury,—I would not believe her, though she spoke the truth.

Third Quere—How a more correct translation of the Bible can be obtained. Let all the Christian nations depute learned men to the United States, and with others selected here, make a correct and impartial translation: for here there being no established religion by law, nor anything to be feared from princes, there is every reason to believe a fair translation would be made, without any regard to sectarian principles.

I hope it will be understood, as I have before stated, that these observations are not intended to be applied to the members of the present Catholic Church, especially in the United States,—for here they have proved themselves as good and tolerant citizens as any in the country.

AUDITOR.

NOTE.—Those who wish to be better informed on this subject will consult the following works, viz. Bower's Lives of the Popes; Hist. de l'Eglise d'Eusebe, &c.; Burnet's Hist. of the Reform; Mos. Eccl. Hist., and Socratis et Sozomeni Hist. Eccl.

[In the same number of the Miscellany which contained the foregoing, appeared the following under the title]

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* [Reviewed?]

FALSEHOOD.

In our last we noticed our having a document extracted from a Washington paper, which would furnish amusement and employment for our friend *Curiosity*. The following is his letter, after having seen the paper:

To the Editor of the Catholic Miscellany.

August 2, 1822.

SIR:—I have read the paper signed AUDITOR, in the Washington Gazette of the 20th ult. which you furnished me. I have also read the answer of the Rev. Mr. Little to my inquiries; and after having seen that gentleman's communication, I was satisfied that some unprincipled writer had been, as you stated, by the same act bearing false witness against that gentleman and the Roman Catholics, and I only was anxious to know who was this unprincipled writer. I was satisfied that he bore false witness against Mr. Little, because that gentleman publicly stated that he did: and I find that statement upheld by the avowal of this same Auditor, in which he acknowledges, that what he gave the public as Mr. Little's sermon, was not what he preached; so that by the testimony of a valued friend, whom he knows well, esteems as a preacher of the first order, for the soundness of his doctrines, the purity of his morality, the simple and sublime piety of his prayers: and, above all, for his own chaste and moral conduct in private life—by such a witness as this, he is convicted of falsehood; and by his own testimony, the fact of the falsehood is not only admitted, but the intention of which we could have no better, nor, in fact, other ordinary testimony than his own, is brought into evidence, for he not only says, "It is true, that in my report I did not use the exact words of his discourse, *nor did I intend to do so;* it was the general tenor, *and the principles to be deduced from it*, that were intended to be conveyed." That he bore false witness against the Roman Catholics, I believed, because they denied the charges which were brought against them, and I thought them worthy of credit.

But now, sir, see the dilemma to which I am reduced. This same man, whom Mr. Little, his friend, convicts of falsehood, tells me, "I would treat the Roman Catholic Church, like a man who had been convicted of perjury: I would not believe her, though she spoke the truth." I cannot believe him if I believe Mr. Little; and if I believe him, I cannot believe the Roman Catholic Church. Again, he says Mr. Little is a good witness, and this good witness tells me that this man told falsehoods.

Again, sir, I am no church historian, and he brings a formidable list of iniquity against the Roman Catholic Church. Is this list a correct statement? and is all this heap of contradiction and crime, the boasted infallibility of the Roman Catholic Church?

Sir, I asked a few questions, because I am a simple, plain man who wants information; and as you have undertaken to put yourself forward to give it, I must now leave it to you to satisfy the public if you can, and to answer the questions of

CURIOSITY.

We do acknowledge that a task, by no means trifling, has been now imposed upon us; and though we were not prepared to be left thus unaided by our friend *Curiosity*, we must admit the correctness of his reasoning. But, as no man can undertake to get out of difficulties until he shall have first surveyed and known them, it is fair that we should be allowed to examine our ground.

What is the case at present? Rev. Mr. Little preached a sermon in Washington. An anonymous writer gives what appeared to be the abstract of that sermon. Rev. Mr. Little states, that "it is no more like what he preached, than it is like the Declaration of Independence." The anonymous writer says that Mr. Little showed, "that the idea of one holy, just and good God, was almost obliterated from the Christian world." Mr. Little says, "I perceive *particularly* that I did *not* say anything about the idea of one holy, just, and good God, being almost obliterated from the Christian world." *Writer.* "Much remains yet to be done before all the rubbish, which the *bigots of the dark* had heaped upon the fair Christian fabric, can be entirely removed." *Preacher.* "I perceive *particularly* that I did not say anything about the 'bigots of the dark,' (*ages* I suppose the reporter means, but there was nothing of the kind in my sermon.") *Writer.* "A correct translation of the Bible, with the light of increasing science, he recommends as the best means of bringing back the Christian Church to its original simple state, as in the days of the Apostles." *Preacher.* "I perceive *particularly* that I did not say anything about a translation of the Bible *correct* or *incorrect*. It would have been scarcely more foreign to my general reasoning on that occasion, to have talked about a translation into a bishopric." *Writer.* "In this time of terrible mental darkness, rose John Knox, Martin Luther, and John Calvin, who, from their bold characters and convincing reasoning, effected a comparatively great reformation in the church, considering the age in which

they lived." *Preacher.* "Nor did I mention either the names or actions of John Knox, Martin Luther, or John Calvin."

From these premises we unhesitatingly draw this conclusion: either the Rev. Mr. Little, or the anonymous writer, gave a grossly false statement deliberately to the public.

Now, from the remarks in the *preceding letter*, we are of opinion that the person who signs himself "AUDITOR," is the [falsifier]. We have additional reasons for this opinion. 1. Mr. Little has his character at stake: he is known, and comes forward openly before that public which heard him, and could and would convict him if he made a false statement. 2. There is a degree of gentlemanly candour in his mode of denial, which is almost inseparable from truth, and never can be assumed by falsehood. Mr. Little does not deny that he differs from the Roman Catholic Church, and believes her doctrines erroneous; but he does it like a gentleman; and whilst he asserts his opinions freely, he abstains from calumny and mean falsehood. 3. The person who wrote the paragraph, gives stronger testimony than even that quoted by *Curiosity* of his own falsehood: for he states in the offensive article which we insert in our last page, "That it was the general tenor and principles to be deduced from it (*the sermon*) that were intended to be conveyed: and this was done as far as his recollection served;" but he instantly acknowledges, that "somehow or other," mark the vulgarism of his phraseology, "*I completely failed in my object*," that is, in giving even the general tenor, and the principles to be deduced from the discourse: and mark the excuses which he offers as an apology to a deceived public—"a memory always holey"—"being then shaken by the ague, which must have sifted out my ideas as through a riddle"—"together with some mistakes in printing." To stoop to carp at the drawling vulgar imitation of English which he writes, would be wasting our time upon the detached gossamers which float near his den—we have other occupation. When a man is bound by duty, or called upon by the public voice to do an act, which want of ability or of opportunity prevents his performing well, his excuse is admissible, if he has proved that he did his utmost to act as he ought; but, when an incapable meddler thrusts himself upon the public, and is convicted of having, by his incapacity, done mischief, his weakness of intellect, or physical incompetency, ought not to shield him from the punishment he deserves. Who called for the interference of this man, who so plainly avows his well-known and continued intellectual incompetency; with his "memory always holey?" Who called him from his chamber to shake falsehood and discord into the Union, as he would sift ideas through a riddle? with his memory so "holey" and his zeal so hot!! Why should he lay the blame upon the printer, who was doomed to publish his productions, and to bear his faults, without showing what those mistakes of the printer are? Did the man with the "holey" memory, and the shaking hand, write negative propositions, and the printer publish them in the affirmative?

This brings us to our former place. We have now given our reasons for the opinion, that Mr. Little did not preach as Auditor reported.

This false report of Rev. Mr. Little's sermon contained several insinuated charges of the introduction of horrible error and the destruction of Christianity against the Roman Catholics; a correspondent of ours gave the obnoxious passage, and respectfully asked Mr. Little, when and by whom those errors were introduced, and this destruction effected. Mr. Little denied having made the charges, and requests the denial to be published. The original fabricator published the article, which will be found in our last page, extracted from the Washington Gazette of July 20. We gave it to our correspondent "Curiosity," and he tells us it is our duty to answer it.

We have not sought this dispute, but we cannot now avoid doing our duty. Not only does the writer uphold the positions of his first article, but in his second, he goes much farther, and accumulates, by way of evidence to support his positions, a number of specific facts respecting several Popes, of which we have only given the general substance in the insertion of this day, but which we shall publish and examine in detail, as we go on. So far as to AUDITOR; he is the assailant—we are only defendants. By the first and second articles of our prospectus, we are bound to answer him; and if in doing so, any question of controversy shall be introduced, be it remembered, that we are not the assailants.

Our friend "Curiosity" appears to us to lean too heavily upon us; we do think he ought to do more than ask questions. This is the second time he has thrown upon us the discharge of what ought to be his own duty. A question or two are easily asked, but it will take time to answer them. There are two of his which we must advert to—"Is this list (of iniquity) a correct statement?" He knows it is not. "And is all this heap of contradiction and crime the in-

fallibility of the Roman Catholic Church?" He knows it is not. Again, we intreat him not to heap too much upon us at once: he ought rather help us.

Now for the editor of the Washington Gazette. In his paper of the 20th of July, which contains the second communication of "Auditor," he has the following paragraph:

"We have admitted into our columns to-day the explanations of 'An Auditor,' in relation to the tenor of Mr. Little's sermon, preached at the late opening of the Unitarian Church. However repugnant we feel to religious controversy, we could not, in fairness, withhold the present communication, though 'An Auditor' has taken an undue advantage of our indulgence, by coupling with his explanation a reply to 'Curiosity,' with whom we have nothing to do; and voluntarily thrown himself in the breach of opinion, as the shield of Mr. Little against the Catholics. Thus a vindication is thrust into our paper, which we never intended. Mr. L. should stand alone; we remonstrated with our correspondent for this interference: but as he has already released us, by promise, from all further obligation to insert anything more on the subject, we have complied with his request."

Can you, brother editor, in justice, refuse or decline to publish our answer to the long catalogue of invective, and we call it, and will prove it, falsehood, which you have admitted into your paper, against the Roman Catholics? Did you not allow Auditor to "take an undue advantage of your indulgence by coupling with his explanations," not "a reply to Curiosity," but a huge mass of libellous invective and bad logic, we would not have to call upon you, in the name of the Roman Catholics, to suffer the answer to accompany the charge. Or, if you have opened your columns to the one, and will close them against the other, are you an impartial conductor of a public print? We trust we shall always have reason to believe that you are.

[In the twelfth number of the *Miscellany*, for August 21st, the controversy which had arisen under the circumstances explained by the foregoing extracts, was commenced and regularly continued till its completion.]

FALSEHOODS.

The man in Washington who misrepresented Rev. Mr. Little's sermon, and by the same act bore false witness against his esteemed friend, and against the Roman Catholics, instead of answering the eleven queries of "Curiosity," says they are reducible to three, and evades answering either of them; in exactly such a way as we have been told of a lady, whose conduct could not bear the closest scrutiny, having done, when asked by her judge, "Did you commit those crimes which are alleged against you?" She instantly said, "There are too many questions involved in that one. I cannot remember their order; but I tell you those persons who have accused me are the greatest villains in the world; if you knew them as well as I do, you would not believe them even when they told truth;" and then launched forth into an enumeration of all the faults and crimes of which they were even capable; and, with an air of triumph, concluded her speech as others began theirs, by asking: "What evil genius has tempted you to lift the veil of your iniquity, and to disclose those abominations which the obscurity of time had begun to hide, from an age which despises and abhors them?"

Every one must perceive that this tirade was no answer; and that the lady under charge should first suffer her own trial to proceed, before she embarrassed the court with extraneous matter. But the getting up of cross bills of indictment, in order to confuse and embarrass the investigation of truth, is an old trick of every pettifogging brawler who disregards truth and justice, and seeks only to escape detection and punishment. But we shall, instead of being prosecutors in the case, put ourselves to the bar, and take our trial.

What is the charge?

"I think I have given enough to show what the state of the church must have been with such men at its head; and what must have been the ideas of the Christian Roman Catholic Church with respect to a 'holy, just, and good God,' in these times."

The charge here is, that the idea of one holy, just, and good God, was almost obliterated from the Christian world. There are several subsequent counts, but we prefer taking them separately; they shall all be investigated. How is this first charge supported by evidence?

The accuser says, "The answer will be found in your own church history." Suppose, for a moment, we admit all his facts, what is his principle?

He tells us, "I will give a brief account of some of the Popes who were considered the vicegerents of God, the head of the church, and infallible; surely the body was not better than the head."

We answer, this principle will not induce his conclusion. His last assertion chiefly contains the principle, and is a palpable untruth, as well in physics as morals, or politics, or any species of government, it is unfounded. A man with a well-organized body may have a faulty head; for aught we know, our accuser himself may be an ex-

ample. He may, when his fit of ague is off, have an excellent healthy body; yet his head is not good, for he has at least a very "holey memory." A society of well-conducted good men may occasionally be under the government of a very worthless profligate; here the body would be better than the head. Did he never know of a pious society of Christians having had sometimes the misfortune of being under a bad clergyman? If not, his experience must be limited indeed. Was no state ever governed by a wicked prince, and yet the great body of the people uncontaminated? Were all the Romans partakers of the profligacy of Tarquin? And even in religion, were all the Calvinists guilty of the burning of Michael Servetus, because John Calvin was guilty? Are all the Lutherans supporters of bigamy, because Martin Luther and his companions authorized Philip of Hesse to marry two wives at one time? Is every Scotch Presbyterian a fanatic, because John Knox was such? And if an American Secretary of War suffers a handful of foreign troops to ransack the capital of the nation, is the whole military force of this country cowardly or perfidious? There might have been Popes who were infidels, but it will not follow that the whole of the church therefore lost its faith.

In this little sentence, containing the principle of the accuser's proof, there is also a direct false statement; because it is not a doctrine of the Roman Catholic Church that the Pope is infallible.

In the assertion of that falsehood, placed as it is, there is an unfair insinuation, viz.: that because the Pope is the vicegerent of God, Catholics believe him to be impeccable, and therefore that all his acts are virtuous.

Catholics might believe the infallibility of the Pope, and yet this man's semblance of reasoning be of no avail; for they would not, therefore, believe the Pope to be impeccable.

A scriptural instance will illustrate this position. In a part of the sacred volume, which the light of increasing science has left as yet uncontaminated, the Jewish high priest says, that it was better that one man should die, and the whole nation be saved; and the Evangelist informs us, that this declaration of truth was made by him in consequence of his office of high priest; not of himself, but because of the aid of divine truth, which God promised his lips should reveal upon public occasions of doubt and difficulty; yet, though he gave the declaration of truth, he was a bad man and an unworthy high priest. To be an instrument of God for declaring truth with infallible certainty, in virtue of a divine institution, does not require that the person making the declaration should be impeccable.

A child may see the distinction between infallibility, which is the power of certainly declaring truth, and impeccability, which is an exemption from sin. A sinner may be infallible; and a fallible being may be impeccable.

Besides, supposing a person to be infallible for one purpose, it does not follow that he is so for every other purpose. If I be present at any act which comes fully and entirely under my observation, I can infallibly testify what I have observed. But I cannot give the same testimony for what has not come under my observation. If I receive a commission to do a certain act, I can do that act lawfully, but it does not follow that I therefore claim the same right to do every other act.

Suppose, then, the Catholic doctrine was, "The Pope will tell you with infallible certainty, whether Jesus Christ revealed any particular tenet, and he will tell you with infallible certainty whether God revealed this principle of morality;" it will not follow, as a natural consequence, that this doctrine is false, if I could prove that all the Popes that ever existed were wicked men; because the question is not concerning their impeccability, but concerning their infallibility. Neither does it follow, that "the idea of one holy, just, and good God" was almost obliterated from the minds of the Popes themselves, because they were wicked; for a man may believe in one holy, just, and good God, and yet be a profligate; neither does it follow, that the idea of such a God was almost obliterated from the world, if every Pope that sat upon the chair of St. Peter was an infidel.

But, how much weaker are the graspings after logic of this accuser, when it is no article of the Catholic faith that the Pope is infallible, or that he is impeccable?

Thus his principle is unfounded, and his assumptions of fact involved in that principle false. We leave our readers to judge of the value of his conclusion. His reasoning would indeed be good, were he to lay it down thus: if I prove to you from church history, that the greater part of the teachers of the Roman Catholic Church, or a very considerable portion thereof, have, at a particular time, taught doctrines perfectly incompatible with the notion of "one holy, just, and good God," then you will admit that I am warranted in concluding it probable, that the idea of one holy, just, and good God was, at that time, almost oblite-

rated from amongst them; for it is likely that such teachers would not be received by a people who did not agree with them in doctrine;—but that is what the accuser cannot do; he can never prove the facts which would make the conditional truth of this argument absolute; and, even if he could, his conclusion would be only a probability, it would not be evident fact. But the contradictory to this can be proved true, and hence the evidence all lies the other way. We have had a conversation with *Curiosity:* and he tells us, it was the knowledge of those facts, and his feelings, at the arrogance of scarcely half-instructed self-sufficient writers, and not an evil genius, that tempted him to lift the veil, for the purpose of exposing those whose pretensions to knowledge would be destroyed by examination.

Our accuser's principle being thus disposed of, we shall, in our next, take up some of his facts, and in our subsequent papers continue the examination, until we shall not only have lifted the veil, but removed it altogether; but, first, we must make one or two remarks upon his catalogue of the crimes of the Popes, previous to our entering upon the special examinations. He begins with Pelagius I., who came to the chair in the year 555, and ends with Gregory XV., who died in 1623, comprising a space of 1068 years, in which time there were 174 Popes, of whom he selects 27 as criminals. From the 27, we must, in all conscience, be allowed to make one subtraction: "Honorius II., a lover of learned men; Amulphus, an Englishman, was murdered in his time, for taxing the vices of the clergy. He died lamented in 1130. A very tender mother." Such being the words and figures of the charge, we must throw it aside until we can assent to its being a crime, "to love learned men," or "to be alive when an Englishman is murdered," or "to have a person's death lamented." We suspect another bill also might be thrown out: "Benedictus X., a Lombard, a man of great humility, and desired to compose all broils, but was poisoned by a fig in 1303. Did not suit the church." This reduces the number to 25: that is, one-seventh of the whole number. Suppose, then, we try the case by this man's own principle, "the body will be like the head." We have six good men for one bad man. Now, what sort of reasoning is this? "From the year 555 to the year 1623, there were six virtuous Popes for every bad Pope; therefore, the idea of one holy, just, and good God, was almost obliterated from the Christian world." But, his argument is not even as strong as this; because, before Pelagius, there were 60 good Popes, and after Gregory, 19 good Popes, that is, 226 to 25: that is, nearly ten to one; and, in our subsequent examination we will prove, that from those 25, whom he charges as criminals, there must be deductions, for we will show his charges to be unfounded in some instances, and in others not to be criminal.

We do not deny that there have been very bad men in the Papal chair; but, in the lapse of 1800 years, it would be indeed very extraordinary, if that situation were filled uniformly by men who were models of sanctity: the apostolic college of the Saviour was not without a traitor and a thief; and we need not blush for the Papal See, when we find its good men in the same ratio to the unworthy, as we find in that body which Christ himself appointed to be the teachers of nations; and, as the criminality of Judas does not argue the loss of faith, or of piety in the Apostles, nor in their companions, so neither does the criminality of one Pope in twelve, argue the loss of faith or piety in the Roman Catholic Church.

But, mark what sort of a writer we have to deal with: "John XI. was a wicked Pope, therefore the church was corrupted. Benedict X. was a good Pope, therefore the church was corrupted." The bearing of the evidence is to him a matter of no concern; the conclusion he must have, not because it follows, but because he wishes it. He reminds us of the foreman of a jury, that was impannelled to try a man for horse-stealing; his fellows could see no evidence to convict the prisoner, yet the foreman insisted upon writing guilty. Being asked how he could do so, he answered, "I know very well he never stole the horse, but you see he is a troublesome fellow, and is now in a clipstick. We have only to say one word, and he is fast, and we are quiet. We must get rid of him; and evidence or no evidence, I will find him guilty."

THE WRITER IN WASHINGTON.

We now come to a second specification of the charges against the Roman Catholic Church by this writer who by the same act bore false witness against the Rev. Mr. Little and the great majority of the Christian world. The specification is contained in the following phraseology:

"*Deus-Dedit*, the first, who died 617, pretended to have cured a leper by a kiss; but could not save himself one day alive. The clergy praised

him because he enriched them, at the expense of the public. An impostor."

And in the following:

"False miracles were pretended to be wrought by relicts of bones, teeth, nails, dishes, forks, spoons, cups, and cupboards; houses, chairs, benches, blocks, hats, gowns, shoes, and every kind of trash that could be collected."

Now suppose all those miracles were really wrought, then Deus-Dedit was *not* an impostor, and it would also be untrue that *false* miracles were *pretended* to be wrought, or at least the meaning intended to be conveyed by this writer, who does not know how to convey his meaning by his words, would not be supported.

He means to charge Catholics with having *pretended* to work miracles when they did not work them; and if they intended to deceive, it is plain they would *pretend* to work *real* miracles. What would be the object of pretending to work *false* miracles? or, what is a *false* miracle? We have sometimes had to answer the charges of men who knew how to write in some language—men who knew the meaning of words; but this is the first time we had to put the charges into English, and then to answer them.

Now Catholics are charged with having destroyed the idea of one holy, just and good God, first, because Pope Deus-Dedit pretended to cure a leper by a kiss; but could not save himself one day alive; secondly, because Catholics pretended to work miracles by relics of various descriptions; *real* miracles, not *false* miracles. We really do not know what a *false* miracle is; for if it be a miracle it is not false, and if it be false it is nó miracle. What an useful thing good schooling is; it patches up the holes of a man's memory and mends the sieve; like charity "it covereth a multitude of sins."

Now suppose we choose to say that Deus-Dedit never asserted that he cured a leper by a kiss; how will the writer in Washington prove that he did pretend to cure the leper? Here is the extract from the register and we defy any other to be produced from the patent office in Washington. "Deus-Dedit, being unanimously chosen to the pontificate, proved a great lover and encourager of the clergy"—this does not state "that he enriched them at the expense of the public." "*'Tis reported*, that he was a person of so great sanctity, that meeting with a man who had a leprosy, he cured him of that disease with a kiss." Now, will he prove from this, that *Deus-Dedit pretended to have cured a leper by a kiss?* He may, indeed, prove that the people reported it, but not that the Pope pretended it; and the Catholic Church does not require any of her children to believe the report, unless they see evidence of its truth. That he did perform the cure, is no article of faith. A Catholic is, therefore, at perfect liberty to believe or disbelieve it as he chooses; and he who disbelieves it is as good a Catholic as he who does believe the miracle to have been wrought. For our own part, we have no belief either way, for we see no ground to deny that it was done, neither have we proof that it was wrought; and hence, having no motive of judgment we cannot decide.

As for the miserable attempt at sophisticated witticism, which is the writer's own adjunct, "but could not save himself one day alive," it has not even the merit of novelty; it is the very expression used by his executioners to the Saviour, when he was fastened to the cross. Let him open the 15th chapter of the gospel of St. Mark, and he will read, unless the light of increasing science have blotted them out, the following words, v. 20: "And passing by, they blasphemed him, wagging their heads and saying, Vah, you who could destroy the temple of God, and in three days rebuild it, 30. Save thyself now, coming down from the cross. 31. In like manner also, the high priests mocking, together with the scribes, said to one another, *he saved others—himself he cannot save.*" There is, then, neither novelty nor religion in his remark; neither is there common sense in it; for every person who wrought miracles, as recorded in the Scriptures, died. The power was given to them, not for the purpose of prolonging their own lives, but for the purpose of convincing those who saw them, that they were messengers from God, and that the doctrines which they preached, were revealed by Him. But, perhaps this writer does not believe that a miracle was ever wrought. Many of those who call themselves Unitarians, do not believe that there was a miracle wrought at any time—others of them believe, that miracles have been wrought. We know not, whether the writer, who has given us so much trouble, belongs to either of those divisions, or as the phrase is in many places, "has his religion yet to choose."

At all events, we may now acquit Pope Deus-Dedit of being an impostor, and rank him amongst the good men who have filled the chair of St. Peter, for we have undoubted evidence of his sanctity, though not of the miracles which are attributed to him.

We are now come to the second part of the charge, and being put into English it stands thus: The Catholics *pretended*, that many miracles were wrought by relics, &c.

The truth is, we do not *pretend* it, but we roundly assert it, and we have positive proof of it. To attempt entering at large upon this important subject, would take us too deeply, at present, into the examination of evidence, which we shall review hereafter. At present, we shall merely state, that the Catholic Church requires her children to believe, 1. That God can work miracles—that is, by his special intervention, suspend the laws of nature which he has himself made —or produce special effects beyond the power of those laws, or even contrary to the usual course of those laws. 2. That in fact such special intervention has sometimes taken place, for we find it recorded in the Scripture, which is a register of God's revelation, and testified by other undoubted authority, from which no rational person can withhold his assent. 3. That all those related in the holy Scriptures did take place, because she requires her children to believe, that the holy Scriptures contain nothing but truth. 4. That God has occasionally given power to inferior beings, angels and men, to work miracles, not by their own natural and inherent force or power, but by his special commission and authority; for this assertion also, she has the distinct positive testimony of Scripture, and of other sufficient evidence. 5. That God has as much power to do so at present, and will continue always to have as much power to do so, as he ever had heretofore, because he is immutable. And 6. That Jesus Christ has made a special promise, indefinitely as to time, that this power should remain in the church, to be exhibited sometimes more frequently and glaringly, and at other times less so. It is useless to be accumulating proofs—one or two texts will exhibit her warrant for this last proposition. Mark xvi. 17: "But, those signs will follow them that believe, in my name they shall cast out devils, they shall speak with new tongues. 18. They shall take up serpents: If they drink any deadly thing, it shall not hurt them: They shall lay their hand upon the sick, and they shall be healed." And John xiv. 12. "Amen, amen, I say with you, he who believeth in me, the works which I do, the same shall he also do, and greater than these shall he do, because I go to the Father." These are the expressions of the Saviour to his Apostles, in his last charges to them. And in the gospel of St. John, he was speaking of those works or miracles which were the proofs that he gave of his divine authority; those were miracles, and those were to be wrought in his church, or amongst the believers in him; not that every individual was to have the power, but that it was, from time to time, to be made manifest in his church. And as he affixed no period for the cessation of this manifestation, we cannot presume to do so; and we must be content to believe, that God can now, as well as at any former period, by himself, or by those whom he pleases to empower, work miracles, and that he will occasionally do so in his church to the end of time.

But the Roman Catholic Church does not require of her children to believe, that all the miracles which are said to have been wrought in the church since the days of the Apostles, were really wrought; nor does she require the belief of any one of them in particular. She has a tribunal for the examination of the evidences adduced in support of any one which it may be desired to place on record; and a more severely examining tribunal is not to be found in the world. If this tribunal judges, there can be no doubt whatever of the facts stated having occurred, and that those facts are *evidently* miraculous, it records them as such, and the faithful are then allowed, not compelled, nor required to speak of them as miraculous, to write of them as such, and to consider them as such; but, if any individual should think he has sufficient reason to differ from that tribunal, he may believe as he pleases; but, it would be considered indecorous and disrespectful to assail its decision openly, though the dissenter from its decision is still a Catholic, because that alleged miracle is no article of faith, and because also, though that tribunal is respectable, yet it is not infallible. And also no Roman Catholic is allowed openly and publicly to teach that certain miracles have taken place, upon his own mere private judgment, but he is first to have the judicial decision of the proper tribunal; though that tribunal does not interfere with his private belief, it will restrain his public conduct.

This being the doctrine and practice of the Catholic Church, upon the subject, we have no hesitation in saying, that though we believe many unfounded legends have been occasionally circulated by weak, or by wicked individuals, yet we believe, that many miracles have been wrought by relics of various kinds.

There are some expressions meant for wit, that perhaps are blasphemous. Thus, were some persons to read the second chapter of the 4th, or as it is in the Protestant Bibles, 2d book of Kings, they would perhaps attempt to amuse us with a joke at the folly of Eliseus, or as he is called in the Protestant Bibles, we believe, Elizeus,* who

* [Elisha.]

divided the waters of the river with the cloak of Elias, and may ask, could any man in his senses believe, that an old rag of a cloak, given by a fanatic to a fool, who looked upon him to be a prophet, could dry up a large river? or whether any rational man could believe a river would open, and leave a dry passage for an old man of that sort to pass over? Now, if the Scriptures be the word of God, would not these questions be blasphemous? In the 13th chapter of the same book, it is recorded, that a man who was dead was raised to life by his body touching the bones of Eliseus, who had been dead for a considerable time—these are similar to the relics mentioned by the Washington writer. We could inform him of miracles wrought by handkerchiefs touched to the body of St. Paul, and of miracles wrought by the shadow of St. Peter—the record was formerly to be found in the Acts of the Apostles v. 15, and chap. xix. v. 12, unless Griesbach, and the light of increasing science, have stolen it away.

Now, the ridiculous enumeration of dishes, forks, spoons, cups, and cupboards, horses, chairs, benches, blocks, hats, gowns, shoes, is a work of the writer's own imagination, for though his memory be "holey," yet his imagination, though flat and vulgar, still is somewhat prolific; for it has brought forth here some trash of every kind that could be collected, but we know not whence. He ought to tell us.

Upon this point, then, his statements are unfounded, his witticisms are blasphemous imitations of older blasphemies, his want of reasoning glaring, his charges libels, his insinuations unwarranted and unsupported; but, he has flung such a heap before us, that we shall not be done with him for a month as yet. May God forgive our friend Curiosity, for bringing such trouble upon us, and leaving us to get out of it as well as we can. What a wicked rogue he must have been to lift his curtain!

From the Washington Gazette of August 20.

Mr. Editor:—In my communication of the 20th of July, I made a *conditional* promise that I would not again trouble you on the subject of religion. But two petulant scribblers, one in the Metropolitan of the 27th of July, published in Georgetown, D. C., and the other in the Charleston Catholic Miscellany, of the 7th instant, seem determined that this unpleasant discussion shall not terminate, as I most sincerely wished. Instead of proving, or endeavouring to prove, my statements and arguments false, they find it much easier to abuse me by the most unmerited epithets. They endeavour to divert the public attention from the matter in dispute, by constantly talking about Mr. Little, and what he says and thinks; thus, by making a noise about what no one can take any interest in, they hope that the main point may be overlooked; but that is a stale trick, and shall not answer their purpose at present. Mr. Little has thought fit to disavow the sentiments which I published; and as much as I esteem him, I think this act was, at least, *unnecessary*. And I will venture to assert, that they are the sentiments of the *Reformed Christian Church*, both in this, and in every other Christian country; at least, they are my sentiments, and I am much mistaken if they are not the sentiments of Mr. Little also. I will here state them, with the substance of the queries of Mr. *Curiosity*, and endeavour to prove, by the facts that I have advanced, the truth of my assertion; and I hope to be answered with candid and fair arguments, free from abuse or scurrility—for I honestly declare I have no wish to maintain the principles of any sect at the expense of truth. Truth is the only object I have in view; and wherever that leads, I will follow. The sentiments published were these: that the "Christian religion, (before the Reformation,) like the Jewish, in the days of Hezekiah, was grossly corrupted and perverted in almost all respects:—the objects of divine worship had been greatly multiplied:—the idea of one holy, just, and good God almost obliterated from the Christian world:—and a system of corrupt priestly government, where every crime might have been commuted for wealth, substituted instead of the divine morality taught by Jesus Christ. In this time of terrible mental darkness, rose John Knox, Martin Luther, and John Calvin, who, from their bold characters and convincing reasoning, effected a comparatively great reformation in the church, considering the age in which they lived; but much remains yet to be done before all the rubbish which the bigots of the dark ages had heaped on the fair Christian fabric, can be entirely removed. A correct translation of the Bible, with the light of increasing science, is recommended as the best means of bringing back the Christian Church to its original state, as in the days of the Apostles."

I should like to be informed what there is in these sentiments to provoke the anger of the Catholic more than the Greek church. Here follows the substance of the eleven queries of Mr. *Curiosity*:—

"1st. Those which relate to the corrupted state of the Christian religion at the time of the Reformation. 2d. The incorrectness of

the present translation of the Bible. 3d. How the translation is to be made more correct."

1st. With regard to the corruptions of the Christian religion at the time of the Reformation, (many of which still continue,) I gave a brief account of the acts and characters of some of the Popes, by which it will be seen when many of the corruptions were introduced into the church, and by whom. It also shows the shocking depravity which existed in the church, when such men were elected by the cardinals as its infallible head. There is scarcely a crime or a folly, to which man is liable, that was not committed by these worthless representatives of St. Peter. By a review of the statement, we find that this pretended infallible church was very often inconsistent with itself, for the acts of Formosus the First were rescinded by Stephen and by Sergius; afterwards the decrees of Stephen were made null by Romanus; and Johannes restored those of Formosus:—then again, these were rescinded by Sergius the Third. And Pius the Second (one of the most rational) differed from most other Popes, by allowing the clergy to marry, and turning out the cloistered nuns. Also, though Bonifacius the Third obtained from Phocas the acknowledgment of the Pope's supremacy on earth, yet Sabinianus afterwards disclaimed this power.

I next endeavoured to prove, that the infallible heads of the church were often very immoral men, such as would have been a disgrace to the Newgate Calendar. As my accounts are chiefly drawn from the Romish Church History, I challenge any one to show that I have not given what is generally considered the true character of these men. Was not Johannes the Eleventh an adulterer, and killed by the husband of the woman with whom he cohabited? He also stands accused of poisoning above 200 persons, among whom were his two predecessors Leo and Stephen. Was not Martinus the Fourth also an adulterer, who kept the concubine of his predecessor Nicholas; and had all the pictures of bears removed from the palace, lest she should bring forth one?

Was not Benedictus the Ninth a conjuror, who pretended to understand the magic art, and to bewitch women? Did not Alexander the Sixth commit incest with his own daughter? This monstrous villain designed to poison several cardinals whom he invited to an entertainment; but the poison, as in the case of Hamlet, was given by mistake to himself.

Did not Paul the Third, who called the Council of Trent, prostitute his sister, commit incest with his daughter, and poison her husband, and attempt the chastity of his niece? and was he not also accused of being a necromancer and sorcerer?

Did not Gregorius the Thirteenth, who altered the calendar, contrive the massacre of the Protestants at Paris? And did not Gregorius the Fifteenth, the patron of Ignatius Loyola, the founder of the Society of the Jesuits, introduce the bloody Inquisition, wherever he had sufficient influence?

And did not Clement the Fifth introduce the sale of indulgences and pardons into the church? And did not Leo the Tenth extend that kind of traffic, so that indulgences and pardons were hawked about all Christian countries—like as our Yankees do their notions—for one might not only have purchased a pardon for all sins *committed*, but all that *were to be* committed? This, indeed, was the chief cause of the Reformation, and was the chief argument used by Luther to effect that purpose. To deny this, is to call all history false.

Now, gentlemen editors, it will behoove you to come forward, and with the aid of fair and impartial history, show that these charges are false, else you must stand convicted before the public of gross slander and calumny; and your church of every crime that has disgraced the annals of mankind. But these crimes are, indeed, no more than what might be expected from such a system of religion, whose doctrines teach, that God was pleased to receive the sacrifice of his only Son for the sins of the world: and that it is only necessary to *believe* this horrid blasphemy on the divine character, to be saved and be a favourite in heaven. And what can we think of a church with such men at its head, who institute auricular confession? by which means, it is put in possession of all public and private secrets; and has made use of this knowledge to extort money from all classes, from the meanest wretch who steals a loaf of bread, to the prince who murders his brother for his crown, like King John. This principle is the most dangerous to society that has ever been introduced into religion; for it is my opinion, that where it makes a part of the religion of the state, no free government can long exist. It is treason to liberty.

Will any Catholic deny that he believes in the doctrine of transubstantiation—in the good effects of holy water—in prayers to the Virgin Mary and to the saints—in the power of the Pope to remit sins, and in the miracles wrought by holy relics. In this part of my argument I am fortunately supported by the faith and practice of the church at present, to show what it was at the time of the Reformation: and though much has

been reformed, yet, still enough remains to show the dreadful state it was in at that time. The pretended miracle of the liquefaction of the blood of St. Januarius, is a proof what kind of miracles were then wrought, and by whom. If the Catholic Church had any sense of shame, or felt any compunction for the injuries done to mankind, it would be desirous that the world should for ever forget its history. The mind recoils with horror at the bare reflection of its cruelties and its crimes. How many poor wretches have been condemned by the ministers of that church, without any chance of defence, in secret, without even the sympathy of mankind, to perish in damp dungeons—to be the cruel sport of ingenious tormentors, or to expire at the stake or on the scaffold!—whose greatest crime was, perhaps, that of denying that a piece of bread could be turned into flesh, or wine into blood, by the mere words of a priest: or, perhaps, because they would not acknowledge that there were three persons in the Godhead, each equal to God, and yet be only one God. The reformation in religion, the increase of science, and the spread of the principles of civil liberty, have, at last, put an end to such horrid scenes in every country where they have been received. 'Tis only the other day since the prisons of the Inquisition were thrown open in Spain, and hundreds of the most miserable of wretches released from its dungeons. But, to the disgrace of the leaders of the revolution in Mexico, that horrid system is still retained in that country.

Now, Mr. *Curiosity*, and your fellow-labourers in the Catholic cause, what think you of a system of religion which make such monsters of men? To the disgrace of the age in which we live, there are the greatest exertions now making to introduce into this country, and even into this district, the heart of the Union, the society and principles of the Jesuits. They are very cautious and gradual in their progress. 1st. They are only distinguished, as very learned, very obliging, and very sober, regular and polite gentlemen; no distinction in dress, except its being black. But, in the course of a few years, they have built a college in Washington, in addition to the one they formerly had in Georgetown; the students now wear nearly the dress of the monks; a nunnery has been instituted; and they have established a paper in Charleston, S. C., expressly to propagate and to defend their doctrines. This would be allowable, provided they did not make an improper use of their privileges; but, I must confess, I think they have shown a very unbecoming temper, of late, in their publications: for they ought to recollect that the great body of Christians in this country are Protestants; and, at the same time, to reflect on the forbearance they show to Catholics, compared to what Catholics have shown to them when in power.

In answer to the 2d query:—I pointed out, of many instances, wherein the Scriptures have been falsified by the interpolation of a very important text, viz. 1 John v. 7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are One;" but, no notice has been taken of this forgery by these champions of the holy faith. When this is cleared up, there are other parts of the Scriptures relating to the miraculous conception, which will equally require the ingenuity and learning of the church to defend. Nothing can be more reasonable than that a new translation of the whole Scriptures should be made in the North American States, when it is considered under what circumstances the present translation was made. King James the First was certainly as great a bigot as ever filled the British throne!—who believed and wrote in favour of witchcraft and necromancy:—and the Episcopal, as established in England, is very near akin to the Romish Church: the only difference seems to be in the *number* of dogmas, not in their *quality*; many of the doctrines of each church are equally repugnant to common sense and the Scriptures.

Before I close this paper, I will just notice what has been said by Mr. A. B. respecting a pardon not having been sold by the Pope to Henry the Eighth, for divorcing his wife. The answer is plain. Henry had nothing to offer to the Catholic church, equal to the courts of Spain, France, Italy and Germany. Had the Pope complied, (for I believe, from his higgling, he was much inclined to do so) he must have forfeited the favour of all Catholic princes, for the uncertain friendship of Henry. I am much surprised at the conduct of A. B. and of the editor, if not the same person, to endeavour to injure any one, by holding himself up to the public so as to designate him as an enemy to the Catholic church, and subjecting him, perhaps, to the wrath of infuriate bigots, especially when they are still ignorant of the real name of AUDITOR.

THE WRITER IN WASHINGTON,

WHO calls himself "Auditor," has, on the 20th of last month, come out in the Washington Gazette, in another long tirade

against popery and papists, and Mr. Little and the Episcopalians.

This production consists principally of a condensation of his former matter, put more in the shape of something like reasoning, for he has had nearly six weeks to prepare it, and, as we suppose, has shaken off the ague and mended the sieve; he has added something new—such as asking, "Will any Catholic deny, that he believes in the doctrine of transubstantiation — in the good effect of holy water—in prayers to the Virgin Mary and the saints?" To this we answer, no Catholic will deny that he believes in those doctrines. But, we doubt very much, if the person who puts the question, knows what a Catholic believes, for we now begin to suspect, that his attacks proceed more from perfect ignorance of the Catholic doctrines, than from a knowledge of their being good or bad. Like many others, he heaps up a parcel of words, which he thinks he understands, and then says, "Will anybody deny that this is blasphemous?" Thus, he continues to ask, "Will any Catholic deny, that he believes the power of the Pope to remit sins?" We would venture to stake our existence, that he does not know the meaning of the Catholic's doctrine of the forgiveness of sins, or he never would have put the question. We shall not now dwell upon it—it will in its turn be examined. "Will any Catholic deny, that he believes in miracles wrought by holy relics?" "The pretended miracle of the liquefaction of the blood of St. Januarius, is a proof of what kind of miracles were then wrought, and by whom." Now we are very good Catholics so far as our belief, for we hereby profess and declare, that we believe every doctrine taught by the Holy Roman Catholic Church, and still we neither believe nor disbelieve in the liquefaction of the blood of St. Januarius, though we have conversed with many well-educated men, whose minds were very free from weakness, and whose memories were not sieves, who assured us, that they witnessed this miracle, and had the very best opportunities for its examination; and we have seen the written and printed testimony of several hundreds of the same description, who, at different times, stated their having witnessed and closely examined it; yet, we are not bound to believe in its truth. We merely adduce this as a new proof of his not being acquainted with the nature of the subjects on which he presumes to write.

He states, that "he would not have troubled the public again upon the subject of religion, but two petulant scribblers, one in the Metropolitan of the 27th of July, published in Georgetown, D. C., and the other in the Charleston Catholic Miscellany, of the 7th of August, seem determined that this unpleasant discussion shall not terminate, as he most sincerely wished." What a pity! Yes, indeed, he sincerely wished to tell the people of the United States, that their Catholic neighbours professed a religion of the grossest corruption and most profligate character—and he most sincerely wished, that they should be suffered to believe this, without being disturbed—but those two petulant scribblers, the wicked rogues! Now, was it not very natural conduct for corrupt and profligate villains? They, indeed, determined that it should not terminate so; and "instead of proving, or attempting to prove his arguments and statements false, they find it much easier to abuse him by *unmerited* epithets." Poor gentleman! What a pity the constables do not commit them for this breach of the peace. Indeed, he almost says that they ought, for he tells us, speaking of the Jesuits, "And they have established a paper in Charleston, S. C., expressly to propagate and to defend their doctrines. This would be allowable, provided they did not make an improper use of their privileges; but, I must confess, I think they have shown a very unbecoming temper of late in their publication; for they ought to recollect, that the great body of Christians in this country are Protestants; and, at the same time, to reflect on the forbearance they show to Catholics, compared to what Catholics have shown to them when in power."

If this be not the threatening of a persecution for defending ourselves against his attacks, we know not what it is. In our future examination of this, for we must defend ourselves, this man has forced upon us a topic, which we have, as yet, avoided, and did hope we should not be driven to, viz., who were and who are the greatest persecutors? The liberty of the press is, in itself, a blessing, but how often has it been made a curse. We know of no forbearance shown to us. We ask for none. Thank God, we are as free here, and that of right, and not by courtesy, as any men of any other religion in America. We do not, therefore, mean to insult our brethren of other communions, but we will suffer no one of them to insult the Catholic body with impunity. Here is a man who tells us, that our "system of religion makes monsters of men;" and that "to the disgrace of the age in which we live, there are the greatest exertions making, to introduce into this country, and even into the District of Columbia, the heart of the Union,

the society and the principles of the Jesuits;" "that we make an improper use of our privileges;" "that if we had any sense of shame, or felt any compunction for the injuries done to mankind, we would be desirous that the world should for ever forget our history;" "that the mind recoils with horror at the bare reflection of our cruelties and crimes;" and yet this man talks of forbearance!!! and yet he talks of being "subjected, perhaps, to the wrath of furious bigots," for publishing the truth!!! He is known in Washington, where he says those tremendous Jesuits are so powerful; he had better, ere he walk out from his office, request the President to allow him a guard for his protection, if he be afraid of the Jesuits. Were there question only of the individual himself, he would, indeed, after such a display as he made, be found beneath the notice of the most insignificant, petulant scribbler. As such we shall treat him henceforward. We shall neither soil our paper with the epithets which he merits, nor encumber ourselves with his style, but we must refute his calumnies.

As to the Catholics of these States, we have the testimony of the father of his country, and of the public records and collections of the States, that wherever the intolerance of those who previously ruled the provinces, permitted Catholics to be found, they were amongst the foremost to establish their liberties. They had their representative in the Congress which declared our country independent—his name still shines upon the record. By the common right of man, which America proclaims—by the enthusiasm manifested by the Catholic in the defence of liberty—by the pledge of his life, his fortune, and his sacred honour, in the Declaration of the Independence of the States—by the shedding of his blood by the side of his Protestant brethren, in defence of their common right—the Catholic of America has earned his freedom; and yet this man, who, if we be rightly informed, holds a place under the government, dares to tell that Catholic, that for freedom here he is indebted to Protestant forbearance! Did he say Protestant justice, he would have said truth. It is a fact, that the inhabitants of these States who are not Catholics are, and always have been, more numerous by a vast majority, than those who are Catholics—the reason for which, we shall, in some future number, investigate; but, it is equally a fact, that in Maryland the Catholics were, at one time, more numerous, and they did then give that example of, we will not call it toleration, but justice, which most of the States subsequently followed, though not so much to their cost as it was to hers. Hence, as justice is not the peculiar attribute of any creed, we had better style it simply justice. It is to justice then, and not to forbearance, the Catholics owe that they stand in this country upon as high ground as the Protestants; and he who says that it is not to justice, but forbearance they owe it, libels the Constitution, and must have imbibed his principles either in North Carolina or in New Jersey—the Constitutions of which are still disgraced by a clause, which is a dead letter, but which, for the sake of decency, they ought to expunge.

We have been insensibly led into this rigmarole after having read No. 2 of the calumnies, but, we shall follow on the examination, which, instead of one month, will now probably take us three. "Auditor" is a capital jackall, he increases our fodder in a geometrical ratio—one number more from him, and we shall have occupation for some algebraist to calculate how long.

Having now made our preliminary remarks, we proceed to examine another of his charges:

"*Bonifacius* the Fifth, who died in 625, privileged murderers and thieves who took sanctuary in the church, and decreed that the hand of justice should not molest them. What a righteous Church!"

Suppose Pope Boniface was the favourer of thieves and murderers, why should the writer conclude that the Church was unrighteous? What sort of an argument is this: "The King of England is an unjust man, therefore the English nation is unrighteous?" It is evident that the whole Church ought not to be charged with all the injudicious or unjust regulations made for particular places by persons who are not competent to make such laws for the whole Church.

But there is another principle which should never be lost sight of in the examining topics of this nature; that is, before we pass a censure to know all the facts. Now at the period when Pope Boniface made this law, the state of society in Italy was not such as it is now either there or here; there was more violence and less regard paid to law. Hence, there were feuds and quarrels and riots; frequently persons who committed crimes, fled to the churches in the expectation, that reverence for the temple of the God of Mercy, might stay the hands of their vindictive pursuers, who were too often in the habit of inflicting a summary punishment, without awaiting the slow and deliberate procedure of the courts of justice; frequently the innocent man who was un-

justly accused, fled thither for the same purpose: and it not seldom happened, that their pursuers in their fury and vengeance, paid little regard to the sanctity of the place, so that the churches, more than any other places, became the scenes of the most disgraceful riots, and frequently houses of slaughter, and not of prayer.

To remedy this evil, Pope Boniface decreed, that persons flying to the churches under such circumstances, whether guilty or innocent, *should not be torn out by force*, but quietly given up by the ecclesiastics to the proper officer of the civil tribunal, who should regularly demand them, and that their pursuers, in place of rushing after them, as theretofore, should have recourse to the regular magistrate; and that when a demand was made with a warrant, the authenticity of which was certified by the proper person, and then the document exhibited to the superior ecclesiastic, that he might be satisfied of the regular authority of those who claimed the refugee, the refugee should be given up by the ecclesiastics, but that until then, he should have the privilege of sanctuary. Yet this is called "privileging murderers and thieves," and decreeing that the hand of justice should not molest them, and the writer, who thus distorts facts for the purpose of criminating a virtuous Pope, expects that he shall be treated with respect!! and complains that he is "abused by *unmerited* epithets, in place of proving, or endeavouring to prove, his statement and arguments false."

We shall now lay before our readers the words of an account of this Pope in a work published by English Protestants, giving an account of the Bishops of Rome, and we here beg to remark, that in the whole of this examination our extracts giving an account of the acts or conduct of those calumniated men have been and shall be taken exclusively from Protestant authors, except where we state otherwise.

"As for Pope Boniface, he was a person of singular humanity, clemency, and obliging deportment towards all men, and neglected no part of the duty of a good bishop. He ordained, that criminals who fled for refuge to churches, should not be taken thence *by force*." We now ask any candid man, whether he does not think it was the duty of a good bishop, to make some regulation, if he could, to prevent the enormities which this regulation put an end to? Was it not consonant to the first principles of humanity and clemency? Boniface had before him a splendid model for his direction, because, as Griesbach had not then been born, nor the light of increasing science beamed forth in full lustre from the patent office in Washington, the Scriptures were then entire; and hence it was found written in Exodus, chap. xxi. v. 12, &c. "*He that striketh a man with a will to kill him, shall be put to death. But he that did not lie in wait for him, but God delivered him into his hands, I will appoint thee a place to which he might flee. If any man kill his neighbour, on set purpose, and by lying in wait for him, thou shalt take him away from my altar, that he may die.*" We find this the only exception to the privilege of sanctuary in the Jewish law. Yet, we doubt whether the man in Washington will add to the former blasphemies, that of saying that the God of Sinai "was guilty of privileging murderers and thieves."

If this man keeps the book of Deuteronomy in his canon of the Scriptures, we would advise him to read diligently the 19th chapter, and he will perceive how precise the Lord was in appointing, that the road to the cities of refuge should be kept in good repair, and that the cities should be conveniently situated, so that *the way might not be too long*, nor too difficult for the unfortunate refugee to escape from his pursuers, and he would there find the provincial law regulating the increase of the number of places of refuge, in proportion to the number of inhabitants; and he would also discover, that if any person who was not entitled to the privilege of sanctuary, took refuge in any of those cities, the pursuers, were not, therefore, at liberty to take him out by force, but they should apply to the proper tribunal of their own city, who judged the case, and then make the application for the offender, who, upon their demand, was delivered up; and the imitation of this is, by the writer in Washington, made criminal in Pope Boniface, and thence he concludes that the Roman Catholic Church is unrighteous. What logic!

But, be the regulation good or bad, it is no part of the Roman Catholic religion. It is a mere civil institution, the propriety of which the governments are to consider, and to adopt or reject as they think proper. Catholic governments have rejected it—Protestant governments have retained it—but it is no portion of the religion of either. As well might it be argued, that the Roman Catholic religion is gunpowder, because gunpowder was invented by a monk.

However, we must take the liberty of removing Boniface V. from the catalogue of "those Popes who would have been a disgrace to a Newgate Calendar."

We shall endeavour to make room for a greater number of the charges and answers in our next.

THE WRITER IN WASHINGTON.

We have admitted this obnoxious production into our pages, though the editor of the Washington Gazette, who has inserted his slanders, has discontinued publishing our replies. If, as it is stated, the editor and the writer be brothers, and that a person of the name of Elliott, in the Patent Office at Washington, be the defender of Unitarianism by his assaults on our religion, we do not feel much surprised at the exclusion of our answers; but the editor of the Washington Gazette has now lost all claims to impartiality; he has become a partisan.

We proceed to bring forward a tremendous culprit, "a very devil incarnate," to take his trial:

"*Paul* the Third called the Council of Trent; prostituted his sister; committed incest with his daughter, and poisoned her husband; attempted the chastity of his niece, and being found in the fact, was marked by her husband. He was a necromancer and sorcerer. Died in 1549. A very devil incarnate."

Suppose he committed all these crimes, is it a fair conclusion to draw, "therefore the idea of one holy, just, and good God, was almost obliterated from the world?" We have almost strained our eyes, and dried our brains, in poring over both his productions, to discover the principle by which he would apply this fact to produce his conclusion, and all in vain, unless it be this paragraph, taken from his second publication:

"But these crimes are indeed no more than what might be expected from such a system of religion, whose doctrines teach that God was pleased to receive the sacrifice of his only Son for the sins of the world, *and that it is only necessary to* BELIEVE *this horrid blasphemy on the divine character to be saved, and be a favourite of heaven.*"

But this principle will not apply, because it is not the doctrine of the Roman Catholic Church that *faith alone is sufficient for salvation.* This is one of the misfortunes of getting entangled with a man who is perfectly ignorant of the subject on which he undertakes to write; it is a purgatory almost as bad as to enter upon a discussion of canon law with the doctors of the Philadelphia school. We before showed that the principle he went upon was bad. "There were some bad Popes, therefore the idea of one holy, just, and good God, was almost obliterated from the Christian world." Now he takes up *the old Protestant principle*, invented by Martin Luther and John Calvin, and condemned as heretical by the Council of Trent, and he says that the doctrine which the Catholics condemn as heresy is held by them, and is the cause of their crimes; he then says, that "in this time of terrible mental darkness rose up John Knox, Martin Luther, and John Calvin, who, from their bold characters and convincing reasoning, effected a comparatively great reformation in the church." Yet these three men were the inventors of the very doctrine which he says caused the crimes of the Popes, and which doctrine the Popes condemned. What can we say in answer to a man of this description?

But let us take the former part of this principle. The doctrine of the atonement by our blessed Lord and Saviour, the God-man Jesus Christ, which he calls a blasphemy, was professed by John Knox, Martin Luther, and John Calvin, as well as by the Popes. In this they effected no change. We cannot conceive the principle of application which he would give this fact of the criminality of Paul III.

But let us examine his crimes. He called the Council of Trent. We allow he did; but was this a crime? Did not Martin Luther call for a council? Did he not appeal to a council? Was it then a crime to call the council? As for the other charges, we deny the truth of each and every one of them. Indeed, in his second publication, the accuser himself begins to be less confident than in his first edition, for in the second he modestly asks:

"Did not Paul the Third, who called the Council of Trent, prostitute his sister, commit incest with his daughter, and poison her husband, and attempt the chastity of his niece? and was he not also accused of being a necromancer and a sorcerer?"

Here the charge of calling the Council of Trent is abandoned, for the fact is put descriptively, not accusatively; the being found in the fact with his niece, and marked by her husband, are altogether omitted, and the charges necromancy and sorcery given up; for he only asks, was he not accused of being a necromancer and a sorcerer? We answer, yes, he was accused of it by the man in the Patent Office in Washington, but not by any other person that we have known, heard, or read of,—not even by his friend Mosheim, nor by Collier; but there is a vast difference between being accused of a crime and having committed that crime. Now it is true that Paul III. was accused of those crimes, but it is untrue that he committed them.

What are the facts? Alexander Farnese, dean of the College of Cardinals, was at the age of 68 years chosen Pope, on the 12th of October, 1534, and took the name of Paul III. When he was a young man he erred,

and had two children, one of them a son named Pietro Luigi, who at the time of his father's promotion had a son 14 years of age. He committed two other faults after his promotion, one the raising of this boy to the cardinalate, the other the raising of his sister's son to the same dignity at a very unripe age. With these exceptions, we can find nothing else on record against him. On the contrary, during forty years that he was cardinal, his conduct was such as to procure him esteem from every one; and by his many services he repaired, as far as he could, the crimes which we have stated him to have committed in his youth. And if he created two cardinals at an early age, from family motives, which were unjustifiable, he created sixty-nine, most of whom were men of virtue and learning. The Pope Clement VIII., his immediate predecessor, on his death-bed, recommended to the cardinals this man as his successor, from his high opinion of his qualifications. We shall now quote the words of a Protestant biographical compiler, to show the foundation of the charges against him.

"Maclaine, in a note to his translation of Mosheim, mentions some shocking instances of the licentious and criminal exploits with which Paul was reproached before his death, under the name of Ochino.

"Onuphrius says that he was well versed in most branches of literature, and a generous encourager of learned men. He wrote a comment upon Cicero's Epistles to Atticus, before his promotion to the pontificate, and after it some letters, in a polite Latin style, to his friend Cardinal Sadolat, and to Erasmus."

The note which Maclaine appended to his translation of Mosheim, states that some writer published a book, under the title of Ochino, in which Paul was accused of those acts of profligacy. Now a writer in Washington has published that he was a necromancer, and an anonymous writer has libelled him before his death, and others after. Now we ask, in the name of common sense, is this proof? Cardinal Quiri, in a work published in 1745, has repelled and refuted these calumnies, the falsehood of which was so well known when first published as to require no answer, but which, lying for some time in print, were afterwards quoted as fact, and produced as proof. We need not inform our readers that a lie written, and printed, and laid by, will not become truth, though it may become musty.

It is so with those charges—they are musty falsehoods reproduced, and frequently repeated; but repetition of a falsehood will not make it truth.

Paul III. was not a devil incarnate, though he was neither impeccable nor infallible. He was one of those men whose life exhibits the weakness of nature, and the strength of grace. He committed some faults, of which he repented, and perhaps obtained pardon from his Redeemer, and he had many virtues, which caused him to be respected. His faults were few, his virtues many; he has been calumniated, but he was not innocent.

The next Pope whom we call from his grave to be arraigned before the American public, is Julius III. His indictment is in the following words:

"*Julius* the Third gave a cardinal's hat to a sodomitical boy, called Innocentius; in his time Casa, Archbishop of Bonaventum, wrote a book in defence of sodomy. Died in 1555. A pious pair."

We perceive that, in his second edition of the charges, this has been omitted by this advocate of virtue, who has indeed made us blush. We have not blushed for crimes committed, but for being obliged to stain our pages with the vile phraseology of a writer, who pays as little regard to decency as to truth. Could he not find some other expression less gross, less revolting, in which to describe the criminality which he imputes to this Pope? No! but, as if he delighted in placing before the eyes of his readers the most filthy expressions, he has, in his descriptions, selected the most offensive which the vocabulary of baseness contained. We do avow, that we have hesitated and reflected, and have had a conflict with our feelings, before we could determine upon proceeding with the examination; but the result was, we thought that, however unworthy of notice the writer might be, and however disgusting his collection, still, were we silent, the charges would be received as admitted, and a religion of purity would be sullied, in the eye of the uninformed, with the filth which had been flung upon it by even such a being as our present assailant. Thus, however painful the task, we were forced to discharge our duty.

Suppose Julius III. was really the monster he describes, does it follow that the Catholic religion taught him to commit those crimes? The charge which this man brings forward with most virulence against the Roman Catholic Church, is that of having established the Inquisition. What would this accuser say, should we prove to him that this tribunal was first established to extirpate this very crime; and that the very criminals who at the time destroyed morality, and nearly disjointed society, were those persons who first established *the old Protestant principle in Europe?* Yet we would be far from saying that the crime was a part

of their religion. The *Bugari* were some of the first patriarchs of the *old Protestant principle*. They have left their name as an inheritance. Shall we go on? Roman Catholic princes, not the Roman Catholic Church, established a new tribunal to *inquire for them*, and to punish them. This was the origin of the Inquisition; and yet we are charged with our religion being the cause of the crime, when its existence is traced to those who established the principle which is opposed to us, and when they, whose principles of religion agree with ours, are known to have been its most strenuous opponents.

Would we not be more warranted in saying that this crime was the consequence of *the old Protestant principle?* God forbid, however, that we should be so unjust. "But these crimes are indeed no more than what might be expected from such a system of religion." How, then, did it happen that their appearance in Europe is found to correspond exactly with the period of the introduction of this favourite principle, and the prevalence to be confined almost exclusively at the time to the abettors and supporters of that principle? and how does it happen that the punishers of those crimes were the very persons who upheld the system?

But, to return to Julius III., we deny that he ever raised a *criminal* boy, named Innocentius, to the cardinalate; and we assert that neither the man in Washington, nor any other person in existence, can prove that he did.

Julius was one of those Popes who was not remarkable for virtue, and whose administration was more negligent and unbecoming than was edifying. In the early part of his Papacy, he raised to the cardinalate, from a menial station, a young man named Innocentius. No rational motive for this promotion was assigned or discoverable; and as conjecture is ever busy, and scandal easily propagated, a report was soon current that, *perhaps*, as the youth was handsome, the Pope had his private reasons for the promotion. The writer in Washington takes his assertion from Maclaine's note upon Mosheim, where he refers to Thuanus, Hoffing, and Sleidan, neither of whom gives more than surmise, founded upon a groundless report, the origin of which we have seen. What, then, are the facts? Julius, without any rational or assigned motive, raised from a low station, to a place of eminent dignity, a handsome boy. A malicious *conjecture* is hazarded, that *perhaps* he had his *private* reasons for doing so. These, and these only, are the facts. Now let us see the process of reasoning. Maclaine asserts, without any proof, that this boy was the object of the criminality of Julius; and a man in Washington says, "therefore the idea of one holy, just, and good God, was almost obliterated from the Christian world." From such logic may common sense protect us.

But Casa, Archbishop of Bonaventum, wrote a book in defence of the crime. If he did, it was badly done. We can only say, the assertion is new to us. When proof is adduced, we shall examine it; but until then we shall beg leave to say that we do not believe the assertion. It is like one made by the London Morning Chronicle, a few months past, that the Jesuits were now become the venders of obscene paintings and pictures in Europe. We have not heard whether they have opened a store for the purpose as yet in Georgetown or in Washington.

We continue our trial of the accused Popes.

"Bonifacius VII. stole the church ornaments and treasure, and fled to Constantinople. An honest church."

This charge is altogether omitted in the second edition. We do acknowledge that Bonifacius VII. did steal the church ornaments and treasure, and fly to Constantinople. What then? Was it the church that stole them? Though Boniface was a robber, yet the church might be honest. He was a robber,—he was more, he was a cruel murderer,—but he was not a Pope. He was an ambitious, unprincipled man, who, in troublesome times, by simony and corruption, made a party for himself upon the death of Donus II. in 975; but not being received nor acknowledged, and finding the public voice, as well as the regular authority of the church opposed to him, he plundered the church of St. Peter and fled to Constantinople, "where he only tarried till, by the sale of what he had sacrilegiously got, he had amassed vast sums of money, with which he returns to Rome, not doubting by the help of that to retrieve his dignity, by bribing the citizens. Here he met with opposition from all good men, but especially from John, a cardinal deacon." This John was not consecrated, but was to be consecrated as successor to Donus. Boniface having hired some ruffians, had John seized upon, and his eyes put out; "but his enemies increasing about him, and finding his attempts to keep the Papal chair fruitless, whether for fear, or remorse of his

great wickedness, this author of many mischiefs miserably died."

Boniface, then, was a wicked man, who strove to be Pope, but who could not—and since he could not, did much mischief. With what justice, then, can he be ranked amongst the Popes, and his guilt charged upon that church which opposed and rejected him for his criminality?

"Johannes XVII. was given to magic. He died in 1003. Very pious indeed."

If a comet appearing, which caused many conjectures during the short period of his pontificate, be a ground for charging the Pope with being given to magic, the charge appears to be well founded. But, in all the records that remain of his acts, and they are not generally creditable to his memory, this charge is not found. If it was not invented in the patent office in Washington, it was invented somewhere else.

John XVII. was not given to magic, but to what is perhaps as bad, to avarice, and to enriching his relations. But this is no peculiarity of Popes or of Roman Catholics.

"Paulus I., who died in 772, excommunicated the Emperor Constantine Copronymus, and was an honourer of St. Petronella, the daughter of St. Peter. Very good."

For our own part, we do not think it a crime for a Pope to excommunicate any man who deserves it; and if he had so much human respect, or, as others would call it, "man pleasing," as to abstain from discharging his duty, because Constantine was an emperor, he would be unfit for his office.

Neither do we think it a crime to honour the saints, or to pay due respect and veneration to their relics.

Now, what are the facts respecting Paul?

He was unanimously chosen Pope for his eminent virtue—he "was a person of an extraordinary meek and merciful temper, and who, in imitation of our Saviour, never returned to any man evil for evil,—but, on the contrary, by doing good to them, he often overcame those men that had injured him. He was of so kind and compassionate a nature, as that he would go about by night, with only two or three attendants, to the houses of poor sick people, assisting them with his counsel, and relieving them with his alms. He also frequently visited the prisons, and paying their creditors, discharged thence multitudes of poor debtors. The fatherless and widows that were overreached by the tribes of lawyers, he defended by his authority, and supported by his charity."

Such is the account given by Protestant editors, of this Pope, whom the defender of Unitarianism, and the assailant of Catholics, places upon a list which, he says, "would disgrace the calendar of Newgate."

But all this is of no use, because he excommunicated Constantine Copronymus. Did not another Paul, the Apostle of nations, excommunicate the criminal Corinthian? But of what was the emperor guilty? Of Iconoclasm. He held part of what this writer would call *the old Protestant principle.* He and his partisans began to break down and tear out from the churches the images which had always formed a part of their ornaments; and the Pope sent nuncios to Constantinople, to remonstrate against this his misconduct, and to request he would desist from his sacrilege—and to threaten that, if he continued his spoliations, he should be excommunicated. Constantine had done more,—he had Constantine, the Patriarch of Constantinople, put to death for having opposed his innovations; and had violently intruded Nicetas, the eunuch, who was one of his sacrilegious partisans, into the patriarchal chair. Instead of listening to the admonitions of the good Pope, and desisting from his innovations, the emperor endeavoured to strengthen his party, by associating in his throne his son Leo IV., whom he had married to the beautiful Irene; and by making peace with the King of Bulgaria, upon condition that he should aid in iconoclasm; and by making a league with the Saracens, that he might have, if necessary, the Mahometan power to oppose Christendom; and thus caused this relentless race to conceive the first hopes of making themselves masters of Europe, and extinguishing the Christian religion. He made a similar league with the pagan Saxons, who were to furnish him three hundred horsemen against the Catholics. Yet there is no record of Paul having carried his threat into execution, by actually excommunicating the emperor.

If the man in Washington knew a particle of history, he would not have written as he did. Religion has no greater enemy, nor one whom it is more difficult to convince, or to refute, than a self-sufficient, ignorant writer, who skims the surface of the productions of sophists, to catch the filthy, frothy scum with which they abound, and in his rage for controversy, to fling it upon his opponents. There is, however, a consolation in reflecting, that although they may cause a temporary misconception, they can do no lasting injury.

As to the charge of Paul's honouring St. Petronella, we admit the fact, but deny its criminality; but this is not the moment in which we choose to enter upon our vindication of the doctrine of honouring the saints. We shall take it up in its proper place; meantime, as St. Petronella has been introduced, we may, perhaps, as well conclude our present remarks by giving a short account of her.

"Amongst the disciples of the Apostles in the primitive age of saints, this holy virgin shone as a bright star in the church. She lived when Christians were more solicitous to live well, than to write much; they knew how to die for Christ, but did not compile long books or disputations, in which vanity has often a greater share than charity. Hence, no particular account of her actions has been transmitted down to us. But how eminent her sanctity was, we may judge from the lustre by which it was distinguished among the apostles, prophets, and martyrs. Her name is the feminine and diminutive of Peter, and she is said to have been a daughter of the Apostle St. Peter; which tradition is confirmed by certain writings quoted by the Manichees, in the time of St. Austin, which affirm that St. Peter had a daughter, whom he cured of a palsy.

"That St. Peter was married before his vocation to the apostleship, we learn from the Gospel; though St. Jerome and other ancient fathers testify, that he lived in continency after his call. St. Clement of Alexandria assures us, that his wife attained to the glory of martyrdom; at which that Apostle himself encouraged her, bidding her to remember our Lord,—but, it seems not certain whether St. Petronella was more than the spiritual daughter of that Apostle. She flourished at Rome, and was buried on the way to Ardea, where anciently a cemetery and a church bore her name, so famous, that in it a station or place for the assembly of the city in public prayers was established by Gregory III. She is commemorated in the true martyrology of Bede, in those which bear the name of St. Jerome."

We are getting through the heavy Newgate Calendar which [The Writer in Washington] has compiled, as quickly as we can, without giving our readers too much at one time.

"Bonifacius the Eighth, by a general bull, exempted the clergy in all countries from paying taxes, &c., to princes."—Justice.

Now, in the name of common sense, is this in America considered a crime? What was the origin of our revolution? A successful resistance to a tax demanded by a prince. The fathers of a revolution exempted all their fellow-countrymen from paying taxes, &c., to princes—not by bulls, but by bullets. And as the Washington man will not allow the Pope a patent to use a bullet, it is ungenerous to prevent his using a bull. Were the Hancocks, the Carrolls, the Jeffersons, the Adams, the Monroes, guilty of injustice? But to be serious: Is the exemption of the clergy from taxation a crime? Will Mr. Elliott inform us of the name of that state in this Union in which the clergy are taxed? Then are all the states of the Union unjust, for they have all by a general law, which is nothing but a general bull, exempted the clergy from taxation. It is one of the misfortunes of a person who thoughtlessly lashes at everything which he imagines to be a fault in a person whom he dislikes, to whip himself.

But though states may exempt from taxes the clergy or any other particular portion of their inhabitants, surely the Pope has no such authority outside his own dominions. To the truth of this proposition we give our most cordial assent, and were we to plead in this country to the collector of the taxes the bull of a Pope, it would be justly a subject of ridicule. The Congress of the Union, and the legislatures of the several states, and they alone, have the right to impose taxes upon the clergy and laity of this republic, or to exempt them from the payment of the same. And the sovereign princes or legislatures of the several independent states of Christendom, and they only, always have had this right so far as their own subjects or citizens were concerned, and if they suffered Pope or prelate to interfere with this right, it was their own fault. Boniface might have *recommended* to the sovereigns to grant the exemption, and they might have complied; but Boniface could not *order*, and if he did, his order was of no avail in the sight of God or man. The Roman Catholic Church does not teach that the Pope has any temporal power, and this is a manifest exercise of temporal dominion. Now we can find no such bull of Boniface on record. But we do not, therefore, hold Boniface to have been guiltless. He was ambitious and arrogant; and though a man of learning and ability, and many other good qualities, he was far from being a good Pope.* But it does not, therefore, follow that the church is unjust.

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* For a vindication of the character of Boniface VIII., see App., Note A.

"Julius II., more a soldier than a prelate, passing over a bridge of the Tiber, threw his key into the river and brandished his sword. Excommunicated Louis of France. Died in 1513. A very meek Christian, indeed."

That Julius was a good Pope, we are far from asserting. That he was more a soldier than a prelate, we deny, for he was equally both. That his acts were more becoming a soldier and a king than a bishop, we admit. That he left Rome at the head of his army to regain a portion of his territory, of which his neighbours attempted to rob him, we admit. That he threw his key into the Tiber, we have no proof. That he brandished his sword, is equally devoid of proof. That he excommunicated the King of France, is a fact; and it is equally a fact that, previous thereto, the King of France had published within his dominions the act of an ecclesiastical club calling itself a council, at Pisa, which pronounced sentence of deposition against Julius.

Julius was a bad Pope. Does it follow that, therefore, the idea of one holy, just, and good God, was almost obliterated from the world?

"Pius II., an Italian, approved the marriage of the clergy, and turned out numerous cloistered nuns. The consistent church. Died in 1648."

It is stated of this Pope, that he repeated as a maxim, "that there was great reason for prohibiting the priests to marry, but greater for allowing it again." But, by reading the Washington man's charge, one would imagine that some mighty inconsistency had been discovered in the Roman Catholic Church—some palpable contradiction in faith or morals. Yet, what is the fact? The celibacy of the clergy is not an article of faith which is unchangeable, nor a principle of morality which is always essentially the same; but it is a practice of discipline that is liable to variation. There is no inconsistency then in changing, for reasonable and sufficient causes, discipline which must always be accommodated to the circumstances of time and place; but there would be great inconsistency and glaring absurdity, in changing doctrines of faith and principles of morality. For if it be true, at any given moment, that God revealed a certain proposition, it must continue for ever a truth, that he did make such revelation, and no change of time or circumstances can ever afterwards make it untrue, that God did make that special revelation. Hence, the doctrines of faith which are expressed by those propositions, never can be changed. No improvement in science, no increasing light of knowledge, no discovery of chemistry, or exhibition of new planets, or measuring of distances, or changing of forms of civil government, can make it untrue that God made such a revelation. Thus, doctrine is irreformable—and as the principles of morality are equally unchangeable as God or truth, they are irreformable. We shall submit to the charge of inconsistency when it shall be shown, that the Roman Catholic Church denied the truth of any doctrine of faith or principle of morality, once promulgated by her. But her discipline changes frequently. The celibacy of the clergy is matter of discipline. Pius II. said it would be well to change it, but he did not change it—nor could any individual of his own mere will, change a general law of the church—and the discipline is now what it has been from the beginning. Where is the inconsistency? Even were it changed, there would be no inconsistency; much less is there when no change has taken place; and highly as we respect the opinion and character of Pius, we differ widely in opinion with him upon this subject.

The Washington man himself is not so squeamish for consistency in discipline. We should believe he would have no objection to a good black pudding in the moment of his hunger; and yet, even Griesbach acknowledges, that the Apostles *commanded* the Christians not to eat blood. What a fine quality is this consistency!! How beautiful is the light of increasing science. How does it patch up holes in the memory and repair sieves? Does the man in Washington call in the priests or the elders of the church, to pray over the sick person, anointing him with oil? "The consistent church." Does the man in Washington go about breaking bread from house to house, and taking his meat with gladness and simplicity of heart? "The consistent church." Does the man in Washington sell his possessions and lay the price at the feet of the Apostles? "The consistent church."

That the Pope "turned out numerous cloistered nuns," or one cloistered nun, we deny. Let us have the names and the proofs. We find assertions repeated, but no proofs. So with the editor of the Unitarian Miscellany, who asserted in his eighteenth number, that the councils of the Roman Catholic Church were notorious for repealing the decrees of each other. He made the assertion with all the confidence of truth. *Curiosity* asked him to point out one general council which repealed any decision of faith ever made by a former general council. Yet, three months have passed

away and no answer has been given to the question. Three years may pass away in like manner. We now pledge ourselves before the world, that we will publicly renounce the Roman Catholic faith and become Deists, if there be exhibited a genuine decree of any general council of the Roman Catholic Church, upon a doctrine of faith, which contradicts any other genuine decree of a general council of the Roman Catholic Church, upon a doctrine of faith. So much for consistency.*

"*Formosus* the First, who died in 897, was so hated by Stephen, that his body was unburied, and all his acts reversed; two of his fingers cut off, and then buried among the laity. *Sergius* the Third took him up again, caused his head to be cut off, and his body thrown into the Tiber—by a forgiving church!

"*Romanus* the First, made void all the decrees and acts of Stephen, who was before him; and *Johannes* the Ninth, restored the acts of Formosus. *Sergius* the Third, who died in 909, rescinded the acts of Formosus. So much for the infallibility of Popes."

This is in his first publication of July 20. In his second publication of August 21, he says:

"By a review of the statement, we find that this pretended infallible church was very often inconsistent with itself, for the acts of Formosus the First were rescinded by Stephen and by Sergius; afterwards the decrees of Stephen were made null by Romanus; and Johannes restored those of Formosus:—then again these were rescinded by Sergius the Third. And Pius the Second (one of the most rational) differed from most other Popes, by allowing the clergy to marry, and turning out the cloistered nuns."

In our 12th No., published on the 21st of August, [Sup. p. 443,] we proved the inconclusiveness of this sophistry, because we showed that even if Roman Catholics believed the Pope to be infallible in his doctrinal decisions, and his decisions upon the principles of morality, the facts here charged not being *decisions*, either upon doctrine of belief or practice, but being *special acts* of an individual, would not, even if true to their full extent, be a destruction of the principle of supposed Catholic faith—for the argument founded upon the facts in such a case would be this: "Roman Catholics believe the Pope to be infallible in his decisions upon what is faith, and what is a correct principle of morality. But some of those Popes rescinded the decrees of other Popes." Now, before we come to the conclusion, we must ask, "Were those rescinded decrees decisions upon faith, or upon principles of morality," for if they were not, we can arrive at no conclusion. There is another question also which is very material: "Were those men Popes?" for if they were not, there can be no conclusion.

First, it is a notorious fact, that those decrees *did not* regard faith or principles of morality; and next, some of the persons here represented as Popes *were not* Popes; and thirdly, even though the decrees did regard faith or principles of morality, and though those persons had been really Popes, the Roman Catholic Church does not teach that they were infallible; and lastly, nothing can be more unjust, than to charge upon the whole church the acts of those individuals.

The acts of those persons will be best considered by examining their history.

Formosus, Bishop of Porto, was appointed Pope in the year 891. He was the first bishop who was chosen to that dignity, and he was, one account informs us, chosen through means of undue influence; another account states, by reason of his learning and virtue. At present it matters little which account is true, nor have we the means of deciding; but we know the fact, that he was universally acknowledged and obeyed, and is one of those whom we acknowledge to have been Pope. He was not consecrated, as, having been already a bishop, but was regularly inducted and enthroned. He died in 897, having governed the church five years and six months.

After his death there was considerable disturbance in consequence of the contention of two parties, each seeking to promote its own favourite. Those favourites were Sergius and Boniface VI. Some historians assert that Boniface was canonically elected, but he died within the first month, and his name is not found registered as a regular Pope. Sergius is here registered as an anti-Pope or unwarranted pretender.

Stephen VI., Bishop of Anagni, next succeeded. He had an undisguised hatred to the memory of Formosus after his death, as he conceived himself injured by him when alive. Stephen is, on all hands, allowed to have been a vindictive, unprincipled man. He had the body of Formosus disinterred, a mock trial proceeded upon in presence of the carcass, sentence of degradation passed, the body divested of the pontifical ornaments, wrapped up in a secular dress, and the two first fingers of the right hand cut off, and the corpse buried in a separate place from that in which the

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* See App. B.

Popes were interred. He even sacrilegiously reordained those who had been ordained by Formosus, and rescinded his acts of appointment to any office or place, decreeing that Formosus was an usurper, and that his acts were null and void.

Stephen was a bad man, who made an atrocious display of the worst passions, in a most disgusting and sacrilegious manner. But was this a decision upon an article of faith, or upon a principle of morality? Did the church which had the misfortune and the affliction of seeing him elevated to her first seat of dignity and authority, teach him these acts? No. In the very age that this cruel and base man was thus disgracefully employed, several of the bishops and other members of that church, an Alcuin in England, a Rabanus Maurus in Mayence, St. Paulinus in Aquileia, St. Ludger in Saxony, St. Benedict in Cleves, Hincmar of Rheims, Theodulph of Orleans, Lupus of Ferriers, Amolar, Remigius and Florus of Lyons, Alfred the Great of England, Isidor Mercator, Anastasius the Librarian, Theodore the Studite, and thousands of others, were ornamenting the church by their learning, edifying it by their virtue, explaining and enforcing its doctrines, preserving its deposit of faith and morality, and though Italy was, during a considerable portion of this age, a prey to faction, and the Papal See an object of human ambition, still, with the exception of the few latter years of this century, the chair of St. Peter had been filled by men whose conduct fitted them for the station, and in those latter years the evils arose from the violent interference of the laity in church concerns, and from the incursions of infidels and the ravages of self-called Catholics in Italy. Thus the idea of one holy, just and good God was not banished from the world, though Pope Stephen VI. and some other Popes were criminals.

Stephen having within the first year after his elevation been strangled in prison, Romanus was violently forced by a party into the administration; he is not recognised as a Pope, though his acts of administration were not incorrect. Theodore II., who succeeded, declared the acts of Formosus to have been regular, and his condemnation by Stephen to have been irregular; he accordingly ordered all those whom Stephen had deprived to be restored. So that as yet we have but the acts of Stephen irregular. Theodore died within the first month of his Pontificate, and was succeeded by John XI. who confirmed the acts of Theodore, approving the decision regarding Formosus, and repealing the irregularities of Stephen. Benedict IV. succeeded to John, who died in 900. Benedict was a man admired and esteemed for his virtue, especially for his care of the poor. He died in 903, and was succeeded by Leo V. who, within a few months, was driven from his see and thrown into prison by one Christopher, who had made a party to carry for him by force what he could not regularly obtain. This intruder was never recognised by the church. After a few months of tumult he died, and his victim having also died, one of those unfortunate men who had long aspired to the dignity, but who in the lifetime of Formosus had been opposed by him, succeeded, and Sergius III. who, like Stephen VI., cherished the same feelings of hatred against the memory of Formosus, imitated the misconduct of Stephen, and repeated the disgusting and sickening and barbarous scene. Well indeed might the enemy of Catholicity exhibit this wretch to the world as a devil incarnate. Now, in the year 906, did he exhibit to disgusted Christendom the first instance of a Pope given to revenge and lust.

We acknowledge that he was a Pope—we avow that he was a criminal; but we assert, that his criminality neither destroyed the truth of the doctrines of that church which wept under his administration, nor deprive the office which he so unworthily filled of a particle of its authority. The Catholic Church never taught that he or any other Pope was infallible, and glaring evidence convinces the world that he was not impeccable.

In our 18th No., published on the 2d of October, we answered that part of the charge which relates to Pius II. [Sup. 459.] We now sum up the rest.

There were two wicked men, Stephen VI. and Sergius III., who, at different times within ten years, got into the Papacy. They hated the memory of Formosus, one of their predecessors, whose conduct is not complained of—they deprived those whom he had appointed to offices—they sacrilegiously reordained or ejected those whom he had ordained—they did everything in their power to disgrace his memory, and they moreover treated his dead body with indignity. The other Popes reversed the wicked acts and decrees of those two. This is the plain enumeration of the facts, the statement which we find. Is it a good conclusion from those premises to infer, Therefore, a general council of the Roman Catholic Church is not infallible?

But, how did it happen that those wicked men were elevated to the papal dignity? From the same cause that has produced

most of the disasters of the church. The unwarrantable interference of the laity with church government. Many of the kings and states which professed the Catholic religion, without practising its duties, usurped the power of making ecclesiastical appointments, and found some clergymen weak, and others wicked; and by force and fraud they raised to the dignities, and the possession of the temporalities, their unprincipled adherents; and whilst this system lasted, the church saw desolation and profligacy which she could not remedy, and abuses were introduced, which the repeated efforts of successive ages, and the zealous exertions of the most holy Popes and bishops were not able fully to remove; and in reviewing church history, we have always found the same cause produce the same effect. The church never saw a bad Pope until after she had witnessed the interference of princes and other laymen in her concerns. The disorders began at Constantinople, when the laity interfered; and corruption and crime were unknown at Rome until the laity interfered.

We proceed in the trial of the accused Popes.

"*Johannes* the Eleventh, who died in 936, was a wicked, cruel, libidinous man; was taken in adultery, and slain by the husband of the woman. He is said to have poisoned 200 persons, among whom were Leo and Stephen, his predecessors. A pretty representative of St. Peter." —*Washington Gazette of July* 20.

"Was not Johannes the Eleventh an adulterer, and killed by the husband of the woman with whom he cohabited? He also stands accused of poisoning 200 persons, among whom were his two predecessors, Leo and Stephen." —*Same paper of Aug.* 20.

The short answer to this double assertion might truly be "false," because John the Eleventh, who died in 936, was not a libidinous man, was not taken in adultery, was not killed by the husband of the woman with whom he had been guilty.

But we do not wish to leave the facts unexplained, which the ignorance of the writer has thrown into confusion. There was a John to whom part of this accusation might apply, John the Twelfth, and he died in 964. Thus, we wish not to take the advantage afforded us by the want of historical knowledge of the calumniator of our church.

But we before stated that it was no part of our creed that the Popes were impeccable; and we before proved that the criminal conduct of Popes was no more an argument against the truth of the doctrine of the Roman Catholic Church, than the crimes of Judas would be against the mission of the Apostles.

This unhappy epoch of our history exhibits, in glaring colours, the effects of lay interference in ecclesiastical concerns. This is that period of which Cardinal Baronius, and the worthy Genebrard, the learned Archbishop of Aix, write, that "the promotion of wicked men to the pontificate cannot be charged as a crime upon the church, neither can we be reproached with their immorality; for although the church was under the necessity of yielding for a time to inevitable necessity, she always protested against the irregularity of usurpations, which produced incalculable evils. The intermeddling and tyranny of princes, and the introduction of physical force, especially by the factious chieftains who then ravaged and distracted Italy, sometimes enabled unworthy and profligate men to occupy the chair of the Sovereign Pontiff. Ambition and bribery were generally the recommendations which those despots most regarded."

The German princes were called upon to oppose the Italian tyrants; but though they for a time conducted themselves with moderation, they, too, sought to domineer in their turn. Little need we wonder, then, at the scenes which are presented to us, when in this age, though we find some excellent and virtuous men filling the Papal chair, we also find it occupied by notorious profligates; and though their number be comparatively few, still one ought not to have been tolerated.

During the pontificate of Agapetus II. a good and holy man, who died in 956, Berengarius and his son Albert ravaged a considerable part of Italy, and exercised a most tyrannical sway,—to obviate which, several of the Italian nobles invited Otho, King of Germany, to their aid. Entering Italy with 50,000 men, he overcame the tyrants, and was crowned in Rome as Emperor of Germany. Leaving Berengarius and Albert in the government of a province, he returned to Germany. Some writers confounding dates, have placed those events in the pontificate of John XII. Rome was, at that time, under the temporal government of a man named Alberic, one of the offspring of an infamous but powerful woman named Marozia, by Albert, the father of Guy, Marquis of Tuscany, her first husband. Alberic dying in 954, was succeeded in his office of consul and patrician by his son Octavian, only sixteen years of age; and by in-

trigue, and corruption, and force, he occupied the Papal chair upon the death of Agapetus in 956. He formed a league with Berengarius and Albert, who aided him against the clergy, and the greater number of the bishops, who protested against this intrusion and consecration of a wicked young profligate of eighteen years of age; but Octavian, who now assumed the name of John XII., found a large party armed for his support, and many of the clergy amongst his adherents. Some of the cardinals invited Otho, who was now in Germany, to return and expel the intruders. John having heard of this, had the cardinals cruelly punished and disfigured. Berengarius and his son were again taken prisoners by Otho, and banished. Otho, who was a religious, holy man, endeavoured to persuade John to a change of life, but the people of Rome exhibited a catalogue of gross crimes against him. He fled from the city as soon as he found a council was likely to be held, and sent an excommunication against those who should assemble. John and his associates plundered the Church of St. Peter. A council was held, at which the proxy of the Patriarch of Aquileia, the Archbishops of Milan, Ravenna, Bremen, and Treves, together with about fifty other bishops, principally Italians and Germans, assisted. They sent the Pope a copy of the charges and a citation, and after the delay of a fortnight another notice, and then proceeded to examine the charges, which being proved, he was deposed, and Leo VIII. consecrated in his stead. This Pope was anxious to escape the place of trouble and peril to which he was appointed, but was forced to yield. After the emperor's departure, John, placing himself at the head of a strong party, seized upon Rome, and Leo was obliged to fly. The usurper still found a multitude of supporters. Those who adhered to him, after his death set up Benedict V.; but upon the return of Otho, Benedict yielded and swore obedience to Leo,—and accompanying the emperor into Germany, died at Hapsburg, whither he was banished. John, previous to his death, had retired from Rome with his wicked companions; and Leo, urged by the difficulties with which he was surrounded, yielded to Otho a privilege which was very disastrous in its results, the privilege of choosing the Pope, and the right of investiture. It afterwards cost immense trouble to remove the evils which followed this grant.

The mode of John's death is uncertain. Some writers state that he died suddenly, or was struck dead by heaven; others state that he was beaten in such a manner by the husband of a woman with whom he sinned, that he died in consequence; others state that he was stabbed in the criminal act. The Washington man, besides his historical inaccuracy has taken the liberty of adding fictions to facts; for no writer has accused John, as far as we can discover, of having killed 200 persons in any way, or of having poisoned either of his predecessors. Leo VI. died in 929, nine years before John was born. Stephen VII. died in 931. They were two good and religious men, who died natural deaths. Leo VII. died in 939, before John was fully one year old,—and he must be acknowledged to have been a very early proficient in crime, if, at that age, he was guilty of poisoning the Pope.

The next Stephen died in 943, when John was about four years old. This good man was seriously injured and disfigured by the Romans in a tumult when John was about eighteen months old,—and he must have been a very wicked urchin indeed to begin so early if he was the cause of this tumult; and he must also have been a very extraordinary lad to have poisoned a man who died a natural death. Martin II., who succeeded this Stephen, was also a good, holy, meek, charitable prelate, who fed the poor, preserved peace, established religion, and died lamented in 946, not by poison. His successor, Agapetus II., is represented to us also to have been a good, harmless, pious and religious man, who died a natural death in 956, and was succeeded by John. So that, bad as he was, we must acquit him of the crime of the poisoning. Thus, even in the worst days of confusion, we find a succession of good Popes, whose virtues will redeem the profligacy of an intruded criminal whose vices procured his speedy deposition. Was it not then unjust to say that because this man did, by bad means, obtrude himself for a while upon the church by the force of unprincipled laymen, professing to be members of that church whose laws they despised and violated, that the idea of one holy, just and good God was obliterated from the Christian world?

The next charge is against two Popes:

"*Alexander* the Third excommunicated the Emperor Frederic I., and obliged him to prostrate himself at his feet, when the Pope trode on his neck: He died in 1181. And *Celestinus* the Third put the crown on the emperor's head with his feet, and struck it off again, saying, *per me reges regnant*. He died in 1198. Very meek and pious men, no doubt!"—*Washington Gazette, July, 20.*

This charge appears to have been abandoned in the second edition, August 20.

We have seen above the manner in which the Emperors of Germany came to have any power of interference in the appointment of Popes. In the year 1046, Henry II., Emperor of Germany, went farther than any of his predecessors, requiring of the electors in Rome an oath, that they would do nothing in the choosing of the Pope, except by his will and determination. Subsequently to this, the clergy of Rome, and sometimes the emperor, and sometimes both conjointly, made the appointment. In 1059, Pope Nicholas II. at a council held in *Sutri*, ordained, "That if any person by simony, or by the favour of any powerful man, or by any tumult either of the people or soldiery, shall be placed in the chair of St. Peter, he shall be considered not apostolical but apostate, one that transgresses even the rules of common reason; and it shall be lawful for the cardinals, the clergy, and the devout laity, with weapons spiritual and temporal, by anathemas and by human aid, to drive him out, and to depose him; and that if the Catholic people cannot assemble for this purpose in the city of Rome, they may do so where they can with most convenience." Notwithstanding this decree, Henry III. set up Cadolus, an antipope, in opposition to Alexander, the successor of Nicholas. After considerable difficulties, Henry, at a council in Mantua, submitted to Alexander, disclaimed all right to interfere in the election, and obtained pardon for himself and Cadolus. Gregory VII. succeeded Alexander, and the Emperor Henry being warned by him to desist from simoniacal practices, and the corruption of churchmen, violently opposed him—they were afterwards reconciled; but Henry setting up new pretensions, went so far as to send one Romandus as a clergyman to Rome, who by the emperor's authority interdicted and suspended the Pope, and summoned the cardinals to appear before the emperor, that he might appoint a new Pope for them. The Pope excommunicated this audacious and fickle monarch. Some of his subjects rose up against him, and he then sent to sue reconciliation with Gregory. On the 28th of January, 1078, he swore obedience to Gregory at Canosso, and swore that he would not molest him in the discharge of his pontifical duties. Henry soon broke through this obligation; and Gregory seeing the mischiefs which arose from simony, especially in a council held at Rome, deposed several convicted thereof, and renewed the ancient canons now falling into disuse, by which any clergyman accepting an ecclesiastical appointment from any layman, or body of laymen, was deposed and degraded. Henry, finding some of his own favourites, and some whom he had himself simoniacally placed in churches, deposed, set up an antipope—this was Gilbert, Archbishop of Ravenna, who had been deposed and degraded for simony, and for fomenting and heading several schisms. Henry, at the head of an army, took this man to Rome, and installed him in the Church of St. Peter, whilst the Pope was besieged in the Castle of St. Angelo. An army coming to the Pope's aid, Henry and his dependant fled from Rome, and Gregory soon after died at Salerno. His successor, Victor III., is supposed to have been poisoned by the contrivance of Henry. This monarch having met several disasters, gave over persecuting the church. But his son Henry IV. succeeding him, marched into Italy, and being admitted into Rome with his army, after a solemn stipulation that he would eject from their places the bishops and other ecclesiastics whom he had unwarrantably and simoniacally placed in several churches, the Pope Paschal II. met him at the porch of St. Peter's Church, and Henry falling down, kissed the Pope's feet, and went into the church. When he was seated, he, contrary to his solemn oath, asked the Pope to confirm all those simoniacal appointments; and upon Paschal's refusal he gave a private signal, the church was filled with his soldiers, and seized the Pope, cardinals, and a considerable number of the clergy, and cast them into prison. He compelled the Pope to sign an act of confirmation before he would release one prisoner, and also promise to crown him next day in St. Peter's Church. After having obtained his ends he returned to Germany.

This same Henry returned to Rome upon the appointment of Gelasius II. and set up an antipope, ordered his soldiers to follow along the bank the galley in which the Pope was escaping, and to shoot him and every person they could see on board, with arrows or javelins, as they could not follow by water. Lotharius, in the pontificate of Innocent II., was crowned emperor after the death of Henry, and relinquished all pretence of interfering in the election of Popes in 1143. In 1155 or 6, Frederic I. was crowned Emperor of Germany by Pope Adrian IV., and upon the death of this Pope, in 1159, Alexander III. was chosen; but three cardinals having formed a faction, set up Octavian, an antipope. Alexander requested Frederic, who was then in Italy, to aid him in extinguishing the consequent sedition. Frederic knowing well the man-

ner in which things stood, was desirous of any pretext to attempt the revival of the claim for the Emperor of Germany to nominate the Pope, sent word to have both claimants appear before him, and he would judge between them. Alexander, standing upon his right, refused; Octavian was supported by Frederic, who was therefore excommunicated by Alexander. And after a contest of eighteen years, Frederic met Alexander at Venice, and of his own accord made submission to him, of his own accord kissed his feet, and on one occasion held his stirrup to make atonement for all the injury, scandal, and vexation he had caused, and was by Alexander absolved from the censures under which he lay. This took place in 1181, and not 1811, as the printer, not the writer, must have placed it; so that to say Alexander *obliged* Frederic to do this, is not true, though it is true that Frederic did of his own accord what he thought himself bound in justice to do, for the purpose of repairing the evils he had caused. The Pope's laying his foot on the emperor's neck is a falsehood, which some candid Protestant writers acknowledge, "is not now believed," but was always known to be a gross misrepresentation. Frederic then aided in putting down the rebellious factions in the city of Rome, and saw Alexander placed in quiet in his See.

The whole story of Celestinus III. is from beginning to end a fabrication—no such thing ever has occurred.

The next charge we examine is that made against Boniface III., and through him, against his successors:

"Boniface the Third, who died in 606, obtained of Phocas, the murderer of his lord, the acknowledgment of the supremacy of the Pope on earth. This power was afterwards disclaimed by Sabinianus the First. Very consistent."—*Washington Gazette, July* 20.

"Also, though Bonifacius the Third obtained from Phocas the acknowledgment of the Pope's supremacy on earth, yet Sabinianus afterwards disclaimed this power."—*Same paper, Aug.* 20.

By these two statements one would imagine, 1. That Boniface III. was the first Pope who claimed the supremacy. 2. That he derived this authority from Phocas, who deposed and put to death Maurice, the Emperor of the East, in 602. 3. That Sabinianus was Pope after Boniface. 4. That Sabinianus disclaimed this authority. Yet all these propositions are severally untrue.

Any person at all read in church history, will necessarily perceive that Boniface, who was the sixty-seventh Pope, did not claim from Phocas even any recognition of his title to the supremacy, which was never called in question; nor did Phocas create that dignity, nor bestow that jurisdiction which were held and exercised by several of the predecessors of Boniface in the very city of Constantinople, on several occasions, before the birth of either Phocas or Boniface. Whoever will peruse even the little abstract which we have given of the early history of the Greek Church, under the head of *Turkey in Europe*, in our last numbers,* will find how void of truth is this insinuation, that Boniface was the first Pope whose supremacy was recognised by an Emperor. The supremacy of the Bishop of Rome had been recognised by the Emperor Aurelian 350 years before this period, though Aurelian was a pagan; and the supremacy was claimed by every Bishop of Rome, and exercised by every Bishop of Rome from St. Peter down to Boniface III. Thus, the second insinuation must also be untrue, that it was from Phocas this authority was derived.

The application on the part of Boniface was to restrain the Bishop of Constantinople from using a new title, which would imply an additional right to the several privileges which had already been usurped by that See. Gregory the Great immediately opposed this attempt at usurpation, and Boniface did no more.

The third proposition is a gross historical blunder. Sabinianus was the immediate successor of St. Gregory in the Papacy; he came to the chair in 604, and lived, after his elevation, not quite four months. There was a vacancy of nearly a year before Boniface III. succeeded to Simplicianus, so that the third proposition is destitute of truth. The fourth proposition is without any foundation in fact. In the first place, Simplicianus, who was dead *before* Boniface obtained the order of Phocas, could not have disclaimed the power supposed to be granted thereby to Boniface *afterwards*, unless he were to have been resuscitated, of which we have no evidence; and in the next place, Simplicianus, during his short pontificate, made no declaration in any way upon the subject.

This topic of the supremacy granted by Phocas to Boniface, is one upon which much is said by ignorant declaimers, and much has been written by uncandid or uninformed compilers; but from a fair examination of facts, the truth will always be discovered.

The next charge is against a very bad man:

* See "Historical Fragments" in Vol. iii.

"Benedictus the Ninth was a conjuror; and with Laurence and Gracœan, two cardinals, used to wander in the woods, to invoke the devils and bewitch women to follow them. He died in 1045. Such was the piety of his time."—*Washington Gazette, July* 20.

"Was not Benedictus the Ninth a conjuror, who pretended to understand the magic art, and to bewitch women?"—*Same paper, Aug.* 20.

This unfortunate young man was extremely wicked. He was intruded by the factious laity, who at this time, as we have before observed, usurped by force what they could not obtain by the laws of God; and in their selections we find the dreadful consequences of their criminal aggressions. By force and violence, at a period of extreme youth, Theophilact, the nephew of Pope John XIX., was made his successor. Except from the writer in Washington, we know nothing of his progress in the art magic, of his having cardinals for the companions of his crimes, or of his bewitching women, or invoking devils. But history informs us that his crimes caused his ejection; and that by simony, John, Bishop of Sabinum, who took the name of Sylvester III., got into his place. Benedict's friends put him out by force; and soon afterwards the church was freed from them both, and Gregory VI. occupied their place. This man was pious and well-disposed,—but the dreadful state of Italy placed him under the necessity of defending even the very churches with an army, and at the Council of Sutri he submitted the examination of his case to the synod; at their desire he resigned. Benedict and Sylvester were declared to have been always irregular intruders, and Clement II. was prevailed upon to assume the government of the church. Why, then, would the writer in Washington adduce the misconduct of a man who was condemned by both clergy and laity as a criminal, as the standard by which he would estimate the piety of the age which condemned him as impious? Is this candour? Is this religion?

In the character of Alexander VI. we thought, at least, we should be able to agree with the man who signed himself Auditor:

"Alexander the Sixth was incestuous with his own daughter. He died in 1503, by poison, which was given to him by mistake, instead of some of the cardinals whom he had invited to an entertainment. Monstrous!"—*Washington Gazette, July* 20.

"Did not Alexander the Sixth commit incest with his own daughter? This monstrous villain designed to poison several cardinals whom he invited to an entertainment; but the poison, as in the case of Hamlet, was given by mistake to himself."—*Same paper, Aug.* 20.

Had the writer stated Alexander the Sixth to have been one of the greatest villains and most profligate men that ever existed, a notorious hypocrite, and a man of consummate ability, who met a horrid fate, which he richly deserved, in all this we would have acquiesced. But the first charge made upon him we are not prepared to admit,—not because we consider him incapable of such a crime, but because we find no testimony to support it. The history of Alexander's crimes would fill all the columns of our paper; but the crimes of ten or twelve Popes, selected from amongst 250, do not constitute the doctrines of the Roman Catholic Church.

We shall conclude our present examination with Martin IV.

"Martinus the Fourth, a Frenchman, kept the concubine of his predecessor, Nicholas; removed all the pictures of bears from the palace, lest his concubine should bring forth one. Died in 1285. O, Chastity!"—*Washington Gazette, July* 20.

"Was not Martinus the Fourth also an adulterer, who kept the concubine of his predecessor, Nicholas; and had all the pictures of bears removed from the palace, lest she should bring forth one?"—*Same paper, Aug.* 20.

We have ransacked the history of this Pope in every author, Catholic and Protestant, that lay within our reach; we have read the history of every Pope of the same name, and of several other Popes, under the impression that so gross a charge could not be made by the most impudent defamer, without some semblance of foundation in fact; but we were disappointed. The predecessor of Martin is accurately designated, and the charge inculpates them both. We can only say, that never have we found more exact concurrent testimony of writers of different religions and interests, than in the attestation that those two calumniated Popes, Nicholas III. and Martin IV., were men of unblemished morality, and especially remarkable for *their chaste and modest demeanour*. What, then, could have tempted the writer in Washington to make so false a charge upon both?

Martin interfered, perhaps, too much in temporal concerns; but there was much excuse for his interference.

The next charge brought forward by [The Writer in Washington] is that of persecution.

"Pelagius the First, who died in 559, ordained that schismatics and heretics should be punished with temporal death. Yet the Scriptures say, judge no man," &c.

"Martinus the Fifth condemned Wickliff, and burned John Huss and Jerome of Prague, his followers. Died in 1431. The mercy and justice of the church!"

"Gregorius the Thirteenth, a Bononian, altered the calendar. He contrived the massacre of the Protestants at Paris. Died 1585."

"Gregorius the Fifteenth, a Bononian, instigated the French against Protestants, sainted Ignatius Loyola, the founder of the Inquisition and the Jesuits. Most pious indeed."—*Washington City Gazette, July* 20.

"Did not Gregorius the Thirteenth, who altered the calendar, contrive the massacre of the Protestants at Paris? And did not Gregorius the Fifteenth, the patron of Ignatius Loyola, the founder of the society of the Jesuits, introduce the bloody Inquisition, wherever he had sufficient influence?"—*Same paper, Aug.* 20.

Before we proceed to examine the charges themselves, it will not be amiss to remark upon some palpable inaccuracies, which exhibit how little this writer knows of the facts which he comments upon and misrepresents. In the first place, St. Ignatius of Loyola was not born until the year 1491, and the origin of the Inquisition is carried at least back to the year 1184, when in a provincial council of Verona it was decreed, that bishops ought to make diligent Inquisition after heretics in their diocesses, and having detected them, cause them to be delivered up to the civil magistrate, to be treated according to law. The first person who held the office of Inquisitor-General, was Peter of Castelnau, a papal legate, in the year 1204. Rainer and Guy, two Cistertian monks, were commissioned in 1198, in Languedoc, to inquire for the Albigenses, and denounce them to the secular power. The first court of Inquisition was formed in Toulouse in 1229, and Pope Gregory IX. in 1233 nominated two Dominican friars the inquisitors. The writer, therefore, was guilty of a gross injustice, in charging St. Ignatius with a supposed crime, committed at least 155 years before he was born. So much for historical accuracy. However, we will indeed be miserably disappointed if we look for anything like knowledge of history amongst the swarms of self-sufficient, ignorant assailants of the Roman Catholic religion. All their objections are derived from two sources—the misrepresentations of their predecessors, and their own empty pride. They charge the Catholic religion with all the crimes which bad men have ever committed, and with several crimes which were never committed. They shut their eyes to their own crimes, and they reject the doctrines of the Catholic religion, because there is no demonstration of their truth from nature; and still they believe that grass grows, and they can discover no demonstration of the truth from its nature. They believe that corn seed will produce new corn, though they have no demonstration of the truth from its nature; and thus they mistake the evidence of the fact for the evidence of the nature. The Catholic offers them evidence of the fact that God revealed the doctrines of his church, and they require of the Catholic evidence of the truth of the doctrines from their nature, or they will not receive the evidence of the revelation. To argue with persons whose conduct is thus inconsistent and irrational, is folly.

Gregory XV. came to the papal chair in 1621, and St. Ignatius died in 1566, which was full fifty-five years before. He could not, therefore, have been the patron of Ignatius.

John Huss was burned on the 6th of July, 1415. Jerome of Prague, suffered on the 2d of June, 1415. Martin V. was elected Pope on the 11th of November, 1417. They could not therefore have suffered under the pontificate of Martin V. We shall presently find that no Pope burned either of them.

Now let us examine the facts of the allegation. Pelagius is represented as ordering to have heretics and schismatics put to death. "Ordained that heretics and schismatics should be punished with temporal death." The very assertion is ridiculous, for the Pope had then no temporal power, and could make no such regulation or ordinance. The fact is, that having been consulted whether it was lawful to suppress by the secular power, those persons who would neither be convinced by reasoning, nor submit to authority, he answered that it was lawful for the secular power to do so if it thought proper. And we have no hesitation in saying, that if persons under the pretext of religion should disturb the public peace, as many of the heretics and schismatics of that period did, it would not only be lawful, but it would be the duty of the temporal power to suppress their tumults, to preserve the peace. The Catholic Church teaches no more than this: and the principles of the American constitutions and of civilized society, teach the same doctrine. If the decree of Pelagius be construed thus, which is to us evidently its meaning, the doctrine is that of reason and not of persecution; but if it be construed to mean that persons may be put to death under the pretext of their being heretics, or because they are heretics or schismatics, or infidels, it is a doctrine which the Catholic Church does not require her children to believe, but which many of those who are most attached

to her faith, amongst whom we are proud to rank ourselves, believe to be contrary to the spirit of the Gospel, and of humanity, and unreasonable, and impious. We know of no power given by God to governments in church or state to inflict bodily pain upon man for errors in faith; and hence we condemn all those acts of persecution and cruelty which have been committed upon our fellow-beings, whether by kings, emperors, popes, bishops, priests, sheriffs, reformers, warriors, or any others, as much as the man in Washington does, and still we are most tenacious Roman Catholics; and we believe each and every doctrine taught by the Roman Catholic Church, and reject every doctrine contrary to her principles; and we believe that no man ought to be persecuted for error in faith, and we reject the doctrine of persecution; and we do not know a persecuting tenet in the Roman Catholic code, though there have been persecutors in the church.

As for the miserably defective application of the text, *Judge not*, &c., we too know that the Scripture tells us not to pass judgment upon the private failings of our brethren; and we also know that the same Scripture informs us that, speaking of doctrine in the first council held in Jerusalem, the phrase used by the Apostles was, *I judge*. And if the writer himself went to law for his property, with an unjust aggressor, he would condemn as inefficient or unprincipled the judge, who, under the affectation of complying with the Redeemer's injunction, would not enter judgment. Neither would he be safe in his person or property, were there not judges who would *condemn men in judgment*. We feel ashamed at being obliged to expose such a silly misapplication of Scripture.

His next case we have already answered. Martin V. did not burn John Huss nor Jerome of Prague. It is true they were burned, but not by the Pope, nor by the church, but by the laws of the empire, and not by any ecclesiastical law.

Gregory XIII. did not contrive the murder of the Protestants at Paris. The story of the unprincipled massacre at St. Bartholomew's, in 1572, is a long and a melancholy history. Much has been written to extenuate, nothing could justify so atrocious and disastrous accumulation of perfidy and murder. We now only examine the share which Gregory had in it. We have looked into several authors, and frequently examined, to try if we could find any circumstance to connect the Pope with this act of Charles IX. and the queen mother and the Duke of Guise; and we have been always more convinced by our inquiry, that the few writers who attempted to charge Gregory with any share in the transaction were slanderers.

In the first place, Gregory was raised to the pontificate only on the 13th of May, 1572, and the massacre commenced on the 23d of August. Thus it would be extraordinary, if entering upon the discharge of very complicated duties, his first would be to plot this horrid butchery, when he had much to look to at home.

Secondly. Many others tell us, that, although the catastrophe did not take place until 1572, that it was planned at a meeting held at Blois in 1570, just after the marriage of Charles IX.; of course, this was nearly two years before Gregory's accession to the pontificate.

Thirdly. The character of Gregory is that of a good, tender-hearted, pious man; and surely a person possessed of those qualities would be incapable of being a party to such a crime.

Fourthly. We have not a particle of evidence to connect him with it; and upon the principle that a man is to be believed innocent until he shall have been proved guilty, we ought to acquit him.

Fifthly. When we look to the unhappy state of France, and the dispositions of the queen mother and the Duke of Guise, we shall find they wanted no incitement.

The only circumstance which has been adduced to inculpate the Pope, is, that after the massacre he had public processions in Rome, for the purpose of thanksgiving. No doubt but if Gregory then viewed the transaction as we do now, he would deserve equal obloquy for this unbecoming exhibition, as if he had been a plotter or an executioner of the carnage. But was he then aware of the facts? By no means. The perpetrators of the massacre did not publish their crime to the world in all its horrors. They sought to justify their conduct. France had previously been embittered and desolated by a civil war of the worst description, her finest provinces laid waste, numbers of her clergy butchered, her churches plundered and destroyed, an attempt made to seize upon her monarch, and England busily engaged in exciting the Calvinists, who were the authors of all those evils, to still greater exertions. The Catholic murderers of Paris and the provinces were, in many instances, persuaded that the Calvinists had entered into a conspiracy to destroy them, and though we have reason to believe the prime movers of the mischief knew that there was no such conspiracy, yet they propagated the report, and endeavoured to give the whole

transaction the appearance of having been only the necessary vengeance which self-preservation demanded from a people who were unsuspectingly upon the verge of destruction.

In this light was the whole transaction represented at Rome, and the Pope did institute a public thanksgiving for the preservation of the Catholic religion from the destruction to which he was told it was exposed in France. Thus, upon a fair examination of the facts, we discover that Pope Gregory XIII. had no connexion with the massacre of St. Bartholomew's eve, in Paris; and that the misrepresentation of the object of his thanksgiving, forms the only equivocal circumstance in his whole case; and the testimony of all history proves that the colouring which was given to the transaction was well calculated to deceive the Pontiff. There are many liberal and well-informed persons, who, even at this day, contend that the massacre was in truth but a preventive measure by the Catholics, and that what we call a deceitful gloss, was but the true colouring. The king, Charles IX., in his letter to the Pope, calls it a punishment of conspirators against him and the Catholic princes. However, our opinion is, that the Catholics did not receive any immediate provocation, and that the massacre of the Calvinists was wickedly planned and cruelly executed; but that massacre is no part of the Catholic religion, nor had the Pope any concern in it.

Gregory XV. is by all writers, Catholic and Protestant, acknowledged to have been one of the mildest of men, and of all others least deserving the name of persecutor. How the writer has selected him as one fit to be placed on the list we know not, except that, by copying the blunders of others, he has endeavoured to swell his list. It is a little extraordinary, that those writers who ransack every corner to discover the peccadilloes of Popes, can find nothing against the good men John Knox, Martin Luther, and John Calvin, who caused more carnage, devastation, and religious persecution, than all the popes, bishops, kings, emperors, and inquisitions of the Catholic Church, during eighteen centuries, and whose followers and adherents are at this day the only persecutors that we know of in Europe, with the exception of the Turks.

We must endeavour to bring this subject to a close, and for that purpose will examine the remaining specifications of [the] charges against the Roman Catholic Church.

"*Innocentius* the Third, brought in the doctrine of transubstantiation, ordered a pix to cover the host, and a bell to be rung before it, and first imposed auricular confession on the people. He died in 1216. This forms the era when priests gained complete power over the consciences of men."—*Washington Gazette*, July 20.

The first charge here is, that Innocent III. introduced the doctrine of transubstantiation. Of all the historical blunders of which any writer was ever guilty, this is one of the greatest and most glaring. About 350 years after the period here assigned, the compilers of the Book of Homilies in England, inform us that all Christendom had been in a state of damnable idolatry during *more than eight hundred years;* and as one of the grounds of this charge is said to be the doctrine of *transubstantiation*, that doctrine must have been in Christendom at least five hundred years before the death of Innocent III. How then could he have introduced a doctrine which existed 460 years before his existence? Luther testifies that it was in the church during ages before—so does Calvin, so does Zuinglius, so do all the early fathers of what is called the Reformation. And now, for the first time, an obscure ignorant writer, who has been convicted by us of nearly one hundred blunders, errors, and misrepresentations, in an article of about two columns in length, asserts that Innocent III. had introduced it!!! Berengarius, the Archdeacon of Angers, in France, was, sixty years before, the only individual who was found to dissent therefrom; and after all the researches that could have been made by the impugners of the doctrine, Berengarius, John Scotus Erigena, and Ratramnus, if such a being ever existed, are all the writers or authors whom they can produce as raising a question upon the subject during 1500 years. The doctrine is found in the writings of most of the fathers, especially in those of St. Augustine, eight hundred years before the time of Innocent III., in those of St. Ambrose, who was his master; still earlier in those of St. John Chrysostom, St. Cyril of Jerusalem, St. Irenæus, and in the holy gospels. Never have we met a more unfounded assertion more unblushingly made. It is folly to argue with men who can so unhesitatingly print such palpable untruths.

He "ordered a pix to cover the host." We do not know the meaning of the expression, and therefore cannot say anything of its truth or falsehood. A *pixis* is the small vessel used for keeping the holy sacrament of the eucharist; and from the earliest ages the sacrament was kept sometimes in a fine linen cloth, sometimes in a vessel, which

vessel was at different times of different materials. The question of doctrine is not, in what vessel was the sacrament preserved, but what was it believed to be.

He "ordered a bell to be rung before it." Bells were not in general use before this period; but previous to the time of Innocent III. bells were in many places rang at the consecration of the eucharist, and upon carrying it to the sick, or in procession; but at this period bells coming into general use, the custom became more general, and the order was made. This surely was no crime. The crime imputed is the belief of transubstantiation, and not the ringing of the bells.

He "first imposed auricular confession upon the people." This is no new calumny. It is at least three hundred years old, and has been three hundred thousand times refuted. Yet it is still repeated, with as little sense of shame as if it were true.

The Council of Lateran held in 1215 under this Pope, made a canon; it was the act of the Council, and not an act merely of the Pope; which canon subjected to spiritual censures those persons who did not go to confession *at least once in the year*. Now there is a great difference between commanding a person to perform, *at a particular time*, a duty which had been previously obligatory, and introducing a *new duty* to be performed. Confession was obligatory before; but Christians were so fervent and regular that there was originally no need of compelling them to discharge their duties; they were themselves anxious for their discharge; but growing negligent, it became necessary to threaten punishment should the negligence continue, and to prescribe a time when the duty should be performed.

Confession was obligatory before. Should we show this by the testimony of any one author who lived and wrote before the year 1215, it would prove that it was not in that year it was introduced. St. Bernard, one hundred years before, speaks of it as Roman Catholics do at this day. He calls it a part of the sacrament of penance, and he states that priests are not to give absolution except to those who are contrite and have confessed. Peter Damianus, a respectable writer, one hundred years before St. Bernard, writes on the necessity of confessing all the sins, and the sacrilege of concealing any, and of the obligation of the priest to profound silence. A century earlier, Radulph, another eminent writer, gives us the same doctrine. In the ninth century, Rabanus, Bishop of Mayence, writes on the necessity of confession and penance for the remission of sins. In the eighth age the venerable Bede describes the distinction between mortal and venial sin, and the mode, and the necessity, and the benefit of confession, in his commentary upon the 5th chapter of St. James. In the seventh age, Cesarius, Bishop of Arles, has several homilies on penance; in the tenth he entreats sinners to go for safety to confession. In the preceding age, St. Gregory the Great, and St. John Climacus and several others, testify the existence and the necessity of the custom. In the previous ages we have the testimony of Sozomen, St. Leo, St. Augustine, St. Innocent I., St. Jerome, St. John Chrysostom, St. Athanasius, Ambrose, Hilary, Basil, and Cyprian, of Tertullian and Origen, of the Councils of Worms, Tours, Constantinople, Carthage, and Laodicea, of the Apostle St. James, and of the Acts of the Apostles. What then must be thought of the assertion of the individual, who in opposition to an host of testimony, of which the names of one-fifth of the witnesses are not here enumerated, calmly asserts that it was Pope Innocent III., who in the year 1215 introduced auricular confession, when in fact it was introduced by Almighty God 2700 years before, as may be seen in the books of Numbers and Leviticus, fifth chapter of each.

So that if the period of the introduction of auricular confession forms that era when priests gained the full power over the consciences of men, we must fix that era at a very early period.

The last charge which this writer brings regards indulgences.

"Clement the Fifth first made indulgences and pardons saleable. A very pretty kind of merchandise for the head of the church to deal in. He died in 1315."

"*Leo* the Tenth increased the sale of indulgences and pardons to an unlimited degree: burnt Luther's books, declared him and his followers heretics. Died in 1522."—*Washington Gazette of July* 20.

"And did not Clement the Fifth introduce the sale of indulgences and pardons into the church? And did not Leo the Tenth extend that kind of traffic, so that indulgences and pardons were hawked about all Christian countries, like as our Yankees do their notions—for one might not only have purchased a pardon for all sins *committed*, but all that *were to be* committed? This, indeed, was the chief cause of the Reformation, and was the chief argument used by Luther to effect that purpose. To deny this is to call all history false."—*Same paper, of Aug.* 20.

Now, without calling all history false, we do distinctly deny the whole of his assertions concerning indulgences, and we declare they do not contain the truth.

We acknowledge that bad men did, at different times, abuse the doctrine of indulgences, by endeavouring to impose upon

the faithful, in promising effects from indulgences which the church never promised. We also acknowledge that several abuses of the power did frequently take place, but the church uniformly condemned the impostors, and laboured to suppress the abuses. She, then, is not accountable for the misconduct of those whom she condemns, more than any state in this Union is accountable for the frauds of the villains who may be found amongst its citizens. Nor is she answerable for the abuses which she has endeavoured to suppress, as the state is not answerable for the pettifogging chicanery and fraud which is committed under the semblance of law, but which is in direct opposition to the spirit of the law, though covered by the letter.

It is true that some bad men did at times go about hawking indulgences; but we do not, on that account, think that a native of England, who has been kindly received into this country, honoured with citizenship, and pampered in a public office under the federal government, is authorized to insult a portion, and that a large and a respectable portion of the citizens of the oldest states in the Union, with his bad English and his petulant abuse, "hawked about indulgences *like as* OUR YANKEES *do their notions.*" The writer should have made a better return for the kindness shown to an adventuring stranger, who came to this country unsent for, to seek his bread.

Indulgences and pardon of sins are not the same thing. How often has this been stated? Hundreds of millions of times. Yet still the unblushing, obstinate adherence to misrepresentation, which possesses our adversaries, will not be given up. In other cases we are ready to say a man might have made a mistake. We are ready to make allowance for error. But here we are told your indulgence is leave to commit sin. We answer, no, you mistake; sin is pardoned only by repentance before God. But after sin is forgiven by the mercy of God, and through the merits of Jesus Christ, a temporal punishment remains due in place of the eternal punishment, which the mercy of God has remitted; and an indulgence is the remission or mitigation of this temporal punishment, through the mercy of God and the merits of redemption. Thus there are two remissions, the first of sin, the second of temporal punishment; the second is the indulgence, and this second cannot be obtained until after the first has been accomplished by repentance and the application of the merits of the death of Christ to the soul of the sinner. Thus, an indulgence is neither pardon of a sin which has been committed, nor leave to commit a sin in the time to come. This explanation has been repeated over and over again. Yet a man who has heard this explanation tells us, "By an indulgence you might have purchased a pardon for all sins *committed*, and all that *were to be* committed." Can any stretch of charity warrant our saying, with truth, "This is only a mistake; he thinks so?" It is impossible any person who has seen or heard the explanation could think so. The assertion, then, is not the evidence of ignorance, but of a far worse quality.

As to the sale of indulgences, we allow and admit freely that bad men have committed abuses. But there is what we will admit to be a mistake upon the minds of many persons as to this practice. A sale means the giving of one commodity for another. Now, money or other commodities may frequently be given with particular dispositions, not to purchase spiritual effects, which no money could purchase, but to please the Lord, and yet a spiritual advantage will be obtained. Thus, when the Scripture informs us that "alms-deeds release from sin," we do not believe the money purchases the pardon of the sin in the sense ordinarily attached to sale and purchase. Thus, when the prophet Daniel tells the king, "Redeem thy sins with alms, and thy iniquities with works of mercy to the poor, and perhaps God will forgive thy offences," we do not understand a purchase and a sale. Thus, when Christian preachers exhort their flocks to alms-deeds, and assure them that "he who giveth to the poor, lendeth to the Lord, and that the Lord will repay him," we do not accuse them of selling pardon. So with indulgences, when the church tells us, that by alms-deeds we may obtain the mercy of Christ, to remit even the temporal punishment to which we remain liable, after we have by repentance and mercy obtained pardon of our sins, it is not a sale and purchase; it is but the application of the same principle which pervades the new law and the old.

But as alms-deeds are not the only mode pointed out in the Scripture for the obtaining pardon of sins, so they are not the only mode pointed out for the obtaining of indulgences. Prayer, visiting the sick, instructing the ignorant, receiving the sacraments, and such like practices of piety, are equally as alms-deeds the condition of indulgences. Thus the doctrine is grossly misrepresented by this writer.

In his history he is equally unfortunate.

He says that Clement V., who died in 1315, first introduced the sale of indulgences, that is, granted them in consideration of alms-

deeds. We shall quote but one fact out of ten thousand which may be adduced to refute this assertion. Burchard, who wrote on indulgences a century before that period, mentions several instances. Amongst them is the 56th canon of the Council of Triburia, held in the year 895, in a royal residence of King Arnulph, near Mayence, at which were present twenty-two bishops, amongst whom were *Hatton*, Archbishop of Mayence, *Herman*, Archbishop of Cologne, and *Rathodus*, Archbishop of Treves: and in this the custom of granting an indulgence in consideration of alms-deeds, is mentioned as a well-known fact from all antiquity. The same Burchard quotes a very old Roman Penitentiary, which was at least as ancient as seven hundred years before the time of Clement V., which states that a penance of fasting one day on bread and water, which was enjoined in many cases by the penitential canons, might, *by an indulgence*, be commuted to reading fifty psalms on the knees, and *giving as much alms to a poor person* as would support him for a day, or giving an equivalent towards building or decorating a church; and this penance would be incurred for much less lying or misrepresentation than is now committed with impunity, because it was then considered to be a great crime to violate the command of God, which says, *Thou shalt not bear false witness against thy neighbour*.

We shall take our leave of the writer in Washington in our next. He has given us some employment, but we do not regret it.

THE WRITER IN WASHINGTON.

We have gone through his facts, or rather his fictions. We did intend to devote two or three columns to remarks, but we have not the opportunity. We bid him farewell, with the advice, given in the spirit of friendship, to study history before he takes up his pen again. Of him indeed it might be truly said,

His rage
Outweigh'd his brain,
But half a grain.

LETTER ON THE RELATIONS OF THE CATHOLIC CHURCH AND FEUDALISM:

ADDRESSED TO HIS EXCELLENCY GOVERNOR TROUP, OF GEORGIA.

[The Letter which follows, appeared in the United States Catholic Miscellany, Vol. VI., Nos. 8 and 9, for September 9 and 16, 1826.]

To his Excellency Governor Troup, of Georgia.

Sir:—I feel no small share of regret at finding myself obliged to write what you have very thoughtlessly made necessary. I have just read your oration as it appeared in the Southern Recorder of the 15th of August. It is not because of the want of taste which you exhibited in your poetical selections; in the first of which you place before us the death of a tyrant preparatory to your discourse upon the death of Jefferson, and in the second you tell us that another such has fallen, because Adams is no more. Neither do I complain because in your effusion you do not manifest as much capacity for treating your subject as might be expected from much more humble aspirants to the fame of oratory. I shall not quarrel with you for the charge which you make upon General Washington and John Adams, or one of them, of having, during his Presidency, weakened and destroyed the Constitution; though the one is embalmed in the recollections of the wise and the good, and the other was the object of your panegyric. But my charge against you is that you have made a very wanton attack upon a large number of your fellow-citizens.

You have said that in the Declaration of Independence Mr. Jefferson embodied what was valuable of Magna Charta, the Bill of Rights, and Act of Settlement. Sir, a subsequent passage of yours, and of which I regret to know that you are the author, is the following:

"The political constitutions of Europe, the offspring of Feudalism and essentially despotic, were still more corrupted by an union with the constitution of the Roman Church. Priests came in aid of kings and nobles to multiply and perpetuate abuses, and the divine right and infallibility of royalty were preached by the succes-

sors of St. Peter, to make a mystery of government, and by impressing the hopelessness of reform but through divine grace, to perpetuate the dominion of the few, and the vassalage of the many—when, therefore, it was said that government was no mystery, that rational beings are capable of self-government, that all men are equal, and that governors are but the servants of the people, created by and responsible to the people, the promulgators of these obvious truths were decried as wild enthusiasts and visionary theorists, whose doctrines might amuse the multitude, but could never be reduced to practice."

Under any circumstances, such a declaration coming from the mouth of the governor of one of the old thirteen states, must be galling to the Roman Catholics of America: but, sir, if the statement which you made be untrue, and if you have in this instance calumniated institutions, with whose nature and whose history you appear to have little or no acquaintance; the insulted Catholics will not be compensated for the injury which you have done them, even should they discover that you are an honourable man, who feel contrition for your offence; they may pardon you, but still they suffer.

Magna Charta, sir, was but a partial assertion of the rights of Englishmen against the feudal tyranny of their conquerors. Feudalism was introduced into England after the unfortunate overthrow at Hastings by William the Conqueror. Previously to this, the English had a free government, they had written charters, fixed laws, and well-defined principles: they also had in its full vigour the Roman Catholic religion; and the best guarantee and bulwark of their liberties was voluntarily given to them from conscientious conviction, and by the advice of bishops and priests, by a king whom the Roman Catholics generally revere as a saint. The laws of Edward the Confessor, sir, are at once the result of Catholic regal justice, and the best protection of British liberty. They are the collected excellence of the laws of a series of Catholic kings. Those of Kent, were promulgated first by Ethelbert in 602; and their enactment by which the fixed system of law was substituted for the monarch's or the witten's caprice was one of the first results of this king's conversion by priests sent from the Roman Church, by the successor of St. Peter. So early did they commence their labour to make government not mystery but law. His successor, Withred, in 696, continued their improvement; three years before, Ina had done the same for West Sex; and in 790, the Mercians received their laws from Offa. Alfred, who was not only a most religious and pious Roman Catholic, but a student in Ireland, and a learner at Rome, and a disciple of the Pope in the art of government, embodied the great principles of justice and of right which he found in those several codes, and in the laudable customs of his nation; and gave to all England her first national code of law, and is justly styled the father of British liberty. He also gave a special code to Guthrum, the Dane, who became a Roman Catholic, and made an alliance with him in 870 or 71, and by which this convert was to govern the Danish Catholics who were permitted to remain in East Angle. Athelstan, Edmund, Edgar, and Ethelred, improved those laws; and from a conviction of its being his duty to secure for the people over whom he was called by their own free choice to reign, as much liberty and security as he could, Edward, the Confessor, compiled his code of laws. During this whole period, there was no feudal principle in England; they had free customs and fixed laws and allodial tenure.

Feudalism was established in several places upon the continent of Europe. I agree with you in stating that it was essentially despotic; but your excellency must have forgotten your historical researches when you made your next assertion, "that those feudal constitutions were still more corrupted by an union with the constitution of the Roman Church." Had your excellency condescended to write without ambiguity, I should have had less trouble in my answer. Gentlemen like you, perhaps, do not care to learn even obvious distinctions, where Popery is concerned: but, sir, the knowledge of the economy of even a nest of ants, would be no degradation. There is as obvious a distinction between the constitution of the Roman Church and that of the Roman Catholic Church, as there is between the constitution of the city of Washington and the constitution of the United States; but, perhaps, you never took the trouble of examining either the one or the other. Believe me, that your excellency would write and speak better upon any subject by being acquainted with its nature. If in your oration you meant what you said, the *Roman Church*, you made just as intelligible an assertion, as if you had gravely told your auditors, that the constitution of our colleges, essentially literary, became much better by an union with the constitution of the city of Washington. But if you meant the *Roman Catholic Church*, when you said "Roman Church," as I assume you did, you contradicted all history.

Sir, if you do not know, you, and every man in such a station as you fill, ought to know more of the history of the European

governments than you exhibit; you ought to know, that feudalism, at its first establishment in Southern Europe, was not only despotic but ferocious, and that its spirit was softened by the Roman Catholic Church, and its usurpations were resisted and checked by that same church. I shall now glance at a few facts to which you have directed my attention, and confining myself to them, exhibit to you enough to make you feel that you have acted unwisely in venturing to attack a church of whose principles you know so little.

We have seen, sir, that England had not the feudal principles in her constitution at the time of King Edward the Confessor, who died on the 5th of January, 1066. The Norman William soon found his sword had hewn a passage to the British throne. He preferred the Norman to the British principles; and first established the feudal tenure in the island; though in 1070 he confirmed the laws of Edward, yet through his whole reign his first object was to make the English nation submit to mitigated feudalism. The Church had before the conquest, held her possessions either by the allodial title or that of free-alms, but the great object of the Conqueror was to have the title to these lands, and all other rights to any temporalities which she held, dependent upon, and derived from the king, upon the feudal principle; in some instances he and his successors were able, by the dint of oppression, to force the clergy to a surrender of their ancient rights, and acceptance of a new feudal title for the whole or for a part, from his majesty. The old Saxons who did not accept of such titles when offered, were dispossessed, and Normans very gladly became feudal possessors in their stead. The laws of the Confessor and the ancient rights gradually fell into disuse or were superseded. Thus, during the reigns of the first two Williams, the two Henrys, Stephen, Richard, and John, there existed an almost ceaseless war between those monarchs and the church, in consequence of the resistance of the prelates to the kingly usurpations: the barons were generally awed or interested, and the people were enslaved; the clergy alone made resistance in a body, though frequently, for peace sake, some of that order, as they did at Clarendon to the second Henry, parted with much of their rights and of the property of which they were but trustees; some, as Becket, lost their lives; and, as Langton, were driven into exile. This is not the picture of the constitution of the Church uniting with that of feudalism to make a despot more corruptly powerful. Will your excellency vouchsafe to accompany me to Runnymede? Who produced the old copy of Edward's laws, and taught the barons and the freemen their rights? Who brought them to the altar to swear that they would hold together and persevere in seeking the restitution of their rights? who stood forward to claim from John that restitution? and whose steady demand awed the crouching tyrant more than the gleaming of the armour which glittered on that field? It was Langton, the Roman Catholic Archbishop of Canterbury. Thus, sir, whatever of good is to be found in Magna Charta, is due to the very people whom Governor Troup has wantonly insulted.

Feudalism was restrained in England by the Roman Catholic Church; and, sir, but that neither my leisure permits me, nor does the subject require it, I would show you the same result upon the Continent of Europe. We shall stay in England, sir, because you have chosen it for your ground. With the exception of the third Edward, there was scarcely a monarch who did not endeavour to make his feudal prerogative prevail over popular right, and in all those cases with scarcely an exception the king experienced the opposition of the church; until in the ferocity of his rage and lust, the eighth Henry laid that church prostrate at his feet, because it would not sacrifice eternal truth to his beastly passions. This, may it please your excellency, was the commencement of the religious reformation of England. Now indeed for the first time the principle of feudalism gave to the British monarch everything he sought; he was now lord paramount in church and state. Need I inform Governor Troup what immediate consequences flowed from this usurpation? The Parliament became a mere mockery, the royal proclamation had the force of law; any freeman who sought to obtain the benefit of the Great Charter was transmitted to a dungeon; no charter was a title; did any bishop dare to raise his voice to vindicate his right, he was sent to the scaffold; an honest chancellor's fate was to be similar. Under Edward the Sixth, the Bishop's commission might be superseded. Thus, sir, the genuine principle of perfect feudalism was established in England, only upon the destruction of the constitution of the Roman Catholic Church: and a more obedient set of gentlemen to the powers that be, has never been exhibited to the world, than in the substitutes for those turbulent prelates who contended for their ancient rights, and chartered property. Every semblance of liberty, save the shadow of a Parliament was now lost: when the Bill of Rights was

introduced and passed, it was but an attempt to restore long-lost liberties which had been tyrannically trampled upon contrary to the laws, usages, and principles of the ancient, Catholic, English people. Those enumerated and enacted in the Act of Settlement are no more. The Roman Catholic Church has no principle in her constitution, no tenet in her doctrines, no custom in her discipline which teaches or implies that a king reigns by divine right. When kings state that they rule by the grace of God, they mean by his favour or kindness, as the word implies. You need not go to religion for its meaning, and certainly not to the Roman Catholic religion to explain that it is by a supernatural gift or favour of God that George the Fourth now persecutes Roman Catholics. As I suppose you are a classical scholar, you must know that the words *gratia Dei* are a generic expression, which, according to the context are to be translated either the kindness of God regarding a temporal or a spiritual benefit: the Roman Catholic Church never classed the possession of a crown and sceptre amongst her sacraments. If your excellency means to speak or to write upon those subjects again, it would be well if you took the pains to study them; because I believe the Almighty never promised to give historical, or classical, or legal information, to kings or to governors by mere inspiration. Thus, sir, if Mr. Jefferson drew up, with consummate felicity, an excellent declaration, "embodying what is valuable in Magna Charta, the Bill of Rights, and Act of Settlement," it is no disparagement to his genius to assert, that the two latter only "invigorated and restored" what had been previously given in Magna Charta, but the force of that charter was impaired by feudalism, to which the Roman Catholic Church gave opposition, and which feudalism, by the destruction of that church, got full vigour to destroy the charter; and that this charter was obtained and established by the Roman Catholics in opposition to a feudal tyrant, and was but the imperfect restitution of what Roman Catholics had created and enjoyed by the aid of their church, before a feudal conqueror robbed them of their rights; and that the English Roman Catholic clergy endured their greatest hardships, because of their opposition to feudal tyrants.

Your excellency having, in defiance of all records, stated in reference to England, that Roman Catholic priests came in to aid kings and nobles in perpetuating and multiplying as well as establishing the abuse of feudalism, I come to examine your other assertions.

"The Divine right and infallibility of royalty were preached by the successors of St. Peter, to make a mystery of government, and by impressing the hopelessness of reform but through divine grace, to perpetuate the dominion of the few and the vassalage of the many."

Your sentence is wretchedly constructed; but still we can discover your meaning. Will you please to inform us what successor of St. Peter *preached* the divine right of kings? Have not the Popes been generally accused of asserting that kings held their crowns from the Holy See, and not from God; by papal, not by divine right? What successor of Peter ever *preached* or taught the infallibility of kings? Have they not been generally accused of acting towards kings not only as if their majesties were fallible, but criminal? Have they not been at war with kings? Have they not deposed kings? What page of history, what record, what fact has exhibited to your excellency that they preached that government was a mystery? I have sometimes heard of the Popes stating that a king reigned by divine right: but I have never heard or read that any Pope *preached* such a doctrine, until I read it in your oration; but for you was reserved the high distinction of being I believe the first public authority to charge the Pope with preaching that kings are infallible.. There are some persons, may it please your excellency, hold as an opinion, that some of our state governors imagine themselves to be infallible; perhaps there were in former times kings who really had as high notions of their own good sense and were as tenacious of their own opinions as any of our governors; the obstinacy of such kings might also have caused considerable loss of territory to their states. Believing such men as these, the Pope, who may also err in his views of human nature, or mistake the dispositions of individuals, as I find I have done as regards you; he might have either taken their assertion of their own infallibility as evidence of the fact, or he might have inferred their opinion of themselves from their conduct; nor is it to be presumed that a man who continues to act as if he was assured of his infallibility, does imagine himself liable to error. Be that as it may, sir, your assertion of the Pope teaching that kings were infallible, is to me a totally new piece of information. I am so anxious to add to my stock of knowledge, that you will confer a great favour on me by informing the editor of the Catholic Miscellany which of the Popes taught this doctrine, and he has promised to publish it as soon as you transmit the information. However, your excellency has placed the Pope

in a very awkward position; for whilst you made him preach that the king was infallible, you made him hold out a hope to the people who were injured by the infallible king, that they would be redressed by the same king when the grace of God should have led him to repair the evils produced by his infallibility. Really, it requires more penetration than I can lay claim to, to reconcile this and this. These Popes have always been a very inconsistent race of beings! Now, sir, as I am no advocate for the divine right of kings, believing also that they have no claim to infallibility, I promise you for the name of every Pope whom you shall specify to the editor of the Miscellany, who preached in support of the divine right of kings, I will give to him, for you, the names of two Protestant bishops who have preached the same doctrine; but, Governor, we must have it a good close bargain: you must not only give the name of the Pope, but the passages of the sermon, and I will not only give the names of the bishops, but the passages of their sermons. It will be as well to inform you that unless you produce extracts from the sermons of seven Popes, I shall be victorious. I doubt that you can produce a single passage. Yet there were some Popes who held the doctrine, but not in the way that you appear to insinuate; like the *gratia Dei*, the *jure divino* has a meaning which a little more examination into the law of nations, the feudal system, and Christian morality would exhibit, and which even natural religion, or the *jus divinum naturale*, would establish for yourself as long as the constitution of Georgia permits it, and no longer. But, sir, I consent that we shall not construe the passages of sermons on either side upon this sound principle; those which I have will not admit such construction; it is for you to say what construction your passages will require.

Now, your excellency must admit that in revolting against King George III., Mr. Jefferson and his associates were aided by a Catholic king, the eldest son of the Roman Catholic Church; and the revolt was against a Protestant king who persecuted Roman Catholics for not swearing that they would desert and reject the Pope. Yet, with admirable facility, with a tact peculiar to yourself, you give as the prelude to your insult upon the Roman Catholics, and your assertions regarding the Pope, a declaration that it was the most inveterate of the enemies of Rome, was the superstitious Protestant despot.

"Mr. Jefferson had already done enough for his country and for his own fame;—he had marched with his comrades in the vanguard of freedom, *had palsied the arm of despotism, broken the chains of superstition*, declared the independence of his country, and promulgated the natural, imprescriptible, and unalienable rights of man."

In doing all which he was aided by Roman Catholics!! A Roman Catholic signature to his declaration pledged not only life and sacred honour, but a million of money; General Washington testified that no blood was more freely shed in defence of Mr. Jefferson's principles, than that of Roman Catholics: the king of a Catholic nation, the king of all others most attached to Rome, sent his fleets and armies to be the copartners in palsying the despot's arm, and breaking the chains of superstition. What superstition? Certainly not Roman Catholic; because there was no Catholic superstition to enchain any person whom Mr. Jefferson had freed. What then does it mean? Protestant superstition! Be it so, if you will. It is not my province to contend with you that it was not. But if so, I ask you, why you attack the Pope and the Roman Catholic Church in the next paragraph? Come, Governor, honestly declare that you used the words as many of our fellow-citizens use them every day, merely for their sound, and without considering whether they had reason or not. Why would you then carelessly insult a large portion of your fellow-citizens? I have done.

Yours,

A Roman Catholic.

ON THE HISTORY AND DOCTRINES OF THE WALDENSES.

A CONTROVERSY WITH THE "CHARLESTON OBSERVER."

[The ensuing controversy, which is taken up, in great part, with extracts from Bossuet and Mosheim, is found in Vols. XVI. and XVII. of the "United States Catholic Miscellany."]

SECTION I.

WALDENSES, OR VAUDOIS.

We before remarked* that our reformed gentry, both founders and followers, have often been sorely perplexed on their succession. With an ingenuity that might be expected where so much lay at stake, they have laboured hard to point out a respectable ancestry. Having declared the church of all ages and all nations the mother of abominations, it would be strange should they identify themselves with her. On the other hand, the apostate founders of the now belligerent sects—as well as the guilty career of the lustful Henry, presented to the world credentials so utterly void of heaven's authority, that it became necessary to seek out predecessors in the faith of a character more above suspicion. It was thought such were discovered in the Waldenses, those beggars of Lyons to whom we previously referred and now return. It strikes us, however, that the stride from *Luther* to *Waldo* will not much advance the pretensions of the Reformers, inasmuch as it will be as difficult to trace the succession for the one as the other. We shall see whether our elect have much reason even to boast of them.

Reserving the Albigenses for another series of papers, we for the present take up the Waldenses from the pages of Bossuet. Their name (says he, Hist. de Var. Liv. xi.) is derived from Waldo, the author of the sect. Lyons was the place of their nativity. They were called the "poor men" of Lyons, on account of the poverty affected by them; and as the city of Lyons was then called, in Latin, Leona, they had also the appellation of Leonists, or Lionists.

They were also called the Insabbatized, from an ancient word signifying shoes, whence have proceeded other words of a like signification still in use in several other languages. They took, therefore, the name of the Insabbatized from a sort of shoes of a particular make, which they cut in the upper part, to show their feet naked like the Apostles, as they said; and this fashion was affected by them in token of their apostolic poverty.

Now, continues the same author, here is an abridgment of their history. At their first separation, they held but few tenets contrary to ours, if any at all. In the year 1160, Peter Waldo, a merchant of Lyons, at a meeting held, as was customary, with the other rich traders of the town, was so lively struck with the sudden death of one of the most eminent among them, that he immediately distributed all his means, which were considerable, to the poor of the city; and having, on that account, gathered a great number of them, he preached to them voluntary poverty, and the imitation of the life of Jesus Christ and his Apostles. This is what Renier says, whom the Protestants, pleased with the encomiums we shall find he bestows on the Vaudois, will have us believe in this matter preferably to all other authors. But we are going to see what misguided piety can arrive to. Peter Pylicdorf, who beheld the Vaudois in their most flourishing condition, and related not only their dogmas, but deportment too, with much simplicity and learning, says, that Waldo, moved with those words of the Gospel so highly favourable to poverty, believed the apostolic life was no longer to be found on earth. Bent on restoring it, he sold all he had. "Others, touched with compunction, did the same," and united together in this undertaking. At the first rise of this obscure and timorous sect either they had none, or did not publish any particular tenet; which was the reason that Ebrard of Bethune remarks nothing singular in them but the affectation of a proud and lazy poverty. One might see these Insabbatized or Sabbatized, so he calls them, with their naked feet, or rather with "their shoes cut open" at top, waiting for alms, and living only on what was given them. Nothing was blamed in them, at first, but ostentation,—and, without ranking them as yet amongst heretics, they were reproached only with imitating their pride. But let us hear the sequel of their history: "After

* [In some former articles on the succession in the Protestant Churches.]

living awhile in this pretended apostolic poverty, they bethought themselves that the Apostles were not only poor, but also preached the Gospel. They set themselves, therefore, to preach, according to their example, that they might wholly imitate the apostolic life." But the Apostles were sent; and these men, whose ignorance rendered them incapable of such mission, were excluded by the prelates, and lastly, by the Holy See, from a ministry which they had usurped without their leave. Nevertheless, they continued it in private, and murmured against the clergy, that hindered them from preaching, as they said, through jealousy; and on account of their doctrine and holy life, cast a reproach on the corrupt manners of the others.

Whether Waldo were a man of learning.

Some Protestants have asserted, that Waldo was a man of learning; but Renier says only, "he had a small tincture of it," *aliquantulum literatus*. Other Protestants, on the contrary, take advantage from the great success he had in his ignorance. But it is too well known, what a dexterity often may be met with in the minds of the most ignorant men, to attract to them those that are alike disposed,—and Waldo seduced none but such.

The Vaudois condemned by Lucius III.

This sect, in a little time, made great progress. Bernard, abbot of Fontcauld, who saw their beginnings, remarks their increase under Pope Lucius III. This Pope's pontificate commences in 1181, to wit, twenty years after Waldo had appeared at Lyons. Twenty years, at least, were requisite to make a body and so considerable a sect as to deserve notice. At that time, therefore, Lucius III. condemned them; and as his pontificate held but four years, this first condemnation of the Vaudois must have fallen between the year 1181, when this Pope was raised to St. Peter's chair, and the year 1185, wherein he died.

They come to Rome. They are not accused of anything in respect to the real presence.

Conrade, abbot of Ursperg, thoroughly acquainted, as we shall find, with the Vaudois, has written, that Pope Lucius placed them in the number of heretics, on account of some dogmas and superstitious observances. As yet, these dogmas are not specified; but there is no question, that, if the Vaudois had denied such remarkable points as that of the real presence (a matter become so notorious by Berengarius's condemnation), it had not been thought sufficient to say in general, they held "some superstitious dogmas."

Another proof that their errors did not regard the Eucharist.

Much about the same time, in the year 1194, a statute of Alphonsus or Ildephonsus, King of Arragon, reckons the Vaudois or Insabbatized, otherwise the poor men of Lyons, amongst heretics anathematized by the church; and this is manifestly in consequence of the sentence pronounced by Lucius III. After this Pope's death, when, in spite of his decree, these heretics spread themselves far and near, and Bernard, Archbishop of Narbonne, who condemned them anew after a great inquest, could not stem the current of their progress, many pious persons, ecclesiastics, and others, procured a conference, in order to reclaim them in an amicable manner. "Both sides agreed to choose for umpire," in the conference, a holy priest called Raimond of Daventry, "a man illustrious for birth, but much more so for the holiness of his life." The assembly was very solemn, "and the dispute held long." Such passages of Scripture as each party grounded itself on, were produced on both sides. The Vaudois were condemned, and declared heretics in regard to all the heads of accusation.

Proof of the same truth by a famous Conference, wherein all points were discussed.

Thence it appears that the Vaudois, though condemned, had not as yet broken all measures with the Church of Rome, inasmuch as they had agreed to the umpirage of a Catholic and a priest. The abbot of Fontcauld, present at the conference, did commit to writing, with much judgment and perspicuity, the debated points, and the passages alleged on both sides; so that nothing can give a clearer insight into the whole state of the question, such as it then was, and at the beginning of the sect.

Articles of the Conference.

The dispute chiefly turned on the obedience due to pastors. It is plain the Vaudois refused it, and, notwithstanding all their prohibitions, believed they had a right to preach, both men and women. As this disobedience could be grounded on nothing else but the pastors unworthiness, the Catholics, in proving the obedience due to them, prove it is due even to the wicked,—and that grace, be its channel what it will, never ceases to diffuse itself on the faithful. For the same reason they showed, that slandering of pastors (whence was taken the pretext of disobedience) was forbidden by the

laws of God. Then they attack the liberty, which laymen gave themselves, of preaching without the pastors' leave, nay, in spite of their prohibitions, and show, that this seditious preaching tends to the subversion of the weak and ignorant. Above all, they prove from Scripture, that women, to whom silence is enjoined, ought not to interfere in teaching. Lastly, it is demonstrated to the Vaudois how much they are in the wrong, to reject prayer for the dead, so well grounded in Scripture, and so evidently handed down by tradition: and whereas, these heretics absented themselves from the churches, in order to pray apart in their houses, they are made sensible that they ought not to abandon the house of prayer, whose sanctity the whole Scripture and the Son of God himself had so much recommended.

The Eucharist is not there spoken of.

Without examining here which side was right or wrong in this debate, it is plain what was the ground of it, and which were the points contested; and it is more clear than day, that in these beginnings, far from bringing the real presence, transubstantiation, or the sacraments into question, they did not, as yet so much as mention praying to saints, nor relics, nor images.

Alanus, who makes a list of the errors of the Vaudois, objects nothing concerning the Eucharist.

It was nearly about this time that Alanus wrote the book above mentioned; wherein, after carefully distinguishing Vaudois from the other heretics of his time, he undertakes to prove, in opposition to their doctrine, "That none ought to preach without mission; that prelates should be obeyed, and not only good, but also evil ones; that their bad lives derogate not their power; that it is to the sacred order we ought to attribute the power of consecrating and that of binding and loosing, and not to personal merit; that we ought to confess to priests, and not to laymen; that it is lawful to swear in certain cases, and to execute malefactors." This is much what he opposes in the errors of Vaudois. Had they erred in relation to the Eucharist, Alanus would not have forgotten it, the very thing he was so mindful to reproach the Albigenses with, against whom he undertakes to prove both the real presence and transubstantiation; and after reproving so many things of less importance in the Vaudois, he would never have omitted so essential a point.

Nor Peter de Vaucernay.

A little after Alanus's time, and about the year 1201, Peter de Vaucernay, a plain, downright man, and of unquestionable sincerity, distinguishes the Vaudois from the Albigenses by their proper characters, when he tells us, "the Vaudois were bad, but much less so than these other heretics," who admitted the two principles, and all the consequences of that damnable doctrine. "Not to mention," proceeds the author, "their other infidelities, their error chiefly consisted in four heads, viz.: their wearing sandals in imitation of the Apostles; their saying it was not lawful to swear for any cause whatsoever; nor to put to death even malefactors; lastly, in that they said that each one of them, though but mere laymen, provided he wore sandals, (namely, as above seen, the mark of apostolic poverty,) might consecrate the body of Jesus Christ." Here are, in reality, the specific characters that denote the true spirit of the Vaudois; the affectation of poverty in the sandals which were the badge of it; simplicity and apparent meekness, in rejecting all oaths and capital punishments, and, what was more peculiar to this sect, the belief that the laity, provided they had embraced their pretended apostolic poverty, and bore its badge, that is, provided they were of their sect, might administer and consecrate the sacraments, even the body of Jesus Christ. The rest, as their doctrine concerning prayer for the dead, was comprised in the other infidelities of these heretics, which this author forbears to particularize; yet, had they risen up against the real presence, since the disturbance this matter had caused in the church, not only this religious would not have forgotten it, but had been far from saying, "they consecrated the body of Jesus Christ," thereby making them not to differ from Catholics in this point, except their attributing to laymen that power which Catholics acknowledged only in the priesthood.

The Vaudois come to demand the approbation of Innocent III.

It appears then, manifestly, that the Vaudois in 1209, at the time of Peter de Vaucernay's writings, had not so much as thought of denying the real presence, but retained so much either true or apparent submission to the Church of Rome, that, even in 1212, they came to Rome, in order to obtain "the approbation of their sect from the Holy See." It was then that Conrade, Abbot of Ursperg, saw them, as he himself reports, with their master Bernard. They may be discovered

by the characters given them by this chronicler: they were "the poor men of Lyons, those whom Lucius III. had put in the list of heretics," who made themselves remarkable by the affectation "of apostolic poverty, with their shoes cut open at top;" who, in their private preaching and clandestine assemblies, "reviled the church and priesthood." The Pope judged the affectation was very odd, which they discovered "in these cut shoes, and in their capuches, like those of the religious, though, contrary to their custom, they wore a long head of hair like laymen." And, truly, these strange affectations most commonly cover something bad; but especially men took offence at the liberty these new apostles gave themselves, of going promiscuously together men and women, in imitation, as they said, of the pious women that followed Jesus Christ and the Apostles to minister to them; but very different were the times, the persons, and the circumstances.

The Vaudois begin to be treated like obstinate heretics.

It was, says the Abbot of Ursperg, with the design of giving to the church men truly poor, more divested of earthly goods, than these false poor of Lyons, that the Pope afterwards approved the institute of the Brother Minors, assembled under the direction of St. Francis, the true pattern of humility, and miracle of the age; whilst these other poor, who brought hatred against the church and her ministers, notwithstanding their fallacious humility, were rejected by the Holy See; insomuch that, afterwards, they were treated as contumacious and incorrigible heretics; yet they made a show of submission till the year 1213, which was the fifteenth of Innocent III., and fifty years since their beginning.

The Church's patience in regard to the Vaudois.

Thence a judgment may be formed of the church's patience with respect to these heretics, using no rigour against them for fifty years together, but endeavouring to reclaim them by conferences. Besides that mentioned by Bernard, Abbot of Fontcauld, we also find another in Peter de Vaucernay, about the year 1206, where the Vaudois were confounded; and lastly, in 1212, when, on their coming again to Rome, the church proceeded no further against them than by rejecting their imposture. Three years after, Innocent III. held the great Council of Lateran, where, in his condemnation of heretics, he particularly takes notice of "those, who, under pretext of piety, arrogate to themselves the authority of preaching without mission;" whereby he seems to have particularly pointed out the Vaudois, and distinguished them by the origin of their schism. We shall return to the subject.

SECTION II.

THE WALDENSES.

We have found the following article in the Charleston Observer, of last Saturday:—

"AN OLD CONFESSION OF FAITH.

"'Where was your religion before Luther?' is a standing interrogatory, fabricated for the double purpose of sustaining the pretensions of the Papacy to universal Catholicism, and to tantalize unlettered Protestants, by assuring them that their religion is of a very modern origin. The question, however, can be triumphantly answered. But, without attempting it at present, we shall merely adduce the Confession of Faith which was adopted by the much-persecuted Waldenses more than 400 years before Luther.

"There are several confessions of the faith of these Christians of the valleys, some of them bearing a very early date, still extant. Sir Samuel Morland has fixed the date of the earliest in the year 1120; it is as follows:

"'We believe and firmly maintain all that is contained in the twelve articles of the symbol, commonly called the Apostles' Creed, and we regard as heretical whatever is inconsistent with the said twelve articles. 2. We believe that there is one God, Father, Son, and Spirit. 3. We acknowledge, for canonical Scriptures, the books of the Holy Bible. (The books enumerated correspond exactly with our received canon; the Apocrypha is excluded.) 4. The books abovementioned teach us, that there is one God Almighty, unbounded in wisdom, and infinite in goodness, and who in his goodness has made all things; for he created Adam after his own image and likeness: but, through the enmity of the devil and his disobedience, Adam fell, sin entered into the world, and we became transgressors in and by Adam. 5. That Christ had been promised to the fathers who received the law, to the end that knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to make satisfaction for their sins, and to accomplish the law by himself. 6. That at the time appointed by the Father, Christ was born; a time when iniquity everywhere abounded, to make it manifest that it was not for the sake of any good in ourselves, for we were all sinners, but that he who is true might display his grace and mercy towards us. 7. That Christ is our life, and truth, and peace, and righteousness, our shepherd and advocate, our sacrifice and peace, who died for the satisfaction of all who should believe, and rose again for our justification. 8. And we also believe, that there is no other mediator or advocate with God the Father, but Jesus Christ; and as to the Virgin Mary, she was holy, humble, and full of grace. And this we also believe concerning all other saints, namely, that they are waiting in heaven for the resurrection of their

bodies at the day of judgment. 9. We also believe that, after this life, there are but two places, one for those that are saved, the other for the damned, which two we call paradise and hell, wholly denying that imaginary purgatory of Antichrist, invented in opposition to the truth. 10. Moreover, we have ever regarded all the inventions of men in the affairs of religion as an unspeakable abomination before God; such as the festival days and vigils of saints, and what is called holy water, the abstaining from flesh on certain days, and such like things: but, above all, human inventions which produce distress, (probably meaning penances,) and are prejudicial to the liberty of mind. 12. We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary, that believers use these symbols and forms when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them. 13. We acknowledge no sacrament as of divine appointment, but baptism and the Lord's Supper. 14. We honour the secular powers with subjection, obedience, promptitude, and payment.'

"Several subsequent confessions of the Waldenses are of similar tenor, recognising all the fundamental doctrines of the Reformation; but some parts of them are more pointedly directed against the errors of the Romish Church, such as the restricting of the use of the Scriptures to the clergy, the infallibility of the Pope, &c. The Waldenses seem at all times to have laid particular stress upon the point of the Church of Rome being the Antichrist, the harlot of Babylon, the man of sin, the son of perdition, spoken of in the New Testament prophecies; and they insisted strenuously upon the necessity of separation from her communion, though they nevertheless inculcate obedience to their Popish rulers."

Before entering into the particulars of this confession, it may be as well, supposing the truth of its date, to consider its claim to the term *old*. The present is the year 1837 from the birth of our Saviour, that is to say, 1804 from the descent of the Holy Ghost and the establishment of the Christian Church. Now, supposing the correctness of the date fixed by Sir Samuel Morland, 1120, this confession is 717 years old, and 1087 years after the establishment of the church; that is, 370 years nearer to our day, than to that of the descent of the Holy Ghost. This is no great evidence of its Christian antiquity!

Again, it is said to be *more* than 400 years *before* Luther. Now Martin Luther was born on the 10th of November, 1483, that is 363 years after the supposed date of this confession, and we are indeed at a loss to discover how 363 is *more* than 400.

But this is not all. The editor of the Observer tells us that it is the confession of the Waldenses. Everybody knows that the Waldenses were so called because they were the disciples and the followers of Peter Waldo, who did not begin to form any disciples until after the year 1160, that is forty years after the period assigned for the date of this confession of faith, and thus the period of *more* than 400 years must be reduced to 323 at the most, before the birth of Martin Luther, and this gentleman was not more than thirty-four years of age when he began to assail the church. We believe that it can be shown by good evidence that the document called *The Old Confession of Faith*, an abstract of which is given above, and a more full copy of which we have lying on the table before us, was not formed until about twenty-five years after the year 1160, which would reduce the *more* than 400 years to *less* than 300 years before Luther.

Our object is not to diminish the value of this very old confession, by detracting from its antiquity, but to show the danger of loosely dealing in general assertions when persons are treating of facts. Another object is to show the danger of trusting to loose writers, when a person undertakes to give the copy, or even the substance of such a document as a confession of faith.

We shall now supply a few omissions, not denying that in the form above given there is a pretty accurate description of *some* of the articles, but totally denying the formulary is either perfect, complete, adequate or full, in representing the doctrines of the followers of Peter Waldo, at any moment after they drew up anything like a confession of their belief.

A considerable portion of the above formulary is taken from their book called "The Spiritual Calendar,"—more is taken substantially but not verbally from the description or history of Perrin. For instance, Article 3d is not taken exactly as a copy, but substantially and not very accurately; but Articles 12 and 14 are literal translations, the original of which we give as a literary curiosity.

"12. Nos cresen que li sacrament son segnal de la cosa sancta o forma vesibla de gratia non vesibla, tenent esserbon que li fidel uzan alcunas vecs duquisti dict segnal, o forma vesibla, si la se po far. Ma imperço nos cresen et tenen que li predict fidel pon esser fait salfs non recebent li predict segnal quand non han lo luoc, ni lo modo de poer uzar de li predict segnal."

"14 Nos deven donar, a la potesta secular, en subjection, en obediença, en prompteza et en pagament."

The omissions are very many—we shall state a portion.

1. No notice is taken of their grand principle and most important charge against the Catholic Church, viz.: That she ceased to be the church of Christ under Pope Sylvester, in the beginning of the 4th century, be-

cause she accepted temporal possessions from the Emperor Constantine, whereby leaving apostolical simplicity and evangelical poverty, she became the conventicle of Satan.

2. No notice is taken of their assertion, that they believed the church was become the scarlet lady, because the Pope and the prelates in his communion were murderers, inasmuch as they approved of or at least permitted the waging of war.

3. They pronounced the church to be fallen, because she admitted distinctions between her members, styling some of them clergy of various orders, and others laity, thereby destroying their Christian equality.

4. They condemned the church, because she allowed priests to possess their family property, contrary to the divine precept in Deuteronomy xviii.

5. They taught that the church was an abomination in the eye of Heaven; because its clergy were permitted to receive prebends, or portions, or stipends, or pensions from foundations of real estate, attached to churches, contrary to the above and other laws.

6. They complained of the unchristian conduct of the church in allowing persons who were guilty of the crime of possessing land, as property of their own, and not as that of the community, to receive the sacraments.

7. They taught that the church had grossly erred from the true religion of Jesus Christ, by having churches endowed with property, thereby straying from holy poverty, and deluding the unfortunate persons who were guilty of the crime of such endowments.

8. They believed that it was an attribute of Antichrist to leave a legacy to a church, and therefore that it was criminal to bequeath and criminal to receive such legacy.

9. They did not consider, that any pastor of souls was qualified for his place except he supported himself by the labours of his hands, as the Apostles did, and they considered the church which supported the clergy from any other funds to be the scarlet lady.

10. They taught, that there should be no distinction of offices in the church, as it only favoured vanity instead of promoting religion.

11. Notwithstanding the 14th article, they professed to believe that all princes and judges were in a state of damnation.

12. They condemned as vanities of the devil, all academies or privileged schools or literary distinctions.

We could swell the catalogue, but we have gone sufficiently far to show that the Waldenses would, if to-day they could reappear amongst us, condemn the disciples of Luther and of Calvin equally as they would the Roman Catholic Church, for several of those damnable and Antichristian errors; against which they inveighed in their day, as loudly as those do who, without holding their principles, claim them as their predecessors, and who undertake to condemn us also to-day.

We have given the above abstract of some omissions to the alleged copy of the confession of the Waldenses proper.

But were we to follow up the peculiarities of the several sects into which this offset from the church divided in a few years after its separation from the Catholic body, we could indeed fill many sheets.

The Waldenses proper were frequently designated *Leonists*, from the city of Lyons where they had their origin, as they were also called *poor men of Lyons*, from their profession of evangelical poverty and declaiming against riches and the possession of private property—and they had various other names from the places of their abode and remarkable leaders: *good men*, from their sanctimonious appearance and contempt for luxury and wealth.

They branched chiefly into the following sects.

1. *Sciscidents*, who contended for the necessity of receiving the Eucharist, and approached nearer to the Catholic doctrine, respecting the nature of this sacrament.

2. *Ortlibens*, who professed the doctrines correctly, but gave mystic interpretations by which they evaded their true sense. They, amongst other curious notions, believed that there was no Trinity previous to the incarnation, and that Jesus was the son of Joseph. That marriage was good, but its use was criminal. They looked for the judgment and the millennium upon the conversion of the Pope and the Emperor.

3. *The Ordibarists*, besides some of the above notions, believed that the Trinity was to be found in the members of their Society.

4. *The Cathari*, or Puritans, who amongst a variety of other peculiar errors considered this world to have been created by the devil, looked upon marriage to be criminal, as also the eating of meat, of eggs, or of cheese, under any circumstances. This division soon became subdivided, into Albanians and Bagnolensians,—whose errors we do not here notice.

5. *The Paterinians*, who admitted Lucifer only as a sub-creator, and had strange notions of marriage.

6. *The Passagenians*, who amongst other peculiarities, considered the ritual portion of the Jewish law obligatory upon Christians.

We could enumerate at least a dozen more, down to the Lollards; but we have far exceeded the limits we proposed to observe in this article.

The Bohemian remnant of this sect presented its confession of faith to Ferdinand, King of the Romans and of Bohemia, in 1538, but it is very greatly altered from that produced by the editor of the Observer, in many very capital points, especially where in its thirteenth article it treats of the nature of the Eucharist. Luther praises it, because it expresses the doctrines of the real presence, as does also the formulary which they sent to Hungary to King Ladislaus. Melancthon and Bucer eulogize it also. Calvin, however, was by no means content with their declarations, and even in 1560 his answer to two of their messengers was, that their confession of faith, as it stood, could not be received or subscribed with safety.

This effort respecting the Waldenses is always full of trouble and perplexity to those who have essayed to obtain a semblance of antiquity by claiming these Poor Men of Lyons for their predecessors in the faith. This mode of stopping even at 1120 is unsatisfactory and useless. The best and wisest course is to go up to the days of the Apostles at once. Moore in his Travels of an Irish Gentleman in Search of a Religion, furnishes the entire evidence, in chapter xxvii.—and shows that Simon Magus held some of those tenets which after having been occasionally forgotten and revived, are contained in that confession of faith which the Waldenses published about eleven centuries later. A few more of the articles are shown by the same author in chapters xxii. and xxiii. to have been known at even an earlier period, for some were professed at Capharnaum in the Saviour's presence, in this simple phrase, "How can this man give us his flesh to eat? This saying is hard, and who can hear it?"

Should any one then ask the editor of the Observer "Where was your religion before Luther?" we have no doubt but by the aid of a little industry he could triumphantly answer, that it existed in scattered portions through various ages, from the days of the Apostles. As for our part, he may calculate upon our poor assistance, should he need it.

SECTION III.

From the Charleston Observer, of September 16.

THE WALDENSES' CONFESSION OF FAITH.

For the strictures of "The Miscellany" of our article of September 2d, entitled "An Old Confession of Faith," we refer to the adjoining columns where they are copied entire—and copied, that they may be compared with the rejoinder, which we now submit.

The *critic* of the Miscellany respects *first*, the title which we had given to this confession of faith. We called it *old*, not because it was coeval with the existence of the world, or with the first promulgation of Christianity, but because it bore the date of 1120,—was old enough to show that Protestantism had existed anterior to the Reformation, and served as a partial answer to the question, "Where was your religion before Luther?"

The second exception of the Miscellany is to the date of this "Old Confession of Faith." We had, perhaps loosely, remarked that it was "more than 400 years before Luther." But by this expression we did not mean to refer to the period of Luther's birth, nor to the time when he was in the Augustinian monastery at Erfurt, but to the adoption of the confession of faith by the Diet of Augsburgh, which exhibited in a tangible form the doctrines which Luther had maintained; and this was more than 400 years subsequent to the confession of faith which we had termed *old*. The German Lutheran Church, it is true, dates its origin from 1517, three years less than 400 after the date assigned to the old confession of faith. Yet this date relates to the germ of the church and not to its full establishment, which was at least thirteen years later, and which gives us a confession, which we can compare with that of the Waldenses of an anterior date by more than 400 years. But admitting the criticism of the Miscellany to be perfectly correct as to the date of the old confession of faith—a point which we will freely concede for argument sake—our point is gained, which was to show that Protestantism existed before Luther. The Miscellany admits it by conceding that three hundred years before Luther, the confession of faith which we published, and which is Protestant in all its features, was the confession of the Church of the Waldenses.

But 3dly. The Miscellany and the Observer are at issue respecting the origin of that church. "Everybody knows," says the Miscellany, "that the Waldenses were so called because they were the disciples

and followers of Peter Waldo, who did not begin to form any disciples until after the year 1160, that is, forty years after the period assigned for the date of this confession of faith." It is hard contending against what "everybody knows" to be true. But the fact is, everybody does *not* know that this statement of the Miscellany is correct. The question is one upon which there are conflicting authorities. But the weight of evidence preponderates in giving greater antiquity to the Church of the Waldenses than 1160, the year assigned for the commencement of Peter Waldo's ministry. If they had derived their name from Waldo, or Waldus, as he is sometimes called, they would have been denominated *Waldonians* or *Waldusians*. Learned men, and Dr. Alix, the successful competitor of Bossuet, Perrin, Leger, Morland, Pierre Gilles, and many others, inform us that the term means *inhabitants of valleys*, and was applied to those who had fled from the persecuting power of Rome, and took refuge in the retired valleys of Lucerne and Agrogne, and were thence called *Vallenses*, *Waldenses*, or *the people in the valleys;* and it is further affirmed, on no mean authority, that the sirname was given to Peter Waldo because he had become identified with these *people of the valleys*, by adopting their confession of faith; and that the people of the valleys, in return for the title which they had bestowed upon Peter of Lyons, received the reciprocal appellation of Leonists, and as they were in humble circumstances they were called "poor men of Lyons." It is also affirmed, on good authority, that the inhabitants of these valleys were called Waldenses sixty years before Waldo. We would, therefore, reciprocate the admonition of the Miscellany to be careful how he deals in general assertions when he is treating of facts.

4. *The omissions "in the 'Old Confession,' which the Miscellany has supplied."*—Admitting that these articles, from 1 to 12 inclusive, were actually embodied in the formulary of this persecuted church, not one of them, strictly speaking, is to be regarded as *an article of faith*. If analyzed, they will be found to relate altogether to matters of discipline. The first of the articles said to be omitted, points to the departure of the church from apostolic simplicity by consenting to be taken under the patronage of the state. The second condemned the church for giving its countenance to the shedding of blood or murderous warfare. The third disapproved of the various orders of the priesthood, which had been introduced subsequent to the apostolic age, and of their domination. The fourth condemned the covetousness or avarice of the clergy, which formed one of the prominent features of the Roman hierarchy. The fifth, sixth, seventh, eighth, and ninth, bore upon the same subject, and if they verged upon one extreme, they must be considered as driven to it by the *secularised* spirit of the clergy in that age, and by the wealth which the church was amassing, under various pretences and by various means, to the corruption of genuine religion. As to the *tenth*, it meant no more, we presume, than to condemn the orders of priesthood which had been palmed upon the church; for they themselves had their pastors or barbes, and some affirm that they held to the Episcopal distinction of bishops, priests, and deacons. And what does the eleventh article affirm, but that princes and judges who have never repented of their sins are, like all other sinners, under condemnation? And as to the twelfth article, if it be true to the extent which its language implies, which we have some reason to doubt, as we have respecting all the rest, it went no further than to condemn the study of the canon law, which was the subject for which literary distinctions were conferred. If they "condemned as vanities of the devil, all academies or privileged schools, or literary distinctions," they merely condemned institutions which were corrupting the simplicity of the Gospel, by "philosophy falsely so called," and teaching that which could be of no possible use or benefit to man, either in a physical, moral, or religious point of view. That they were not opposed to learning is evident from the testimony of the Dominican inquisitor, Reinerius Saccho—who says, "all of them, men and women, night and day, never cease teaching and learning," and adds, "The first lessons which the Waldenses teach to those whom they bring over to their party, is to teach them what manner of persons the disciples of Christ ought to be, and this they do by the doctrine of the Evangelists and Apostles, saying that those only are the followers of the Apostles who imitate their manner of life." They were opposed to learning—that is, they were opposed to the study of the canon law just as Christ and his Apostles were opposed to the traditions of the elders; but not opposed to the study of the Scriptures which they had translated into the vulgar tongue. What then has the Miscellany gained by the insertion of the omitted articles? The marrow of Protestantism is in the "Old Confession of Faith," which we published, and the Miscellany admits its essential correctness as the confession of faith of the Waldenses, and for this were they persecuted—hunted

like wild beasts of the field—plundered, murdered in cold blood, and by whom?

5. *The different names by which they were called.*—These names are various—some given by their enemies as terms of reproach—some from the places in which they lived—and some from the distinguished leaders among them. But whether called Novatians, or Donatists, or Luciferians, or Aerians, or Paulicians, or Cathari, or Paterines, or Josephists, or Arnoldists, or Fratricelli, or Bulgarians, or Waldenses, Petrobrusians, Henricians, or by such other names as the Miscellany has supplied, it is very manifest that the "Old Confession of Faith" is the confession of them all. Under some of these names their enemies have accused them of holding to the Manichæan or semi-Manichæan heresy, but without sufficient proof—and under these different names they can be traced to a very early period in the Christian era—as early as the first radical departure of the Church of Rome from apostolic simplicity. As errors sprung up, one after another, and were engrafted upon the body of the church, they protested against them—and for this act they received the appellation of heretics. But in what did their heresy consist? In their rejection of images, crosses, relics, legends, traditions, auricular confessions, indulgences, absolutions, clerical celibacy, orders, titles, tithes, vestments, monkery, masses, and prayers for the dead, purgatory, invocation of saints, and of the Virgin Mary, holy water, festivals, processions, pilgrimages, vigils, lent, pretended miracles, exorcisms, consecrations, confirmations, extreme unction, canonization, and other superadditions to the true model of the church as framed by the Apostles. This was their heresy, and for this as well as for taking the Holy Scriptures as the rule of their faith and practice, and for holding to the doctrine of Christ and his Apostles, were they anathematized and put to every species of torture. And it is more than we can expect, to find their fair fame untarnished by the reports of their persecutors and enemies.

6. "*The best and wisest course.*" Gladly will we come to this issue. "We will go up to the days of the Apostles at once" with the editor of the Miscellany, and contend with him for the faith which was once delivered to the saints. How unlike the primitive church is the model of all future churches in form and doctrine, how wide the departure of the Roman Church from the foundation which is laid in Zion! And this she has been told at every successive variation from the original standard—in her own bosom there have been faithful men who have protested against the abominations which she has introduced. And though many of these Protestants have lived and died nominally in her communion, they refused to become partakers of her sin. It may be pertinent to introduce here the testimony of Reinerius as to the character and antiquity of those who have protested against the corruptions of the Church of Rome. "Of all the sects," says he, speaking of the Waldenses, "which have been, or now exist, none is more injurious to the church (i. e. of Rome), for three reasons: 1st. Because it is more ancient. Some aver their existence from the time of Sylvester, and others from the very time of the Apostles. 2. Because it is so universal. There is scarcely any country into which this sect has not crept. And 3dly. Because all other sects excite horror by the greatness of their blasphemies against God; but these have a great appearance of piety, as they live justly before men, believe all things rightly concerning God, and confess all articles which are contained in the creed, only they hate and revile the Church of Rome, and in their accusations are easily believed by the people." Such a concession from such a source speaks volumes. Here then is a succession of faithful men, whose apostolic origin, perpetuity, universal, though often hidden, diffusion, general orthodoxy, evangelical simplicity, and sanctity of character, is admitted by the Church of Rome herself: a succession of faithful men, organized too into Christian churches, claiming to be the true successors of the Apostles, protesting against all the corruptions of the patriarchate and the papacy, and for this reason subject to continual persecution from both, through the hands of the secular powers to which they were allied; a church built not on St. Peter alone, but on the entire foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, and against which the gates of hell have not been able to prevail. May we not say, then, in the language of Revelation, "Here is the patience of the saints; these are they that keep the commandments of God, and the faith of Jesus." (Rev. xiv. 12.) It hence appears that we can go up to the days of the Apostles, and find all along the way those who have borne their testimony to the doctrines of the primitive church, who have fought the good fight and kept the faith—who have held no fellowship with the unfruitful work of darkness, and who have not been contaminated by the Church of Rome.

WALDENSES.

From Doctor Mosheim's Ecclesiastical History, 12th Cent. Part 2d, Chap. Vth, Sec. 11th, 12th, and 13th.

XI. Of all the sects that arose in this century none was more distinguished by the reputation it acquired, by the multitude of its votaries, and the testimony which its bitterest enemies bore to the probity and innocence of its members, than that of the Waldenses, so called from their parent and founder, Peter Waldus. This sect was known by different denominations. From the place where it first appeared, its members were called, *The poor men of Lyons,* or Lionists*, and from the wooden shoes which its doctors wore, and a certain mark that was imprinted upon those shoes, they were called *Insabbatati, or Sabbatati.*† The origin of this famous sect was as follows: Peter, an opulent merchant at Lions, surnamed *Valdensis*, or *Falidisius*, from *Vaux*, or *Waldum*, a town in the marquisate of *Lions*, being extremely zealous for the advancement of true piety and Christian knowledge, employed a certain priest,‡ about the year 1160, in translating from Latin into French the *four Gospels*, with other books of Holy Scripture, and the most remarkable sentences of the ancient doctors, which were so highly esteemed in this century. But no sooner had he perused these sacred books with a proper degree of attention, than he perceived that the religion, which was now taught in the Roman church, differed totally from that which was originally inculcated by Christ and his Apostles. Struck with this glaring contradiction between the doctrines of the pontiffs and the truths of the Gospel, and animated with a pious zeal for promoting his own salvation, and that of others, he abandoned his mercantile vocation, distributed his riches among the poor,§ and forming an association with other pious men who had adopted his sentiments and his turn of devotion, he began, in the year 1180, to assume the quality of a public teacher, and to instruct the multitude in the doctrines and precepts of Christianity. The Archbishop of *Lions* and the other rulers of the church in that province, opposed with vigour this new doctor in the exercise of his ministry. But their opposition was unsuccessful; for the purity and simplicity of that religion which these good men taught, the spotless innocence that shone forth in their lives and actions, and the noble contempt of riches and honours, which was conspicuous in the whole of their conduct and conversation, appeared so engaging to all such as had any sense of true piety, that the number of their disciples and followers increased from day to day.* They accordingly formed

* They were called *Leonists* from *Leona*, the ancient name of Lyons, where their sect took its rise. The more eminent persons of that sect manifested their progress towards perfection by the simplicity and meanness of their external appearance. Hence, among other things, they wore wooden shoes, which in the French language are termed *sabots*, and had imprinted upon these shoes the sign of the cross to distinguish themselves from other Christians; and it was on these accounts that they acquired the denomination of *Sabbatati* and *Insabbatati*. See *Du Fresne Glossarium latin. medii ævi*, vi. *voce Sabbatati*, p. 4.

† See Steph de Borbone de septem donis spiritussancti in Echard & Quetif Bibliotheca Scriptor. Dominicanor, tom. i. p. 192.

‡ This priest was called Stephanus de Evisa.

§ It was on this account that the Waldenses were called Pauvres de Lyons or Poor men of Lyons.

* Certain writers give different accounts of the origin of the *Waldenses*, and supposed they were so called from the *valleys* in which they had resided for many ages before the birth of Peter Waldus. But these writers have no authority to support this assertion, and besides this, they are refuted amply by the best historians. I don't mean to deny, that there was in the *valleys of Piedmont*, long before this period, a set of men who differed widely from the opinions adopted and inculcated by the Church of *Rome*. and whose doctrine resembled, in many respects, that of the Waldenses; all that I maintain is, that these inhabitants of the *valleys* above mentioned are to be carefully distinguished from the Waldenses, who, according to the unanimous voice of history, were originally inhabitants of *Lyons*, and derived their name from Peter Waldus. their founder and chief.—*Mosh.*

We may venture to affirm the contrary, with the learned Beza and other writers of note; for it seems evident from the best records, that Valdus derived his name from the true *Valdenses of Piedmont*, whose doctrine he adopted, and who were known by the hame of *Vaudois* and *Valdenses* before he or his immediate followers existed. If the *Valdenses* or Waldenses had derived their name from any eminent teacher, it would probably have been from Valdo, who was remarkable for the purity of his doctrine, in the ninth century, and was the contemporary and chief counsellor of Berengarius. But the truth is, that they derive their name from the *valleys* in *Piedmont*, which in their language are called *Vau*, hence *Vaudois*, their new name; hence Peter, or (as others call him) John of Lyons, was called in Latin Valdus, because he had adopted their doctrine; and hence the term *Valdenses* and *Waldenses* used by those who write in English or Latin in the place of *Vaudois*. The bloody inquisitor Reinerus Sacco, who exerted such a furious zeal for the destruction of the *Waldenses*, lived but about eighty years after *Waldus* of *Lyons*, and must therefore be supposed to know whether or not he was the real founder of the *Valdenses* or *Leonists*, (mentioned by Dr. Mosheim in the preceding page, as synonymous with Waldenses,) as a sect that

religious assemblies, first in France and afterwards in Lombardy, from whence they propagated their sect throughout the other provinces of Europe with incredible rapidity, and with such invincible fortitude, that neither fire nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal or entirely ruin their cause.

XII. The attempts of Peter Waldus and his followers were neither employed nor designed to introduce new doctrines into the church, nor to propose any new articles of faith to Christians. All they aimed at was, to reduce the form of ecclesiastical government, and the lives and manners both of the clergy and people, to that amiable simplicity, and primitive sanctity, that characterized the apostolic ages, and which appear so strongly recommended in the precepts and injunctions of the divine author of our holy religion. In consequence of this design they complained that the Roman Church had degenerated, under Constantine the Great, from its primitive purity and sanctity. They denied the supremacy of the Roman pontiff, and maintained that the rulers and ministers of the church were obliged, by their vocation, to imitate the poverty of the Apostles and to procure for themselves a subsistence by the work of their hands. They considered every Christian as in a certain measure qualified and authorized to instruct, exhort, and confirm the brethren in their Christian course, and demanded the restoration of the ancient penitential discipline of the church, (*i. e.*) the expiation of transgressions by prayer, fasting, and alms, which the new invented doctrine of *indulgences* had almost totally abolished. They at the same time affirmed that every pious Christian was qualified and entitled to prescribe to the penitent the kind and degree of *satisfaction* or expiation that their transgressions required; that confession made to priests was by no means necessary, since the humble offender might acknowledge his sins and testify his repentance to any true believer, and might expect from such the counsels and admonitions that his case and circumstances demanded. They maintained that the power of delivering sinners from the guilt and punishment of their offences belonged to God alone; and that *indulgences*, of consequence, were the criminal inventions of sordid avarice.

They looked upon the prayers and other ceremonies that were instituted in behalf of the dead, as vain, useless, and absurd, and denied the existence of departed souls in an intermediate state of purification, affirming, that they were immediately, upon the separation from the body, received in heaven, or thrust down into hell. These and other tenets of a like nature composed the system of doctrine propagated by the Waldenses. Their rules of practice were extremely austere; for they adopted as the model of their moral discipline, the sermon of Christ on the mount, which they interpreted and explained in the most rigorous and literal manner, and of consequence prohibited and condemned in their society all wars, and suits of law, all attempts towards the acquisition of wealth, the infliction of capital punishments, self-defence against unjust violence, and oaths of all kinds.

XIII.* The government of the church was committed, by the Waldenses, to bishops,† presbyters, and deacons; for they acknowledge that these three orders were instituted by Christ himself. But they deemed it absolutely necessary, that all these orders should resemble exactly the Apostles of the divine Saviour, and be, like them, illiterate, poor, destitute of all worldly possessions, and furnished with some laborious trade, or vocation, in order to gain by constant industry their daily subsistence.‡

had flourished above 500 years: nay, mentions authors of note who make their antiquity remount to the apostolic age. See the account given of Sacco's book, by the Jesuit Gretser in the Bibliotheca Patrum. I know not upon what principle, Dr. Mosheim maintains, that the inhabitants of the *valleys of Piedmont* are to be carefully distinguished from the *Waldenses;* and I am persuaded that whoever will be at the pains to read attentively the 2d, 25th, 26th, and 27th chapters of the first book of Leger's *Histoire Generale des Eglises Vaudois*, will find this distinction entirely groundless. When the Papists ask us *where was our religion before* Luther? we generally answer *in the Bible;* and we answer well. But to gratify their taste for *tradition and human authority*, we may add to this answer, *and in the valleys of Piedmont.—Macl.*

* See the Codex Inquisitionis Toloeanæ, published by Limborch, as also the Summa Monetæ contra Waldenses, and the other writers of the Waldusian history. Though these writers are not all equally accurate, nor perfectly agreed about the number of doctrines that entered into the system of this sect, yet, they are nearly unanimous in acknowledging the sincere piety and exemplary conduct of the Waldenses, and show plainly enough, that their intention was not to oppose the doctrines which were universally received amongst Christians, but only to revive the piety and manners of the primitive times, and to combat the vices of the clergy, and the abuses that had been introduced into the worship and discipline of the church.

† The Bishops were also called majorales or elders.

‡ The greatest part of the Waldenses gained

The laity were divided into two classes; one of which contained the *perfect*, and the other the *imperfect* Christians. The former spontaneously divested themselves of all worldly possessions, manifested their extreme poverty in the wretchedness of their apparel, and emaciated their bodies by frequent fasting. The latter were less austere, and approached the method of living generally received, though they abstained, like the graver sort of anabaptists in later times, from all appearance of pomp and luxury. It is, however, to be observed, that the Waldenses were not without their intestine divisions. Such as resided in Italy differed considerably in their opinions, from those who dwelt in France and other European countries. The former considered the Church of Rome as the church of Christ, though much corrupted and sadly disfigured; they also acknowledged the validity of its seven sacraments, and solemnly declared that they would ever continue in communion with it, provided they might be allowed to live as they thought proper, without molestation or restraint. The latter affirmed, on the contrary, that the Church of Rome had apostatized from Christ, was deprived of the Holy Spirit, and was in reality, the *whore of Babylon* mentioned in the Revelations of St. John.

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[The following extract from Mosheim, shows what was the nature of that science of the Middle Ages, condemned by the Waldenses, and their advocate in the "Christian Observer."]

LEARNING OF THE TWELFTH CENTURY.

From Moshein, Cent. XII. Part II.—Chap. I. § iii. iv. v. vi. and vii.

III. In the western world, the pursuit of knowledge was now carried on with incredible emulation and ardour, and all the various branches of science were studied with the greatest application and industry. This literary enthusiasm was encouraged and supported by the influence and liberality of certain of the European monarchs, and Roman pontiffs, who perceived the happy tendency of the sciences to soften the savage manners of uncivilized nations, and thereby to administer an additional support to civil government, as well as an ornament to human society. Hence, learned societies were formed, and colleges established in several places, in which the liberal arts and sciences were publicly taught. The prodigious concourse of students, who resorted thither for instruction, occasioned in process of time, the enlargement of these schools, which had arisen from small beginnings, and their erection into *universities*, as they were called, in the succeeding age. The principal cities of Europe were adorned with establishments of this kind; but Paris surpassed them all in the number and variety of its schools, the merit and reputation of its public teachers, and the immense multitude of the studious youth that frequented their colleges. And thus was exhibited in that famous city the model of our own present schools of learning; a model indeed defective in several respects, but which, in after-times, was corrected and improved, and brought gradually to higher degrees of perfection.* About the same time the famous school of Angers, in which the youth were instructed in various sciences, and particularly and principally in the civil law, was founded by the zeal and industry of Ulgerius, bishop of that city,† and the college of Montpelier, where law and physic were taught with great success, had already acquired considerable reputation.‡ The same literary spirit reigned also in Italy. The academy of Bolonia, whose origin may certainly be traced higher than this century, was now in the highest renown, and was frequented by great numbers of students, and of such more especially as were desirous of being instructed in the civil and canon laws. The fame of this academy was, in a great measure, owing to the munificence of the Emperor Lotharius II., who took it under his protection, and enriched it with new privileges and immunities.§ In

their livelihood by weaving, hence the whole sect, in some places, were called the *sect of weavers*.

* De Boulay, Hist. Acad. Paris, tom. ii. p. 463. Pasquier, Recherches de la France, liv. i. ch. xxix. Petri Lambecii Hist. Biblioth. Vindebon. lib. ii. chap. v. p. 260. Histoire Litter. de la France, tom. ix. p. 60, 80.

† Boulay, Histor. Acad. Paris, tom. ii. p. 215. Pasquet de la Livoniere, Dissert, sur l'Antiquete de l'Universite d'Angers, p. 21, published in 4to at Angers, 1736.

‡ Histoire Gen. De Languedoc, par les Benedictines, tom. ii. p. 517.

§ The inhabitants of Bolonia pretend that their academy was founded in the fifth century by Theodosius II., and they show the diploma by which that emperor enriched their city with this valuable establishment. But the greatest part of those writers, who have studied with attention and impartiality the records of ancient times, maintain that this diploma is a spurious production, and allege many weighty arguments to prove that the academy of Bolonia is of no older date than the eleventh century, and that in the succeeding age, particularly from the time of Lotharius II., it received those improvements that rendered it so famous throughout all Europe. See Car. Sigonii Historia Bononiensis, as it is published with learned observations, in the works of that excellent author Muratori, Antiq.

the same province flourished also the celebrated school of Salernum, where a great number resorted, and which was wholly set apart for the study of physic. While this zealous emulation, in advancing the cause of learning and philosophy, animated so many princes and prelates, and discovered itself in the erection of so many academies and schools of learning, the Roman pontiff, Alexander III., was seized also with this noble enthusiasm. In a council held at Rome, A.D. 1175, he caused a solemn law to be published, for the erecting new schools in the monasteries and cathedrals, and restoring to their primitive lustre those which, through the sloth and ignorance of the monks and bishops, had fallen into ruin.* But the effect which this law was intended to produce was prevented by the growing fame of the new erected academies, to which the youth resorted from all parts, and left the *episcopal* and *monastic* schools entirely empty; so that they gradually declined, and sunk, at last, into a total oblivion.

IV. Many were the signal advantages which attended these literary establishments; and, what is particularly worthy of notice, they not only rendered knowledge more universal by facilitating the means of instruction, but were also the occasion of forming a new circle of sciences, better digested and much more comprehensive than that which had been hitherto studied by the greatest adepts in learning. The whole extent of learning and philosophy, before this period, was confined to the *seven liberal arts*, as they were commonly called, of which three were known by the name of *trivium*, which comprehended *grammar*, *rhetoric*, and *logic;* and the other four by the title of *quadrivium*, which included *arithmetic*, *music*, *geometry*, and *astronomy*. The greater part of the learned, as we have formerly observed, were satisfied with their literary acquisitions, when they had made themselves masters of the *trivium*, while such as, with an adventurous flight, aspired after the *quadrivium*, were considered as stars of the first magnitude, as the great luminaries of the learned world. But in this century the aspect of letters underwent a considerable and an advantageous change. The number of the *liberal arts* and sciences was augmented, and new and unfrequented paths of knowledge were opened to the emulation of the studious youth. *Theology* was placed in the number of the sciences; not that ancient theology which had no merit but its simplicity, and which was drawn, without the least order of connexion, from divers passages of the holy Scriptures, and from the opinions and inventions of the primitive doctors, but that *philosophical* or *scholastic* theology, that with the deepest abstraction traced divine truth to its first principles, and followed it from thence into its various connexions and branches.—Nor was theology alone added to the ancient circle of sciences; the study of the learned languages, of the civil and canon law, and of physic,* were now brought into high repute. Particular academies were consecrated to the culture of each of these sciences in various places; and thus it was natural to consider them as important branches of erudition, and an acquaintance with them as a qualification to such as aimed at universal learning. All this required a considerable change in the division of the sciences hitherto received; and this change was accordingly brought about. The seven *liberal arts* were, by degrees, reduced to one general title, and were comprehended under the name of philosophy, to which *theology*, *jurisprudence*, and *physic* were added. And hence the origin of the four classes of science, or, to use the academical phrase, of the four faculties, which took place in the *Universities* in the following century.

V. A happy and unexpected event restored in Italy the lustre and authority of the ancient Roman law, and at the same time lessened the credit of all the other systems of legislation that had been received for several ages past. This event was the discovery of the original manuscript of the famous Pandect of Justinian, which was found in the ruins of Amalfi, or Melfi, when that city was taken by Lotharius II., in the year 1137, and of which that emperor made a present to the inhabitants of Pisa, whose fleet had contributed, in a particular manner, to the success of the siege. This admirable collection, which had been almost buried in oblivion, was no sooner recovered, than the Roman law became the grand object of the studies and labours of the learned. In the academy of Bolonia, there were particular colleges erected expressly for the

Italic, medii ævi. tom. iii. p. 23, 884, 898; Just. Hen. Bohmeri, præfat ad Corpus juris. ad Canon, p. 9, as also the elegant History of the Academy of Bolonia, written in the German language by the learned Keufelius, and published at Helmstadt in 8vo. in the year 1750.

* See B. Bohmeri Jus. Eccles. Protestant, tom. iv. p. 705.

* The word *physica*, though according to its etymology, it denotes the study of natural philosophy in general, was, in the twelfth century, applied particularly to medicinal studies, and it has also preserved that limited sense in the English language.

study of the Roman jurisprudence; and these excellent institutions were multiplied in several parts of Italy in process of time, and animated other European nations to imitate so wise an example. Hence arose a great revolution in the public tribunals, and an entire change in their judicial proceedings. Hitherto different systems of law were followed in different courts, and every person of distinction, particularly among the Franks, had the liberty of choosing the body of laws that was to be the rule of his conduct. But the Roman law acquired such credit and authority, that it superseded, by degrees, all other laws, in the greater part of Europe, and was substituted in the place of the Salic, Lombard, and Burgundian codes, which before this period were in the highest reputation. It is an ancient opinion, that Lotharius II., pursuant to the counsels and solicitations of Irnerius,* principal professor of the Roman law in the academy of Bolonia, published an edict enjoining the abrogation of all the statutes then in force, and substituting in their place the Roman law, by which, for the future, all, without exception, were to modify their contracts, terminate their differences, and to regulate their actions. But this opinion, as many learned men have abundantly proved, is far from being supported by sufficient evidence.†

VI. No sooner was the civil law placed in the number of the sciences, and considered as an important branch of academical learning, than the Roman Pontiffs and their zealous adherents judged it not only expedient, but also highly necessary, that the *canon* law should have the same privilege. There were not wanting before this time certain collections of the *canons* or laws of the church; but these collections were so destitute of order and method, and were so defective, both in respect to matter and form, that they could not be conveniently explained in the schools, or be made use of as systems of ecclesiastical polity. Hence it was, that Gratian, a Benedictine monk, belonging to the convent of St. Felix and Nabor at Bolonia, and by birth a Tuscan, composed, about the year 1130, for the use of the schools, an abridgment or *epitome* of *canon law*, drawn from the letters of the pontiffs, the decrees of councils, and the writings of the ancient doctors. Pope Eugenius III. was extremely satisfied with this work, which was also received with the highest applause by the doctors and professors at Bolonia, and was unanimously adopted as the text they were to follow in their public lectures. The professors at Paris were the first that followed the example of those of Bolonia, which, in process of time, was imitated by the greater part of the European colleges. But, notwithstanding the encomiums bestowed upon this performance, which was commonly called the Decretal of Gratian,* and was entitled, by the author himself, the *Reunion or coalition of the jarring canons*,† several learned and eminent writers of the Romish communion acknowledge, that it is full of errors and defects of various kinds.‡ As, however, the main design of this abridgment of the canons was to support the despotism, and to extend the authority of the Roman Pontiffs, its innumerable defects were overlooked, its merits were exaggerated; and, what is still more surprising, it enjoys at this day, in an age of light and liberty, that high degree of veneration and authority which was inconsiderately, though more excusably, lavished upon it in an age of tyranny, superstition, and darkness.§

VII. Such among the Latins as were ambitious of making a figure in the republic

* Otherwise called Werner.

† See Herm. Conringius, De origine juris Germanici, cap. xxii. Guido Gragdus, Epist. de Pandectis, p. 21, 69, published at Florence in 4to. in 1737. Henry Brencmann, Historia Pandectar, p. 41. Lud. Ant. Muratori, Præf. ad Leges Langobardicas, scriptor, rerum Italicar, tom. part ii. p. 4, and Antiqq. Ital. medi ævi, tom. ii. p. 285. There was a warm controversy carried on concerning this matter between George Callixtus and Barthol Nihusius, the latter of whom embraced the vulgar opinion concerning the edict of Lotharius, obtained by the solicitations of Irnerius; of this controversy there is a circumstantial account in the Cimbrio Literata of Molerus, tom. iii. p. 142.

* Decretum Gratiani.

† Concordia Discordantium Canonum.

‡ See, among others, Anton. Augustinus, De Emendatione Gratiani, published in 8vo. at Arnhem, A. D. 1678, with the learned observations of Steph. Baluzius and Ger. a Mastricht.

§ See Gerhard. a Mastricht, Historia juris Ecclesiastici, 293, p. 225; B. just. Hen. Bohmeri. jus. Eccles. Protestant, tom. i. p. 100, and more particularly the learned preface, with which this last-mentioned author enriched the new edition of the *Canon Law*, published at Hal. in 4to. in the year 1747. See also Alex. Machiavelli Observationes ad Sigonii Histor. Bononiensem, tom. iii. Oper. Sigoni, p. 128. This writer has drawn from the Kalendarium Archigymnasii Bononiensem, several particulars concerning Gratian and his work, which were generally unknown, but whose truth is also much disputed. What increases the suspicion of their being fabulous is, that this famous Kalendar, of which the Bolonians boast so much, and which they have so often promised to publish, in order to dispel the doubts of the learned, has never as yet seen the light. Besides, in the fragments that have appeared, there are manifest marks of unfair dealing.

of letters, applied themselves, with the utmost zeal and diligence, to the study of philosophy. Philosophy, taken in its most extensive and general meaning, comprehended, according to the method which was the most universally received towards the middle of this century, four classes: it was divided into *theoretical, practical, mechanical*, and *logical*. The first class comprehended *natural theology, mathematics, and natural philosophy*. In the second class were ranked *ethics, economics, and politics*. The third contained the seven arts that are more immediately subservient to the purposes of life, such as *navigation, agriculture, hunting*, &c. The fourth was divided into *grammar* and *composition*, the latter of which was further subdivided into *rhetoric, dialectic, and sophistry;* and under the term *dialectic* was comprehended that part of *metaphysics* which treats of *general notions*. This division was almost universally adopted. Some, indeed, were for separating *grammar* and *mechanics* from *philosophy;* a separation highly condemned by others, who, under the general term philosophy, comprehended the whole circle of the sciences.*

SECTION IV.

WALDENSES.

The rejoinder of the Charleston Observer to our remarks upon the Waldenses, or rather upon a document which the editor of that paper put forth as an *Old Confession of Faith*, adopted by that sect in the year 1120, will be found upon our columns.

That rejoinder, to a certain extent, places the question exactly where we are satisfied it should rest, viz.: supposing the Waldenses and the Protestants of the present day to agree in opinion, is their teaching that which has been, in all ages, proclaimed by the Universal Church to be the doctrine received by the Apostles from Christ, and by them delivered to their associates and successors, to be handed down unchanged to the latest posterity? And to this question, the editor of the Observer equivalently answers no, it is not the doctrine proclaimed by the Universal Church, but it is the teaching of those who contradicted that church, and who separated from its communion upon the allegation that the church fell into error. It is the teaching of the Novatians, Donatists, Luciferians, Aerians, Paulicians, Cathari, Paterines, Josephists, Arnoldists, Fraticelli, Bulgarians, Waldenses, Petrobrussians, and others of a similar description, in various countries and in several ages. The *old confession of faith*, he says, is substantially the confession of all these. Of course he says, that their enemies, without sufficient proof, accused some of them of being Manicheans, or Semi-Manicheans, and of holding various heresies. Under those different recited names, they can, however, be traced to a very early period in the Christian era, as early as the first radical departure of the Church of Rome from apostolical simplicity; and theirs is the doctrine of the Apostles, from whose teaching the Universal Church departed!

Now, so far as we are concerned, we are quite satisfied with this answer, which exhibits to us the Protestant Church as existing in all these conflicting sects, which, whilst they separated from the Catholic Church, were found contradicting each other, and were considered by the great body of the Christian world as having departed from the truth, and being carried about by every wind of doctrine. We offered the editor of the Observer to carry him at least three centuries before the earliest of those separatists, and showed him that, according to this view of Protestantism, there were Protestants at Capharnaum, as related by St. John in his gospel, vi. 53, 61, 67. And this leaves the question exactly in its proper place, viz.: whether we are to take as witnesses of the doctrine of Christ, the vast body of the ever visible concordant Catholic Church, in all ages and nations; or the above-named discordant sects, whose "universal diffusion," the editor informs us, "was often hidden." This, we suppose, is "mystic theology," as it is to our apprehension somewhat not to be understood, "universal, though often hidden diffusion." Invisible existence!

With these few remarks, we could take our leave of the subject; yet we will indulge the editor with a little more matter for his amusement.

Really we did not expect him, in giving us an *old* confession of faith, to give us one *coeval* with the existence of the world; though we would call one coeval with the *first promulgation of Christianity*, as he styles it, older than one which, assuming to be drawn up in 1120, never had even an imperfect semblance of a form previous to 1185, and most probably did not assume anything like the shape in which it was put forth by the editor of the Observer, until the year 1541, which, instead of being more

* These literary anecdotes I have taken from several writers, particularly from Hugo a St. Victor, Didasculi, Libro ii. cap. ii. p. 7, tom. i. opp., and from the Metalogicum of John of Salisbury.

than 400 years before Luther, was produced only when that gentleman was in the 58th year of his age, and five years before his death.

We believe that the *only* promulgation of Christianity was that made by Christ and his Apostles. What does the editor mean by the *first* promulgation of Christianity. Was there a *second?*

But, it seems the object was to answer the question, "Where was your religion before Luther?" If the Protestant religion be that of the above-mentioned sects, the question was more easily answered by pointing them out as Protestants, than by producing a document concerning which we have more to say than we have this day room to insert.

The editor tells us that he did not mean more than 400 years before Luther was born, but more than 400 years before the *adoption* of the Confession of Faith by the Diet of Augsburg, &c. Now, it happens rather unfortunately for the editor's accuracy: 1. That the Diet of Augsburg did *not adopt* the Lutheran confession of faith. 2. That even if it did, that confession was presented at Augsburg only 370 years after 1160, for that diet was held in 1530; and, 3d, that even if the groundwork of the confession was laid in 1185, it was the earliest date that the *old confession* could claim. What will the editor say, if it be found that the *old confession* was not composed until eleven years after the Diet of Augsburg was held, and the Lutheran confession was presented thereat, so many years before *this old confession of faith* was concocted?

Again, the editor informs us, that only the germ of the German Lutheran Church existed in 1517, but its full development or establishment was thirteen years after; yet the editor told us that its doctrine was embodied in a confession of faith nearly 400 years before the existence of its germ, and more than 400 years before the establishment, and that this church itself existed in the several above-enumerated sects, more than 1200 years before the germ itself was formed!!!

We must beg, however, to keep the editor of the Observer to the accurate statement of the truth, as regards our humble selves. We did NOT, as the editor says we did, concede that the confession published by the editor of the Observer, was the confession of the Church of the Waldenses. Our assertions respecting it were: 1. That this document was not, even upon the assumption that it was compiled in 1120, more than 400 years before Luther. 2. That we believe there was good evidence that the document called *the old confession of faith* was not (at the earliest) formed until about 25 years after the year 1160, (not 1170.) 3. That what the editor of the Observer published was but an abstract of the document lying on our table, and purporting to be the confession of the Waldenses. 4. That we did not deny that, in that form, there is a *pretty accurate description of some of the articles* held by the Waldenses. 5. But we did *totally deny* that the formulary was either perfect, complete, adequate, or full, in representing the doctrines of the followers of Peter Waldo (or the Waldenses), at any moment after they drew up anything like a confession of their belief; yet the editor of the Observer deliberately publishes, "The Miscellany admits it, (that Protestantism existed before Luther,) by conceding that the *confession of faith which he published*, and which is Protestant in all its features, *was the confession of the Church of the Waldenses.*" We made no concession of the sort. We only said that we did not deny that the document contained a pretty accurate description of SOME of *their articles*, but we denied that it was a correct copy of what was alleged to have been the true exhibition of the belief of the Waldenses; and we further admitted, that if mere contradiction to the Universal or Catholic Church, was sufficient to constitute Protestantism, we most fully admitted that Protestantism existed long before the birth of Luther; that it existed in the days of the Apostles. This is not the first time that we have had to exhibit the editor of the Observer in the position in which he has placed himself here. He may then make the most of the point which he says he has gained.

The editor of the Observer informs us that everybody does *not* know that the Waldenses were originally the disciples of Peter Waldo. We must explain. When we wrote "everybody," we should have added "who is acquainted with history;" it would have better expressed what we intended. Our readers will find Mosheim's (the Lutheran historian) account of the origin of that sect upon our columns. Mosheim is no friend to Catholics. It is quite true that M'Lean, in an additional note, endeavours to sustain the effort made by his party to destroy the evidence of history. What the editor of the Observer calls conflicting authorities, is nothing more than an enumerstion of writers of the same school quoting each other, without a single document to sustain them, and endeavouring, by their etymologies and playing upon words and suppositions, to obscure, if not to destroy the evidence of the facts by which

their claims would be overturned. They are opposed to the uniform, the contemporaneous, and the consistent witnesses, who give documents and monuments, instead of conjectures, to support their allegations. We call upon the editor of the Observer to give us a single passage from any writer, previous to the year 1160, mentioning such a sect or such a name as Waldenses.

The editor next observes on the list which we gave of some of the omissions, and he tells us that not one of them is to be regarded as an *article of faith*. As the writer may have different notions from those which we entertain, respecting the nature of an article of faith, we cannot say how far his assertion is, in his view, correct. In the view of theologians, an article of faith is a proposition whose truth God has revealed, and which, therefore, man is required to believe. The editor says that the omissions which we supplied, if analyzed, will be found to relate *altogether* to matters of discipline. In a theological view, discipline is the law which regulates the conduct of members of the church, for the preservation of its order. The editor proceeds to analyze the articles, in a manner which we consider to be perfectly in keeping with the mode in which he assumed as a concession of ours, that the document which he published, was the confession of the Church of the Waldenses. That is, in a way in which we should regret to be his imitators.

We shall contrast, in some things, our analysis with his. A principle which we believe is admitted as perfectly correct by every well-informed theologian, is, that when any assertion is found to be in contradiction to the doctrine revealed by God, the proposition which contradicts such an assertion is an article of faith.

1. The Waldenses stated that the church erred from the *purity of faith* by accepting temporal possessions from Constantine. They produced, amongst others, the following texts to show that God had revealed that the church could not rightly hold any temporal possessions, viz.: Deut. xviii. 1. "The priests and Levites, and all they that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifice of the Lord and his oblation. 2. And they shall receive nothing else of their brethren; for the Lord himself is their inheritance," &c. Matthew x. 5. "These twelve Jesus sent and *commanded* them, saying, Go not in the way of Gentiles, &c. * * * 8. Freely you have received, freely give. 9. Do not possess gold, nor silver, nor money in your purses; nor scrip for your journey, nor two coats, nor shoes, nor a staff, for the workman is worthy of his meat." Luke, ix. 3. "And he said to them, Take nothing for your journey, neither staff, nor scrip, nor money, neither have two coats." They taught then, as *an article of faith*, that it was unlawful for the church to accept lands, or gold, or silver, or to possess any worldly goods. They farther proclaimed, that in teaching it to be lawful to accept and to hold possessions, the church *erred from the faith;* and that in accepting and holding property, she became the conventicle of Satan. This is, then, *matter of faith*, though it is also the basis of discipline; and the Waldenses, upon this principle, should charge the endowed churches of Switzerland, and the established Church of Scotland, and the incorporated churches of the United States, whether Catholic or Protestant, Episcopalian, or Presbyterian, or Congregationalist, with error in faith, all for teaching, that it is lawful for the church to have property, and also for having possession of real estate, and some of them for consenting to be taken under the patronage of the state.

2. The second error was contained in the declaration, that the Pope and the bishops in communion with him *erred from the faith*, because they did not condemn what *God had revealed to be unlawful*, viz., every species of war, offensive and defensive, and the shedding the blood of criminals.

Amongst other texts in which the unlawfulness of putting criminals to death was revealed to be the *doctrine of God*, they quoted Ezekiel xxxiii. 11. "As I live, saith the Lord God, I desire not the death of the wicked,—but that the wicked man turn from his way and live."

In this they agreed, not with the Calvinists, who have waged and carried on many wars, and condemned many persons to various kinds of death, and carried the sentence into execution,—but they held the doctrine of the Quakers, who say that God has revealed his prohibition of war and of shedding of the blood of criminals. The editor of the Observer assumes that the third error charged upon them regards the various orders of the priesthood; whereas we put the proposition too plainly to allow him to mistake, for we showed their condemnation was not of the *distinction of orders in the priesthood*, but of distinction between clergy and laity,—a distinction which even the Calvinists uphold. The Waldenses, for instance, taught that a priest in the state of sin could not validly confer a sacrament, but that it would be validly conferred by a layman in the state of grace. This too was

faith. The fourth was *not* a condemnation of the avarice of the clergy, but was founded upon their *doctrine*, not discipline, that, by the texts above quoted, especially that of Deuteronomy, it was a violation of God's law for a clergyman to hold an estate, either purchased. or inherited, or howsoever obtained. We apprehend that the Protestants of to-day do not agree in this doctrine with the Waldenses,—and that the editor of the Observer does not consider disqualified for the ministry, those of his brethren who inherit lands from their parents, obtained upon marriages, or acquired by purchase, or even by donation or legacy. Yet the Waldenses would denounce him as *erring in doctrine*, as departing from *the faith* for entertaining, in common with the editors of the Miscellany and the Pope, the notion that a clergyman may lawfully retain and use and dispose of such estates.

The editor of the Observer appears to be somewhat anxious to get hastily over the next five, for he classes them together, and even says they verge upon an extreme. In faith there is no extreme, it is a simple question of fact. Did God make a revelation of his will? Now, the Waldenses asserted, in the fifth place, that God did, in the texts before cited, make this revelation; and thereby forbade the receiving any income arising from real estate as a pension or salary, or other compensation for ministerial duties. They taught that, to assert its lawfulness, was to *contradict the word* of God, to *err in the faith;* and that to act upon this erroneous view was an abomination of the man of sin. How many of the Protestant clergy of the United States would then be found in communion *of doctrine* upon this point with the Waldenses?

The sixth is still worse; for it extends to the laity the principle before applied to the clergy. They asserted that the Almighty had revealed his will to man upon this subject, amongst other places, in Matthew xix. 20. "And the young man said to him, All these (the commandments) I have kept from my youth, what is yet wanting to me? 21. Jesus said to him, if thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come follow me. 22. And when the young man had heard this word, he went away sorrowful; for he had great possessions. 23. Then Jesus said to his disciples: Amen. I say unto you, that a rich man shall hardly enter the kingdom of heaven. 24. And again, I say unto you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven." They stated that the Apostles taught their first converts faithfully the doctrines of the Saviour, and that the converts fulfilled their obligation, as was manifest in the Acts of the Apostles, iv. 34. "For neither was there any one amongst them that wanted. For as many as were owners of lands or houses sold them, and brought the price of all things they sold. 35. And laid it down before the feet of the Apostles. And distribution was made to every man according as he had need." They taught, then, as doctrine, the necessity of disposing of all real estate; or, at all events, of holding it in common for the benefit of all the faithful. They said that, to deny this obligation, was to contradict God, to err in faith—and that it was an unchristian abomination to admit those who held real estate for their own individual use to communion; and that the Universal Church was notoriously in error of doctrine, and corrupt in practice upon this revelation of God's law. Will the editor of the Observer please to say how many Protestants in the United States would be found orthodox upon this head, by his predecessors the Waldenses? The seventh condemned, as contradicting the revelation of God, and consequently *erring from the faith*, those who taught that it was lawful to endow churches. The eighth condemned, as *erring from the faith*, those who taught the lawfulness of bequeathing a legacy to a church,—and described as members of Antichrist those guilty of that crime.

Perhaps the editor of the Observer considers the ninth as "verging upon an extreme;" though, like ourselves, he does labour with his hands, using both scissors and goose-quills, and occasionally a penknife,—yet we doubt that even he would agree with the Waldenses in their teaching, that it was the doctrine received by the Apostles from Christ, and consequently to be believed as of faith, that all pastors of souls should earn their support by manual labour. The editor says they were driven to this extreme by the wealth which the clergy were amassing, to the corruption of genuine religion, and by their *secularized* spirit. Suppose all this to be true, does it excuse proclaiming as *error against faith*, and *contradiction to divine revelation*, that which even the editor of the Observer himself would pronounce to be neither? or if he do not so pronounce it, must condemn the great bulk of Protestants of all denominations at present in every country, of erring in faith and contradicting the teaching of heaven!

As to the tenth.—The editor must not be left to suppose that, because the Walden-

ses, in the lapse of years, had bishops, priests, deacons, and barbs, they originally had such orders or officers. They had originally no ministry whatsoever. In the beginning they taught that the laity could do what were called clerical duties; and many years elapsed before they had anyone whom they called a clergyman any where. So that the presumption of the editor of the Observer is altogether unfounded,—and like his other efforts at disguising the errors of his favourites, it is in palpable contradiction to plain history. The eleventh article does not affirm what he asserts; but it states their belief and doctrine, that it was contrary to the law of God to constitute a prince or a magistrate, and that it was criminal to accept the office; and this principle was so inherent in the sect, that it seems to have survived almost every other,—so that even Pierre Gilles himself records, amongst a few of the propositions to which it was sought to obtain their assent, in order to bring them into union with the Lutherans and Calvinists, that there was one to the effect, "that a Christian may lawfully exercise the office of magistrate over other Christians,"—but that they refused to admit this proposition.

Respecting the twelfth, we have made a long extract from Mosheim; we could have given better evidence from other sources; we however selected him in order to show from Protestant testimony the utter and manifest misrepresentation of the editor of the Observer, when he states that the academical degrees were given, if not exclusively, yet principally for the study of the canon law. We acknowledge that the Waldenses were much occupied in teaching and learning their own principles,—but very seldom, as it appears, in reading or in writing, or in any investigation of science. They boasted of despising human learning; and indeed the editor of the Observer himself does not undertake much on their behalf, farther than endeavouring to create a little diversion by the equivocal passage of Reiner, where the object is evidently to cause the words "teaching and learning" to extend to notions never intended by Reiner himself. As the editor has put forward in such bold relief their version of the Scripture, it will not be amiss to bring to his recollection—for surely he could not be ignorant of the circumstance—their very inaccurate translation of the first chapter of the Gospel according to St. John, v. ii. "In propria venit, et sui eum non receperunt." Reiner is the witness, c. 3,—imagining *sui* to be the nominative plural of *sus;* in the simplicity of his heart, and despising vain human learning, the translator informed the hearers, for they were infinitely more numerous than the readers, that the Saviour came unto his own, but *the swine* received him not. A little of the education preparatory to the study of even canon law would have kept out THE HOGS!! We are indeed humbled at witnessing the perpetual efforts at low chicane to which recourse is so unblushingly had, under the pretext of vindicating religion! Vindicate religion by destroying history!!!

We now make the editor of the Observer a present of the names which he has conglomerated, and of the jarring sects that bore them. Nor are we disposed to enter upon the arena to which he invites us; after having already yielded to him the point, for which he appears so anxious to contend, viz.: that in the days of the Apostles there were Protestants who proclaimed against the pernicious errors into which they declared the great body of the Christians had been led by the very clergy that had been constituted by the Apostles, and taught in their hearing. So far from being disposed to question this fact, we offered him our poor aid, did he require it, to establish clearly this position.

And now we shall take leave to explain shortly the quotation which he makes from Reiner, who wrote about the year 1250, and who was not always a Dominican nor always an inquisitor, but who had, previously to his reconciliation with the church, been during seventeen years a bishop in the sect of the Waldenses; neither is the explanation which we give, our own conjecture; but it is the exposition which the quoted passage has received during upwards of five centuries, and which is the only rational construction which it will admit.—The antiquity of the sect, "some say it existed from the time of Sylvester, others from the very time of the Apostles." —Reiner does not state either assertion to be well founded, for he acknowledged it to be only a century old; but Pylicdorf, who was also well acquainted with them, informs us who these *first some* are, (Bibliot. vet. Tom. 13,) *Waldenses, iniquitatis filii coram simplicibus mentiuntur, dicentes sectam eorum durasse a temporibus Sylvestri Papæ.*—"The Waldenses, sons of iniquity, tell lies in presence of the simple, saying that their sect has continued from the time of Pope Sylvester."—St. Bernard tells us who the *second some* are (Hom. 66 in Cant.), *Nempe jactant se esse successores Apostolorum, et apostolicos nominant, nullum tamen apostolatus sui signum valentes ostendere.* "They boast that they are successors of the Apostles, and call

themselves *apostolics*, yet are unable to show any sign of their apostleship."—This was not said of the Waldenses, for as yet their sect had not its origin. It was said in 1147 of the Apostolics, whose doctrines were totally of a different character from those of the first followers of Peter Waldo:—but before the lapse of a century, both sects, being opposed to the Universal Church, found at least one principle of union, and each sought to sustain its claim to antiquity in the pretensions of the other.

2. "Because it was universal.—There is scarcely any country into which this sect has not crept."—This was intended to signify a very limited universality, viz., the South of France, the West of Switzerland, a part of Northern Piedmont, and a few other spots. If this sect had then *crept* to other regions, the editor will be able to furnish us with some proof, by giving us either the testimony of cotemporary writers, and for the apostolic succession, the names of churches, bishops, and statement of occurrences. Pylicdorf, more than a century after the time of Reiner, remarks in chapter xv., "Though you Waldenses have a few believers to condemnation, I will show you nations, tribes and tongues and people, where by God's grace all are Catholics and all men preserved from your sect,—as in England, Flanders, Brabant, Westphalia, Dacia, Sweden, Norway, Prussia," &c. &c.

That they *crept* into the northern part of Spain and the southwestern part of Germany in exceedingly small numbers, is admitted and was testified at the Council of Lateran, in 1215.

3. "Because all other sects excite horror by the greatness of their blasphemies against God." Reiner here draws the distinction between the Waldenses, who taught no error concerning the divine nature, the incarnation, or redemption, and several other sects then and previously existing, who taught grossly blasphemous opinions on these several heads. The same is the meaning of the passage, "they believe all things rightly concerning God, and confess all the articles contained in the creed." In the several propositions enumerated above, we have seen what was the ground of their "hating and reviling the Church of Rome,"—for their bestowing upon her these pretty names, which others have continued so politely to perpetuate. But we apprehend that the editor of the Observer is not disposed to agree either with us or with those whom we follow, as to what Reiner meant by the phrase "but these have a great appearance of piety, they live justly before men."

Reiner himself tells us what he means by their *appearance of piety*. c. 5. *Ad ecclesiam fictè vadunt, offerunt et confitentur, et communicant fictè.* "They go in dissimulation to the church, they offer, they confess, and they make communion in dissimulation." We could multiply authorities then, to show that the Waldenses received no such compliment as the editor of the Observer affects to think they did, when Reiner exhibited them as very dangerous because very hypocritical.—We cannot then assent to the correctness of the editor's eulogy, nor coincide in his conclusion; and if he persists in claiming the Waldenses as his brethren in the faith, he must, in order to bring his conduct to conformity with his principles, induce his fellow-ministers to unite with himself in relinquishing the abomination of salaries; they must prevail upon their corporations to give up their real estate, they must abolish pew rents; eschew legacies, cast all their private property into a common fund for their common wants, and sacrifice a great variety of other little comforts and conveniences, that they may totally divest themselves of all Babylonish appurtenances, and fit themselves for the society of the "poor men of Lyons,—that they may hold no fellowship with the unfruitful works of darkness and avoid being contaminated by the Church of Rome."

SECTION V.

HISTORY OF THE WALDENSES:

THEY ARE ALSO CALLED VAUDOIS.

From Bossuet's History of the Variations of the Protestant Churches. Book xi.

71.—*Beginning of the Vaudois, or Poor Men of Lyons.*

The Vaudois serve them no better with regard to establishing a legitimate succession. Their name is derived from Waldo, the author of the sect. Lyons was the place of their nativity. They were called the "poor men" of Lyons, on account of the poverty affected by them; and as the city of Lyons was then called in Latin, Leona, they had also the appellation of Leonists, or Lionists.

72.—*The names of the Sect.*

They were also called the Insabbatized, from an ancient word signifying shoes, whence have proceeded other words of a like signification, still in use in several other languages as well as ours.* They took,

* Ebrard. Ibid. c. 25. Conrad. Ursper. Chron. ad. An. 1212.

therefore, the name Insabbatized, from a sort of shoes of a particular make, which they cut in the upper part, to show their feet naked like the Apostles, as they said; and this fashion was affected by them in token of their apostolic poverty.

73.—*Their history bipartite—their beginnings specious.*

Now, here is an abridgment of their history. At their first separation, they held but few tenets contrary to ours, if any at all. In the year 1160, Peter Waldo, a merchant of Lyons, at a meeting held, as was customary, with the other rich traders of the town, was so lively struck with the sudden death of one of the most eminent amongst them, that he immediately distributed all his means, which were considerable, to the poor of that city; and having, on that account, gathered a great number of them, he preached to them voluntary poverty, and the imitation of the life of Jesus Christ and his Apostles. This is what Reiner says, whom the Protestants, pleased with the encomiums we shall find he bestows on the Vaudois, will have us believe in this matter preferably to all other authors.* But we are going to see what misguided piety can arrive to. Peter Pylicdorf, who beheld the Vaudois in their most flourishing condition, and related not only their dogmas, but deportment too, with much simplicity and learning, says, that Waldo, moved with those words of the Gospel so highly favourable to poverty, believed the apostolic life was no longer to be found on earth. Bent on restoring it, he sold all he had. "Others, touched with compunction, did the same," and united together in this undertaking.† At the first rise of this obscure and timorous sect, either they had none, or did not publish any particular tenet; which was the reason that Ebrard of Bethune remarks nothing singular in them but the affectation of a proud and lazy poverty.‡ One might see these Insabbatized or Sabbatized, so he calls them, with their naked feet, or rather with "their shoes cut open" at the top, waiting for alms, and living only on what was given them.§ Nothing was blamed in them, at first, but ostentation, and, without ranking them as yet amongst heretics, they were reproached only with imitating their pride.‖ But let us hear the sequel of their history: "After living awhile in this pretended apostolic poverty, they bethought themselves that the Apostles were not only poor, but also preached the Gospel."* They set themselves, therefore, to preach, according to their example, that they might wholly imitate the apostolic life. But the Apostles were sent; and these men, whose ignorance rendered them incapable of such mission, were excluded by the prelates, and lastly, by the Holy See, from a ministry which they had usurped without their leave. Nevertheless, they continued it in private, and murmured against the clergy, that hindered them from preaching, as they said, through jealousy, and on account of their doctrine and holy life cast a reproach on the corrupt manners of the other.†

74.—*Whether Waldo were a man of learning.*

Some Protestants have asserted, that Waldo was a man of learning; but Reiner says only, "he had a small tincture of it;" *aliquantulum literatus.*‡ Other Protestants, on the contrary, take advantage from the great success he had in his ignorance. But it is too well known, what a dexterity often may be met with in the minds of the most ignorant men, to attract to them those that are alike disposed, and Waldo seduced none but such.

75.—*The Vaudois condemned by Lucius III.*

This sect, in a little time, made great progress. Bernard, abbot of Fountcauld, who saw their beginnings, remarks their increase under Pope Lucius III.§ This Pope's pontificate commences in 1181, to wit, twenty years after Waldo had appeared at Lyons. Twenty years at least were requisite to make a body and so considerable a sect as to deserve notice. At that time, therefore, Lucius III. condemned them; and as his pontificate held but four years, this first condemnation of the Vaudois must have fallen between the year 1181, when this Pope was raised to St. Peter's chair, and the year 1185, wherein he died.

76.—*They come to Rome—They are not accused of anything in respect to the Real Presence.*

Conrade, abbot of Ursperg, thoroughly acquainted, as we shall find, with the Vaudois, has written, that Pope Lucius placed them in the number of heretics, on account of some dogmas and superstitious observances. As yet these dogmas are not specified; but there is no question, that if the

* Ren. c. v. p. 749.
† Lib. cont. Wal. c i. T. iv. Bib. PP. part ii. p. 779.
‡ Antih. c. 25. Bib. Max., 1168. § Ibid.
‖ Bib. p. 1170.

* Pylicd. ib.
† Pylicd. ib. Ren. ib. ‡ Ren. c. vi.
§ Bern. Abb. Fostical, adv. Wald. Sect. T. iv. Bib. PP. Præf. p. 1195.

Vaudois had denied such remarkable points as that of the real presence (a matter become so notorious by Berengarius's condemnation), it had not been thought sufficient to say in general, they held "some superstitious dogmas."*

77.—*Another proof that their errors did not regard the Eucharist.*

Much about the same time, in the year 1194, a statute of Alphonsus or Ildephonsus, King of Arragon, reckons the Vaudois or Insabbatized, otherwise the poor men of Lyons, amongst heretics anathematized by the Church, and this is manifestly in consequence of the sentence pronounced by Lucius III. After the Pope's death, when in spite of his decree these heretics spread themselves far and near, and Bernard, Archbishop of Narbonne, who condemned them anew after a great inquest, could not stem the current of their progress, many pious persons, ecclesiastics and others, procured a conference, in order to reclaim them in an amicable manner. "Both sides agreed to choose for umpire" in the conference, a holy priest, called Raimond, of Daventry, "a man illustrious for birth, but much more so for the holiness of his life." The assembly was very solemn, "and the dispute held long." Such passages of Scripture, as each party grounded itself on, were produced on both sides. The Vaudois were condemned, and declared heretics in regard to all the heads of accusation.†

78.—*Proof of the same truth by a famous Conference, wherein all points were discussed.*

Thence it appears that the Vaudois, though condemned, had not as yet broken all measures with the Church of Rome, inasmuch as they had agreed to the umpirage of a Catholic and a priest. The Abbot of Fontcauld, present at the conference, did commit to writing, with much judgment and perspicuity, the debated points, and the passages alleged on both sides: so that nothing can give us a clearer insight into the whole state of the question, such as it then was, and at the beginning of the sect.

79.—*Articles of Conference.*

The dispute chiefly turned on the obedience due to pastors. It is plain the Vaudois refused it, and, notwithstanding all their prohibitions, believed they had a right to preach, both men and women. As this disobedience could be grounded on nothing else but the pastors' unworthiness, the Catholics, in proving the obedience due to them, prove it is due even to the wicked, and that grace, be its channel what it will, never ceases to diffuse itself on the faithful.* For the same reason they showed that slandering pastors (whence was taken the pretext of disobedience) was forbidden by the laws of God.† Then they attack the liberty, which laymen gave themselves, of preaching without the pastors' leave, nay, in spite of their prohibitions, and show that this seditious preaching tends to the subversion of the weak and ignorant.‡ Above all, they prove from the Scripture,§ that women, to whom silence is enjoined, ought not to interfere in teaching.‖ Lastly, it is remonstrated to the Vaudois. how much they are in the wrong, to reject prayer for the dead, so well grounded in Scripture, and so evidently handed down by tradition; and whereas these heretics absented themselves from the churches, in order to pray apart in their houses, they are made sensible that they ought not to abandon the house of prayer, whose sanctity the whole Scripture, and the Son of God himself, had so much recommended.

80.—*The Eucharist is not here spoken of.*

Without examining here which side was right or wrong in this debate, it is plain what was the ground of it, and which were the points contested: and it is more clear than day, that in these beginnings, far from bringing the real presence, transubstantiation, or the sacraments into question, they did not as yet so much as mention praying to saints, nor relics, nor images.

81.—*Alanus, who makes a list of the errors of the Vaudois, objects nothing concerning the Eucharist.*

It was nearly about this time that Alanus wrote the book above mentioned; wherein, after carefully distinguishing the Vaudois from the other heretics of his time, he undertakes to prove, in opposition to their doctrine, "That none ought to preach without mission; that prelates should be obeyed, and not only good, but also evil ones; that their bad lives derogate not from their power: that it is to the sacred order we ought to attribute the power of consecrating, and that of binding and loosing, and not to personal merit; that we ought to confess to priests, and not to laymen; that it is lawful to swear in certain cases, and to execute malefac-

* Chron. ad. An. 1212.

† Apud Em. p. ii. direct. inq. q. xiv. p. 287, et apud Marian. Præf. in Luc. Trid. t. iv. Bib. PP. ii. p. ii. p. 582. Bern. de Font. Cal. adversus Wal. Sect. in Præf. t. iv. PP. p. iii. p. 1195.

* C. 1, 2. † Ib. c. 3. ‡ Ib. c. 3, et seq. § Ib. c. 7. ‖ Ib. c. 8, c. 9.

tors."* This is much what he opposes to the errors of the Vaudois. Had they erred in relation to the Eucharist, Alanus would not have forgotten it,—the very thing he was so mindful to reproach the Albigenses with, against whom he undertakes to prove both the real presence and transubstantiation; and after reproving so many things of less importance, in the Vaudois, he would never have omitted so essential a point.

81.—*Nor Peter de Vaucernay.*

A little after Alanus's time, and about the year 1201, Peter de Vaucernay, a plain, downright man, and of unquestionable sincerity, distinguishes the Vaudois from the Albigenses by their proper characters, when he tells us, the Vaudois were bad, but much less so than other heretics, who admitted the two principles, and all the consequences of that damnable doctrine.† "Not to mention," proceeds the author, "their other infidelities, their error chiefly consisted in four heads, viz., their wearing sandals in imitation of the Apostles; their saying it was not lawful to swear for any cause whatsoever; nor to put to death, even malefactors: lastly, in that they said that each one of them, though but mere laymen, provided he wore sandals, (namely, as above seen, the mark of apostolic poverty,) might consecrate the body of Jesus Christ." Here are in reality the specific characters that denote the true spirit of the Vaudois; the affectation of poverty in the sandals, which were the badge of it; simplicity and apparent meekness in rejecting all oaths and capital punishments; and, what was more peculiar to this sect, the belief that the laity, provided they had embraced their pretended apostolic poverty, and bore its badge, that is, provided they were of their sect, might administer and consecrate the sacraments, even the body of Jesus Christ. The rest, as their doctrine concerning prayer for the dead, was comprised in the other infidelities of these heretics, which this author forbears to particularize. Yet, had they risen up against the real presence, since the disturbance this matter had caused in the church, not only this religious would not have forgotten it, but had been far from saying, "they consecrated the body of Jesus Christ," thereby making them not to differ from Catholics in this point, except their attributing to laymen that power which Catholics acknowledged only in the priesthood.

* Alan. lib. ii. p. 175, et seq. Lib. i. p. 118, et seq.

† Pet. de Val.-Cern. Hist. Albig. c. 2. Duch. Hist. Fran. t. v. p. 575.

83.—*The Vaudois came to demand the approbation of Innocent III.*

It appears, then, manifestly that the Vaudois, in 1209, at the time of Peter de Vaucernay's writings, had not so much as thought of denying the real presence, but retained so much either true or apparent submission to the Church of Rome, that even in 1212, they came to Rome, in order to obtain "the approbation of their sect from the Holy See." It was then that Conrade, Abbot of Ursperg,* saw them there, as he himself reports, with their master Bernard. They may be discovered by the characters given them by this chronicler; they were "the poor men of Lyons, those whom Lucius III. had put in the list of heretics," who made themselves remarkable by the affectation "of apostolic poverty, with their shoes cut open at top;" who in "their private preaching and clandestine assemblies reviled the church and priesthood." The Pope judged the affectation was very odd which they discovered "in these cut shoes, and in their capuches, like those of the religious, though, contrary to their custom, they wore a long head of hair, like laymen." And truly these strange affectations most commonly cover something bad; but especially men took offence at the liberty these new apostles gave themselves of going promiscuously together, men and women, in imitation, as they said, of the pious women that followed Jesus Christ and the Apostles to minister to them; but very different were the times, the persons, and the circumstances.

84.—*The Vaudois begin to be treated like obstinate heretics.*

It was, says the Abbot of Ursperg, with the design of giving to the church men truly poor, more divested of earthly goods than these false poor of Lyons, that the Pope afterwards approved the institute of the Brother-Minors, assembled under the direction of St. Francis, the true pattern of humility, and miracle of the age; whilst these other poor, fraught with hatred against the church and her ministers, notwithstanding their fallacious humility, were rejected by the Holy See, insomuch that afterwards they were treated as contumacious and incorrigible heretics. Yet they made a show of submission till the year 1212, which was the fifteenth of Innocent III., and fifty years since their beginning.

85.—*The Church's patience in regard to the Vaudois.*

Thence a judgment may be formed of the church's patience with respect to these

* Conr. Ursperg, ad An. 1212.

heretics, using no rigour against them for fifty years together, but endeavouring to reclaim them by conferences. Besides that mentioned by Bernard, Abbot of Fontcauld, we also find another in Peter de Vaucernay,* about the year 1106, where the Vaudois were confounded; and lastly in 1212, when, on their coming again to Rome, the church proceeded no further against them than by rejecting their imposture. Three years after, Innocent III. held the great Council of Lateran, where, in his condemnation of heretics, he particularly takes notice of "those who, under pretext of piety, arrogate to themselves the authority of preaching without mission;" whereby he seems to have particularly pointed out the Vaudois, and distinguished them by the origin of their schism.

86.—*The sect of the Vaudois a species of Donatism.*

Here are seen evidently the beginnings of this sect. It was a kind of Donatism, but different from that impugned of old in Africa, in that the African Donatists, making the effect of the sacraments depend on the virtue of the ministers, reserved at least the power of conferring them to holy priests and bishops; whereas these new Donatists attributed it, as above seen, to laymen whose life was pure. Nor did they come to this excess but by degrees; for at first they allowed nothing to the laity but preaching. They not only reproved evil manners, which the church no less condemned than they, but also many other things she approved of, as ceremonies, yet so as not to touch on the sacraments: for Pylicdorf,† who was very accurate in observing both the ancient spirit and the whole progress of the sect, observes that they discarded everything employed by the church to edify the faithful, "except," says he,‡ "the sacraments alone;" which shows they left them untouched. The same author relates, moreover, "that it was a long while before they began, being laymen, to hear confessions, to enjoin penances, and give absolution; and it has been observed but a little time since," continued this author, "that one of these heretics, a mere layman, did consecrate, according to his notion, our Lord's body, and communicated himself, together with his accomplices, although somewhat reprimanded for it by the rest."

* Pet. de Val. c. 6, 561. Conc. Lat. iv. Can. 3, de Hæret.

† Pet. Pylicd. cont. Wald. c. i. T. iv. Bib. PP. part ii. p. 780.

‡ Ibid.

87.—*Their presumption increased by little and little.*

See how their presumption increased by degrees. The followers of Waldo, scandalized at the lives of several priests, "believed themselves," says the same Pylicdorf, better absolved by their own people, seemingly to them more virtuous, than by the ministers of the church,* which proceeded from the opinion, wherein principally consisted the error of the Vaudois, that personal merit had greater influence in the sacraments than character and order.

88.—*The Vaudois doctrine concerning church goods.*

But the Vaudois carried the merit necessary to ministers of the church so far as to have nothing in property; and this was one of their dogmas, that to consecrate the Eucharist, it was requisite to be poor like them: so "that Catholic priests were not the true legitimate successors of Jesus Christ's Apostles, because they possessed goods of their own,"† which they pretended Jesus Christ had forbidden his Apostles.

SECTION VI.

THE OBSERVER'S OLD CONFESSION.

THE following article has been put forward by the editor of the Observer in his publication of last Saturday, September 30:

"WHERE WAS YOUR RELIGION BEFORE LUTHER?

"The Miscellany of last Saturday, which we did not happen to receive till most of the materials for this paper were in the compositors' hands, has about eleven columns of its quarto sheet occupied with our lucubrations of the previous Saturday, touching the Waldenses—extracts of Mosheim, and its own editorial in the Observer. The quantity of matter—the lateness of the hour in which it was received, and other calls upon our time, unite in preventing us from paying that attention to the subject under discussion which we shall probably bestow in some future number. Meanwhile we would admonish the editor of the Miscellany—as he seems unusually excursive—of the real question at issue. The point which we undertook to illustrate by a reference to the confession of faith of the Waldenses, was that Protestantism had existed before Luther: or, to make it still broader—that the leading fundamental principles of the Reformation were the principles which were held by the Waldenses, and by the servants of God of other names. from the foundation of the Church of Christ at Jerusalem, down to the period of

* Ibid.

† V. sup. Pet. de Valle-Cern. Refut Error. Ibid. p. 819.

the great apostacy, and from thence to the present day. And we mean, by leading fundamental principles, the principles of those who at the time of the Reformation received the distinctive appellation of *Protestants*. There were heresies since, and there are heresies still, not peculiar to the Church of Rome, with which Protestantism, strictly speaking, has no affinity. If there be variations in the creeds of Protestants, the same is true to as great an extent in the creed of Roman Catholics. Is this a matter of doubt? This doubt can be solved by a very brief process. Roman Catholics dare not deny that the Bible is true—as true at least as the canons of their councils. But the Bible and their councils are at issue respecting the worship of images, of relics, and of saints—at issue on a great variety of points, both of doctrine and discipline, which we have not time to specify. Nor is this all. Roman Catholicism differs from Roman Catholicism in different ages. It is not now what it was when three Popes were at the same time in violent contest for the triple crown. Nor is it now what it was, when in the pride of her glory the pretended successor of St. Peter claimed, and exercised to the extent of his power, (which was not small,) the right of universal temporal as well as spiritual dominion. Go to the fathers of the church—the authorized expounders of her canons, and you will find Pope versus Pope—cardinal versus cardinal—bishop versus bishop, and priest versus priest, in their expositions of doctrine and of order. The unity of the faith, which is the perpetual boast of Roman Catholics, is nowhere to be found. To urge, therefore, the variations of Protestantism as an objection to the Protestant claim of belonging to the Church of Christ, is to employ a weapon which may be used with the same, and even with a much more powerful effect, against the Roman Catholic claim. As Protestants we appeal to the law and the testimony; and if any pretended church of Christ cannot abide that test, it must fall."

89.—*No error relating to the sacraments.*

Hitherto their whole error, in respect to the sacraments, regarded only the persons empowered to administer them; all the rest was left entire, as says expressly Pylicdorf. So they doubted not the real presence, or transubstantiation; and, on the contrary, this author has just informed us, that the layman presuming to give communion, did only believe "he had consecrated the body of Jesus Christ." After all, by the manner we have seen this heresy begin, it seems as if Waldo had a good design at first; but the glory of poverty which he boasted of, did seduce both him and his followers; that, puffed up with the holiness of their lives, they swelled with a bitter zeal against the clergy, and whole Catholic Church;* that, exasperated with their being prohibited to preach, they fell into schism, and, as Guido says, "from schism into heresy."

* Guid. Car. de Hær. in Hæresi Wald. init.

90.—*Manifest insincerity of Protestant historians, and of Paul Perrin, concerning the beginnings of the Vaudois.*

From this faithful account, and the incontestable proofs with which it is manifestly supported, it is easy to judge how much Protestant historians have abused the public credit by their relation of their origin of the Vaudois. Paul Perrin, author of their history printed at Geneva, says, that in the year 1160, when the penalty of death was denounced against all who disbelieve the real presence, "Peter Waldo, a citizen of Lyons, was one of the most courageous in opposing such an invention."* But nothing is more false; the article of the real presence had been defined a hundred years before, against Berengarius: nothing had been done anew relating to this article; and so far was Waldo from opposing it, that we have seen both him and all his disciples in the common faith for fifty years together.

91.—*The Minister de la Roque.*

M. de la Roque,† more learned than Perrin, is not more sincere, when he says, "that Peter Waldo, having found whole nations divided from the communion of the Latin Church, joined himself to them with his followers, in order to make but one and the same body, and one and the same society, by the unity of one and the same doctrine." But, on the contrary, we have seen in the first place, that all the contemporary authors (for not one have we omitted) have shown us the Vaudois and Albigenses as two distinct sects; secondly, that all these authors discover these Albigenses to be Manicheans; and I defy all the Protestants in the world to show me that there was anywhere in Europe, when Waldo arose, any one sect separate from Rome which was not either the very sect, or some branch and subdivision of Manicheism. Thus, nothing can make Waldo's cause more evidently defenceless, than to grant his abettors what they demand in his behalf, namely, that he joined himself in unity of doctrine with the Albigenses, or with such people as, at that time, were separated from the communion of Rome. In a word, though Waldo should have united himself to guiltless churches, his particular errors would not have allowed any advantage to be drawn from this union, these errors being detested, not by Catholics only, but also by the Protestants.

92.—*Whether the Vaudois afterwards changed their doctrine about the Eucharist.*

But let us proceed in the history of the

* Hist. des Vaudois, chap. i.
† Hist. de l'Euch. part ii. ch. xviii. p. 454.

Vaudois, and see whether our Protestants will discover in it anything more favourable from the time these heretics broke off entirely from the church. The first act we met with against the Vaudois since the great Council of Lateran, is a canon of the Council of Tarragona, describing the Insabbatized, as men "that forbade to swear, and obey ecclesiastic and secular powers, and moreover to punish malefactors, and other such like things,"* not the least word appearing in regard of the real presence, which not only would have been expressed, but also set foremost, had they denied it.

93.—*Proof of the contrary from Reiner.*

At the same time, and towards the year 1250, Reiner, so often quoted, who so often distinguishes the Vaudois or Leonists and the Poor Men of Lyons, from the Albigenses, sets down moreover all their errors, reducing them to these three heads: against the church, against the sacraments and saints, and against the church ceremonies.† But so far from any appearing in all these articles against transubstantiation, you there find expressly, amongst their errors, that "transubstantiation ought to be made in the vulgar tongue; that a priest could not consecrate in mortal sin;" that when a man communicated from the hand of an unworthy priest, the transubstantiation was not made in his hand that consecrated unworthily, but in the mouth of him who worthily received the Eucharist; that one might consecrate at table, at common meals, and not in churches only, conformably with those words of Malachi, "In every place there is sacrificing, and there is offered to my name a clean oblation:"‡ which shows, that they did not deny the sacrifice nor the oblation of the Eucharist: and that, if they rejected the Mass, it was on account of the ceremonies, making it only to consist in "the words of Jesus Christ pronounced in the vulgar tongue."§ Thence it clearly appears, that they admitted transubstantiation, and in nothing differed from the doctrine of the church as to the substance of this sacrament; but said only, that it could not be consecrated by bad priests, and might be by good laymen, according to these fundamental maxims of their sect, which Reiner is always exact in observing, "that every good layman is a priest, and the prayer of an evil priest availed nothing;"‖ whence also they concluded the consecration by an evil priest is worth nothing. It is likewise to be seen in other authors, that according to their principles,* a man without being a priest, might consecrate and administer the sacrament of penance; and every laic, even women, ought to preach.

94.—*A list of the Vaudois errors.*

We find also in the catalogue of their errors, as well in Reiner as other authors, "that it is not lawful for clergymen," namely, the ministers of the church,† "to have goods; that neither lands, nor people, ought to be divided;" which aims at the obligation of setting all in common, and establishing, as necessary, this pretended apostolic poverty, which these heretics gloried in;‡ "that every oath is a mortal sin; that all princes and judges are damned, because they condemn malefactors contrary to these words:§ 'Vengeance is mine, saith the Lord;' and again, 'Let both grow together until the harvest.'"‖ And these hypocrites abuse the Scripture, and with their counterfeited lenity subvert the whole foundation of the Church and State.

95.—*Another list, and no mention of their erring in regard of the Eucharist.*

We find in Pylicdorf, a hundred years after, an ample refutation of the Vaudois, article by article, without appearance of the least opposition in their doctrine to the real presence or transubstantiation. On the contrary, it always appears in this author, as in the rest, that the laymen of this sect made the body of Jesus Christ,¶ although with fear and reserve in the country wherein he wrote; nor, in short, does he observe any kind of error in these heretics relating to the Eucharist, except, that bad priests did not make it "any more than the other sacraments."

96.—*Another list.*

Finally, in all the lists we have of their errors, whether in the Bibliotheca Patrum,** or in the Inquisitor Emerick, we meet with nothing against the real presence, although the least differences between the heretics and us, the minutest articles whereon they are to be interrogated, be there specified; on the contrary, Emerick the inquisitor thus

* Conc. Tarrac. t. xi. Conc. part i. An. 1232. p. 593.
† Ren. c. v. t. iv. Bib. PP. part ii. p. 749. Ibid. 750.
‡ Malach. i. 11. § Ren. Ibid.
‖ Ren. p. 751.

* Fragm. Pylicd. Ibid. 817. Ren. Ibid. p. 751.
† Ren. p. 750. Ibid. err. 820. ‡ Ibid. p. 752.
§ Ind. err. Ibid. 831, 9, 23.
‖ Rom. xii. 19; Matt. xiii. 30.
¶ Pylicd. cont. Wald. T. iv. Bib. PP. part ii. 778, et seq. An. 1395. Ibid. c. xxx. p. 803. Ibid. c. i. Ibid. c. xvi., xviii.
** Bid. PP. t. iv. part ii. p. 820, 832, 836.

reports their error on the Eucharist: "They will have it that the bread is not transubstantiated into the body of Jesus Christ, if the priest be a sinner;"* which clearly evidences two things: first that they believed transubstantiation: and secondly, believed the sacraments depended on the sanctity of the ministers.

You may find in the same list all the errors of the Vaudois. We have already mentioned, the errors of the new Manicheans, which we have shown were the same with those of the Albigenses, who also related a part in the same book. It is plain from thence, that these two sects are utterly distinct, nor is there anything amongst the errors of the Vaudois that savours of Manicheism, which the other list abounds with.

97.—*Demonstration that the Vaudois did not in the least err about Transubstantiation.*

But to return to transubstantiation: whence could it proceed that the Catholics should have spared the Vaudois in a point of so essential a nature, they who were so zealous in exposing each of their errors?† Was it, perchance, that these matters, and especially that of the Eucharist, were not of sufficient importance, or not sufficiently known, after Berengarius's condemnation by so many councils? Was it the desire of keeping the people ignorant that this mystery was attacked? But they were not afraid to report the much greater blasphemies of the Albigenses, even against this mystery. Nothing was concealed from the people of what the Vaudois said, the most shocking against the Church of Rome, as that she was "the harlot mentioned in the Revelations; her Pope, the chief of those that erred; her prelates and religious, scribes and pharisees." Their excesses were pitied, but never kept private; and had they rejected the Church's faith in regard of the Eucharist, they would have been upbraided with it.

98.—*Sequel of the same demonstration.—Testimony of Claude Seyssel in* 1517.—*Gross evasion of D'Aubertin.*

Further, in the last age, 1517. Claude Seyssel,‡ famous for his learning and offices of trust, under Louis XII. and Francis I., and raised by his merit to the archbishopric of Turin, in the search he made after these heretics, hidden in the valleys of his diocese, in order to unite them to his flock, relates in the minutest manner all their errors, like a faithful shepherd, willing to know the bottom of the distemper afflicting his sheep, that he might heal them; and we read in his account all that other writers relate of them, neither more nor less. With them he chiefly observes, as the source of their error, that "they made the authority of ecclesiastical ministry to depend on personal merit; thence concluding that they ought not to obey the Pope, nor bishops, because being wicked, and not imitating the lives of the Apostles, they have no authority from God, either to consecrate, or absolve; and as to themselves, they alone had this power, because they observed the law of Jesus Christ; that the church was nowhere but amongst them, and the See of Rome was the harlot of the Revelation, and the fountain-head of all errors." This is what that great archbishop says of the Vaudois in his diocese. The minister Aubertin* is astonished that in so exact an account as he gives of their errors, it is not discovered that they rejected either the real presence or transubstantiation; nor any other reply can he make to it than that this prelate, who had so strenuously refuted them in all other points, was, in this, conscious of his too great weakness to resist them: as if so learned and eloquent a man could not at least transcribe what so many other learned Catholics had written on the subject. Instead, therefore, of so miserable a shift, Aubertin ought to have acknowledged, that if so accurate, so knowing a person, did not reproach the Vaudois with this error, it was really because he had discovered none such amongst them: wherein there is nothing particular as to Seyssel, since all the other authors have no more accused them of it than this archbishop.

99.—*Aubertin's vain objection.*

Nevertheless, Aubertin triumphs at a passage of the same Seyssel, where he says,† "He did not think it worth his while to relate what some of that sect, to show themselves more learned than the rest, prattled, or rallied, rather than discoursed, concerning the substance and truth of the eucharistic sacrament, because, what they vented by way of secret, was so high that the most expert divines could scarcely comprehend it." But so far are these words of Seyssel from showing the real presence was denied by the Vaudois, that I should, on the contrary, conclude from them that some amongst them pretended to subtilize in ex-

* Director. part ii. p. 14, p. 279. Ibid. p. xiii. p. 273.

† Ren. c. iv. Ibid. 750. Emeric. Ibid.

‡ Adv. error. Wald. part. Au. 1520. f. i. et seq. Ibid. f. 10. 11.

* Lib. iii. de Sacr. Euch. p. 986. Col. 2. Ibid. 987.

† Fol. 55, 56.

pounding it. And should it be allowed (yet gratuitously and without any kind of reason, since Seyssel speaks not a word of it) that these high notions entertained by the Vaudois, relating to the Eucharist, regarded the real presence, to wit, a thing the least sublime of any in the world, and the most suited to carnal sense; yet then, it is nevertheless manifest that Seyssel does not report here the belief of all, but the babble and idle discourse of some: so that, on all hands, nothing is more certain than what I have advanced, that the Vaudois never were reproached with rejecting transubstantiation; but, on the contrary, had always been supposed to believe it.

100.—*Another proof from Seyssel that the Vaudois believed Transubstantiation.*

Accordingly the same Seyssel,* introducing a Vaudois summing up all his reasons, put these words into the mouth against a wicked priest and bishop: "How can the bishop and priest, enemies to God, render God propitious to others? how can he, that is banished the kingdom of heaven, have the keys of it? in fine, since his prayer and other actions have no manner of effect, how shall Jesus Christ transform himself at his word, under the auspices of bread and wine, and suffer himself to be handled by that person who has utterly rejected him?" It is then still manifest, their error consists in Donatism, and nothing but a priest's life hinders the bread and wine from being changed into the body and blood of Jesus Christ.

101.—*Interrogatory of the Vaudois in the Library of the Marquis of Seignelay.—Two Volumes marked* 1769, 1770.

And what leaves no kind of doubt on this head, is what may be seen still at this day among the manuscripts of M. de Thou, collected together in the valuable library of the Marquis of Seignelay: there, I say, may be seen the inquests, in the original, juridically made against the Vaudois of Pragelas and the other valleys in 1495, collected in two great volumes; wherein you have the examination of one Thomas Quoti of Pragelas, who being asked whether the barbes (their priests) taught them to believe the sacrament of the altar, answers, "That the barbes both preach and teach that when a chaplain, who is in orders, utters the words of consecration on the altar, he consecrates the body of Jesus Christ, and that a true change is wrought of the bread into the true body," and says, moreover, "that prayer made at home, or on the road, is every whit as good as in the church." Conformably to this doctrine, the same Quoti answers at two several times, "That he received every year, at Easter, the body of Jesus Christ: and the barbes taught them, that in order to receive it, they ought to have been well confessed, and rather by the barbes than by the chaplains," meaning the priests.

102.—*Sequel of the same Examination.*

The reason of this preference is derived from the so often repeated principles of the Vaudois; and it is pursuant to these principles the same person answers, "that the gentlemen of the church-ministry led a life too large, but the barbes led a holy and upright life." And in another answer, "that the barbes led the life of St. Peter, and had the power of absolving from sins, and this was his belief; and if the Pope did not lead a holy life, he had no power of absolving." For this reason, the same Quoti answers again in another place, "that he had given credit, without any doubting, rather to the discourses of the barbes than to those of the chaplains, because, in those times, no ecclesiastic, no cardinal, no bishop, nor priest, led the life of the Apostles; and, therefore, it was better believing the barbes who were good, than an ecclesiastic that was not so."

103.—*Sequel.*

It were superfluous to relate the other examinations, the same language appearing throughout, as well in respect of the real presence as of all the rest; and especially it is repeated there continually, "that the barbes behaved in this world like the imitators of Jesus Christ, and had more power than the priests of the Church of Rome, who lived too much at large."

104.—*Necessity of Confession.*

Nothing is repeated there so much as these dogmas, "That it was necessary to confess their sins; that they confessed to the barbes, who had power of absolving them; that they confessed kneeling; that at each confession they gave a quart (a certain piece of money); that the barbes imposed penances on them which generally did not exceed a Pater and Credo, but the Ave Maria was never enjoined; that they forbade them all oaths whatsoever, and taught them neither to sue for help from the saints, nor to pray for the dead." Here is enough whereby to discover the principle, tenets, and genius of the sect: further than this, to expect to meet with order and one

* F. 13.

constant form in such odd opinions, in all times and all places, were to be deceived.

105.—*Sequel of the same subject.*

I do not find they were interrogated concerning sacraments administered by the generality of laymen, whether because the inquisitors were not apprised of this custom, or that the Vaudois had at length forsaken it.* And, indeed, we have observed, it was not without difficulty and contradiction first introduced amongst them with regard to the Eucharist. But, as for confession, nothing is more established in the sect, than the right good laymen have to it: "A good layman," said they, "has power to absolve; they all gloried in forgiving sins by imposition of hands; they heard confessions, enjoined penances; and lest such an extraordinary practice should be discovered, they very privately received confessions, and those of women even in cellars, in caverns, and other unfrequented places; they preached clandestinely in corners of houses, and often in the night time."

106.—*The Vaudois exteriorly did the Duties of Catholics.*

But what cannot be too much remarked is, that although they had such an opinion of us as we have seen, yet they frequented our assemblies: "There they offer," says Reiner,† "there they confess, there they communicate, but with dissimulation." The reason was, in short, whatever they might say,‡ because "some distrust remained in them of the communion they practised among themselves." Wherefore, "they came to communicate in the church when the throng was greatest, for fear of discovery. Many also remained even four, nay, six years, without communicating, concealing themselves either in villages or towns, at Easter time, lest notice should be taken of them. They also judged it advisable to communicate in the church, but at Easter only, and under this appearance, they passed for Christians." This is what the ancient authors say of them,§ and what also frequently may be found in the interrogatories above mentioned. "Being asked whether he made his confession to the parish priest, and discovered his sect to him, his answer was, that he confessed yearly to him, but did not mention his being a Vaudois, which the barbes had forbid discovering." They answer also as above, "that every year they communicated at Easter, and received the body of Jesus Christ; and that the barbes warned them of the necessity, before they received, of having made a good confession. Observe, there is no mention here made but of the body alone, and of one only species; as, since the Council of Constance, it was then given over all the church, the barbes never think all this while of condemning it. An old author has observed,* "They very rarely received from their teachers either baptism or Christ's body, but as well teachers as simple believers went to seek them at the priest's hands." Nor, indeed, do we conceive how they could have acted otherwise, in regard to baptism, without discovering themselves, for it would soon have been taken notice of, had they not brought their children to church, for which they would have been called to an account. Thus separated in sentiments from the Catholic Church, these hypocrites, as far as they were able, showed themselves externally of the same faith with others, and exhibited no act of religion in public which did not belie their doctrine.

* Pylicd. c. i. T. ix. Bib. PP. part ii. p. 780. Ind. Err. Ibid. p. 832. N. 12. Ren. Ibid. c. i. p. 750. Pylicd. Ibid. c. i. p. 780. Ibid. c. viii. p. 782. 820.

† Ren. Ibid. c. v. p. 752. Ibid. vii. p. 765.

‡ Ind. Err. N. 12, 13. Ibid. p. 832.

§ Pylicd. c. xxv. Ibid. 796. Interrogat. of Quoti and others. Ibid.

* Pylicd. Ibid. c. xxiv. p. 796.

SECTION VII.

We have placed upon our first page the remarks upon this subject contained in the Observer of last Saturday, the 30th ult. We apprehend that in our excursions, we have not departed from the question which the editor says, is at issue, but which we believe to have been settled, centuries before he was born. He says that what is now known as Protestantism, had existed before Luther. The editor has not yet vouchsafed to inform us what he means by Protestantism. We said that if by Protestantism is meant contradiction to the doctrine of the Universal Church, we admitted freely that Protestantism existed from the beginning of the church, because there have always been individuals and parties that have protested against the doctrines of the great body of Christians, and protested against the jurisdiction of its clergy. If this will satisfy him, he is welcome to the concession.

But, if by Protestantism he means what is known as Presbyterianism or Congregationalism, or Protestant Episcopalianism of the present character:—we said that their teaching upon doctrinal points, differed from

that of the Waldenses. He produced a Confession of Faith to which he assigned the date of 1120, which he attributed to the Waldenses, to prove that he and they agree. We showed that Waldenses did not exist for upwards of forty years after the assumed date; that they had no Confession of Faith, until about sixty-five years after this date.

We also observed that they had, as fundamental doctrines, many tenets which the Protestants of the present day consider to be fundamental errors; and therefore, that the teaching of the Waldenses was not the teaching of the modern Protestants. So far we apprehend we have kept to the question.

We shall also continue to keep to it in the publication of the history of the Waldenses, which we copy from Bossuet, and by which two other conclusions will be established, viz.: First. That the Waldenses did not agree with modern Protestants in the doctrine respecting the number and the nature of the sacraments: Second, That the pretended Confession of Faith, said to have existed in 1120, was forged in 1541. And this will we hope, be considered by the editor as holding to the question.

At present, we have no concern with those other sects whose titles he has enumerated. When he shall say he agrees in doctrine with any one of them, we may be tempted to the examination.

As to what he calls the Bible, we know not what he may or may not call by that name. We have, and we prize above all things, the sacred books that have been delivered to us by a competent witness as the inspired word of God. We have a similar testimony of its original and unchanging meaning as proclaimed in every age, and we revere and we adhere to it: but we know nothing of, and we value at a very little the opinion of any individual as to what he may say is the Bible, or its meaning, when he deserts the only tribunal from which we can have evidence of both.

The editor mentions some period of a great apostacy. When he vouchsafes to be explicit, we shall probably understand him. Let him give us the year and describe the occurrence.

He repeats the old assertion of Roman Catholic doctrinal contradictions. Let him do what has not yet been done. Let him give us the doctrinal decision of one general council, contradicting the doctrinal decision of another general council. When this is done, the question will assume a tangible shape—without this, his assertions are idle vapouring.

We know not when the compositor of the Observer received the matter of his paper: but we do know, that we gave no special directions to our carrier, respecting our exchange paper with the editor of the Observer. We have reason to think that all our city papers, that included, were delivered by noon on Saturday the 23d of September; and so little dispositions to keep back from the editor, the article which occupied exactly five columns and a half of our paper, that it was announced in the Patriot, published on Friday afternoon, that the Miscellany of the next morning would contain an article in reply to the remarks of the editor of the Observer, on the Waldenses; and it was in like manner, in the two morning papers advertised that the Miscellany containing this article, would be for sale at three stores in this city, neither of which are five minutes' walk from the office of the Observer. Our only object in this remark is to show the editor that if he did not receive our remarks on the day of publication, the fault was not ours.

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107.—*Whether the Vaudois had discarded any of the Seven Sacraments. Confirmation.*

The Protestants may perceive by this example what kind of men those hidden faithful before the Reformation were, whom they extol so much, and who had not bent a knee to Baal. It might be doubted whether the Vaudois had discarded any of the seven sacraments. And it is already manifest they were not accused of denying so much as one at the beginning: on the contrary, an author has been produced, who, upbraiding them with their changes, excepts the sacraments. Those Reiner speaks of* might be suspected of varying in this matter, he seeming to say, rejected not only orders, but also confirmation and extreme unction; but it is manifest he means such only as Catholics conferred. For, as to confirmation, Reiner, who makes them reject it adds, "they were astonished we permitted none but bishops to confer it;" for this reason, because they were for allowing to good laymen the power of administering this as well as the other sacraments. Wherefore these same heretics, mentioned as rejecting confirmation, boast, a little after, "of giving the Holy Ghost by laying on of hands;"† which is, in other words, the very substance of the sacrament.

108.—*Extreme Unction.*

In regard to extreme unction, this is what Reiner says of it,‡ "They reject the sacra-

* C. v. pp. 750, 751. † Ibid. 751. ‡ P. 751.

ment of unction as if given to the rich only, and because many priests are necessary thereto;" words which sufficiently evince that its nullity, which they pretended was amongst us, proceeded from imaginary abuses, not from the nature of the thing. Besides, St. James* having enjoined to call in the priests in the plural number, these cavillers were for believing that unction given by a single person, as commonly practised amongst us even so long ago, was not sufficient,—and this bad pretext served for their neglecting it.

109.—*What was the Ablution Reiner speaks of in Baptism.*

As for baptism, notwithstanding these ignorant heretics had cast off its most ancient ceremonies with contempt, there is no doubt but they received it. One might only be surprised at Reiner's words,† as uttered by the Vaudois, "that ablution, given to children, is of no advantage to them." But, whereas this ablution is in the list of those ceremonies of baptism which were disapproved by those heretics, it is plain he speaks of the wine given to children after their baptism,—a custom that may be still seen in many ancient rituals about that time, and which was a remnant of the communion heretofore administered to them under the liquid species only. This wine, put into the chalice to be given to these children, was called ablution taken by the priest at mass. Again, this word ablution is not to be found in Reiner as signifying baptism; and at all events, if men will persist to have it signify this sacrament, all they could conclude from it would be for the worst, viz., that Reiner's Vaudois accounted as null whatever baptism was given by unworthy ministers, such as they believed all our priests were,—an error so conformable to the principles of the sect, that the Vaudois, whom we have seen approve our baptism, could not do it without running counter to their own doctrine.

110.—*Confession.*

Here, then, already are three sacraments, which the Vaudois approved in the main, baptism, confirmation, and extreme unction. We have the whole sacrament of penance in their private confession, in the penances imposed by them, in the absolution received for the remission of sins; and if they said oral confession was not always necessary when contrition was in the heart, they said true, in the main and in certain cases, although frequently, as above instanced, they abused this maxim by too long deferring their confession.

111.—*The Eucharist.*

There was a sect called the Siscidenses, who differed little or nothing from the Vaudois, says Reiner, but in that they received the Eucharist. Not that he meant the Vaudois, or poor men of Lyons, did not receive it,—he having shown, on the contrary, that they received even transubstantiation,—but he means only, they had an extreme repugnance to receive it from the hands of our priests; whereas these others made less difficulty in it, or, perchance, none at all.

112.—*Marriage. Whether Reiner calumniated the Vaudois.*

Protestants accuse Reiner of calumniating the Vaudois, by reproaching them, "that they condemn marriages;" but these authors mutilate his words,* which here you have entire: "They condemn the sacrament of marriage, by saying, married people sin mortally when they use marriage for any other end than to have children;" whereby Reiner would observe only the error of these proud heretics, who, to show themselves above human infirmity, would not admit the secondary end of marriage, namely, its serving as a remedy against concupiscence. It was, then, in this respect only that he accused these heretics of condemning marriage, to wit, of condemning this necessary part, and making that a mortal sin which the grace of so holy a state renders pardonable.

113.—*Demonstration that the Catholics were neither ignorant of, nor dissembled the errors of the Vaudois.*

It is now seen what was the doctrine of the Vaudois, or poor men of Lyons. The Catholics cannot be accused, either of not knowing it, since they dwelt and conversed amongst them, and daily received their abjurations,—or of neglecting to inform themselves, since, on the contrary, they applied themselves with care to report its minutest points,—or, in fine, of calumniating them, since we have seen they were so exact, not only in distinguishing the Vaudois from the Cathari and the rest of the Manicheans, but also in acquainting us with all the correctives applied by some of them to the extravagances of others; and, in a word, of relating to us with so much sincerity what was commendable in their manners, that their par-

* Ch. v. 14. † P. 751.

* C. iv. p. 751.

tisans even nowadays take advantage from it. For we have seen, they did not dissemble the specious appearances at Waldo's first setting out, nor the first simplicity of his followers. Reiner,* who so much blames them, hesitates not to say, "that they lived justly before men; that they believed of God what was fitting to believe, and all was contained in the creed;" that they were regular in their deportment, modest in their dress, just in their dealings, chaste in their marriages, abstemious in their diet, and so of the rest, as it is well known. We shall have a word to say on this testimony of Reiner; but, in the interim, we see he rather flatters, as I may say, than calumniates the Vaudois; and, therefore, it cannot be doubted that what he says besides of these heretics is true. And though we should suppose, with the ministers, that Catholic authors, urged on by the hatred they conceived against them, charged them with calumnies; this is a proof of what we have but just said concerning their doctrine —because finally, had the Vaudois stood in opposition to transubstantiation and the adoration of the Eucharist, at a time when our adversaries agree it was so well established amongst us, the Catholics, whom they represent so inclined to load them with false crimes, would never have failed reproaching them with what was so true.

114.—*Division of the Vaudois doctrine into three heads.*

Now, then, that we know the whole doctrine of the Vaudois, we may divide it into three sorts of articles. Some there are which we detest together with the Protestants; some that we approve, and Protestants reject; others that they approve and we condemn.

115.—*Doctrine which the Protestants as well as the Catholics reject in the Vaudois.*

The articles we condemn in common are, in the first place, that doctrine so injurious to the sacraments, which makes their validity depend on the holiness of their ministers; secondly, that of rendering the administration of the sacraments common to priests and laity without distinction; next, that of forbidding oaths in all cases whatsoever, thereby condemning not only St. Paul the Apostle,† but even God himself, who has sworn; lastly, that of condemning the just punishment of malefactors, and authorizing all crimes by impunity.

* C. iv. p. 749. Ibid. vii. p. 765.
† Heb. iv. pp. 13, 16, 17; and vii. 21.

116.—*Doctrine which the Catholics approve in the Vaudois, and Protestants condemn.*

The articles which we approve, and the Protestants reject, are that of the seven sacraments, except, perchance, orders, and in the manner above spoken to, and what is still more important, that of the real presence and transubstantiation. So many articles which the Protestants detest either with us, or contrary to our sentiments, in the Vaudois, pass under the cover of five or six points, wherein these same Vaudois favour them; and notwithstanding their hypocrisy and all their errors, these heretics are made to be their ancestors.

117.—*The Vaudois have changed their doctrine since Luther's and Calvin's time.*

Such was the state of this sect till the time of the new reformation. Although this made so much noise ever since the year 1517, the Vaudois, whom we have seen till that date abiding in all the sentiments of their ancestors, still remained unaltered. At length in 1530, after much suffering, whether solicited to it, or taking it into their heads of themselves, they thought fit to make them their protectors, whom like themselves they had heard exclaim against the Pope so many years. Those who had withdrawn for nearly two hundred years, as Seyssel* remarks, into the mountains of Savoy and Dauphiny, consulted Bucer and the Swiss, their neighbours. With much commendation which they received, Gilles,† one of their historians acquaints us, they received also admonitions concerning three defects observed amongst them. The first related to the decision of certain points of doctrine; the second, to the establishment of the order of discipline and ecclesiastical assemblies, to the end they might be held more openly; the third invited them no longer to permit those that desired to be accounted members of their churches, to be present at Mass, or to adhere, in any kind, to papal superstitions, or to acknowledge the priests of the Roman Church for pastors, or to make use of their ministry.

118.—*New articles proposed to the Vaudois by the Protestants.*

There needs no more to confirm everything we have said concerning the state of these wretched churches, which concealed their faith and worship under a contrary profession. On these advertisements of Bucer and Œcolampadius, the same Gilles

* F. 2.
† Hist. Eccl. des. Egl. Ref. de Pier, Gilles, c. v.

assures us, new articles were proposed to the Vaudois. He owns he does not report them all; but here are five or six of such as he specifies, which sufficiently discover the ancient spirit of the sect. For in order to reform the Vaudois to the Protestant mode, it was necessary to make them say,* "that a Christian may swear lawfully; that auricular confession is not commanded of God; that a Christian may lawfully exercise the office of magistrate over other Christians: that there is no determined time for fasting; that the minister may possess something in particular wherewith to maintain his family, without prejudice to apostolic community; that Jesus Christ has appointed but two sacraments, baptism and the holy Eucharist." Hereby appears a part of what was necessary to be reformed in the Vaudois, in order to make them Zuinglians or Calvinists, and amongst the rest, one of the corrections was, to admit but two sacraments. It was also necessary to hint to them a word or two concerning predestination, which assuredly they had heard but little of; and they were informed as to this new dogma, which was then like the soul of the Reformation, that whosoever owns free-will denies predestination. It appears by these same articles that, in process of time, the Vaudois had fallen into new errors, since it was requisite to teach them† "they were to cease from earthly labours on the Sabbath day, in order to attend God's service;" and again, "that it is not lawful for a Christian to revenge himself on his enemy." These two articles show the brutality and barbarity, which these Vaudois churches (this main support, it seems of decayed Christianity) were fallen into, at the time the Protestants reformed them; and this confirms what Seyssel‡ says of them, that "they were a base and bestial race of men, that hardly could distinguish, by reason, whether they were men or brutes, alive or dead." Such, by Gilles's account, were the articles of reformation proposed to the Vaudois towards incorporating them with the Protestants. If Gilles mentioned no more of them, it might either proceed from a fear of exposing too great an opposition between the Vaudois and Calvinists, of whom the design then was to make but one communion, or because this was all the Vaudois could be drawn to at that time. Be that as it will, he owns nevertheless,§ they could not come to an agreement, because some of the barbes were of opinion, that by assenting to all these conclusions, they should dishonour the memory of those who had so very prosperously conducted those churches to that time. Thus, it is manifest, the design of the Protestants was not to follow, the Vaudois, but to make them change, and reform to their fashion.

* Hist. Eccl. des. Egl. Ref. de Pier. Gilles, c. v.
† Gilles, c. v. ‡ F. 38. § Gill. Ibid. c. v.

119.—*Conference of the Vaudois with Œcolampadius.*

During this negotiation with the ministers of Strasburg and Basil, two of the Vaudois deputies had a long conference with Œcolampadius, which Abraham Scultet, a Protestant historian, relates whole and entire in his evangelical annals,* and declares he had transcribed it word for word.

One of the deputies opens the conversation, by owning that the ministers, of which number he was one, "being prodigiously ignorant, were incapable of teaching the people; that they lived by alms and labour, poor shepherds or husbandmen, the cause of their profound ignorance and incapacity: that they were not married, nor lived always very chastely; but when they had been caught tripping, they were expelled the company of the rest: that it was not the ministers, but the priests of the Roman Church who administered the sacraments to the Vaudois; but that their ministers made them ask pardon of God for receiving the sacraments from those priests, because forced to it; moreover, they admonished them not to adhere to the ceremonies of Antichrist: that they practised auricular confession, and till then, had always owned seven sacraments, wherein, they heard it said, they were very much mistaken." They proceed to give an account of how they rejected the Mass, purgatory, and the invocation of saints, and in order to clear up their doubts, they propose the following queries:—"Whether or not it be lawful for magistrates to put criminals to death, by reason God has said, I will not the death of the sinner?" But asked at the same time, "If it were not allowable in them to kill the false brethren who informed against them to Catholics, because, they having no jurisdiction amongst them, there was no other way to keep them in awe: whether the human and civil laws, by which the world was governed, were good, the Scripture having said, that the laws of men are vain: whether churchmen might receive donations and have anything of their own; whether it were lawful to swear: whether the distinction they made of original, venial,

* Ann. Eccl. decad. 2, An. 1530, a p. 294, ad 303 Heidelb.

and mortal sin, were good; whether all children, of whatsoever nation, be saved by the merits of Jesus Christ; and whether the adult, of whatsoever religion, not having faith, may also be saved; what are the judicial and ceremonial precepts of the law of Moses: and whether they have been abolished by Jesus Christ; and which are the canonical books." After all these queries, which so clearly confirm all we have said of the belief of the Vaudois, and the brutal ignorance these heretics were at last fallen into, their deputy speaks in these terms:—"Nothing has so much disturbed us, weak and simple as we are, as what I have read in Luther concerning free-will and predestination; for we believe all men have naturally some power and strength, which, excited by God, might do something, conformably to those words. Behold I stand at the door and knock; and whosoever would not open, should receive according to his works: but if the thing be not so, I do not see, as says Erasmus, of what use the commandments are. As for predestination, we believe that God has foreseen from all eternity those that were to be saved or damned, and that he had made all men in order to be saved, and the reprobate becomes such through their own faults: but should all come to pass of necessity, as Luther says, and the predestinated not have it in their power to turn reprobate, nor contrariwise, to what end so much preaching and so much writing, since, everything happening by necessity, matters never will be better or worse?" Whatever ignorance may appear through this discourse, it is plain, these ignorant people, with all their rusticity, spoke better than those they had chosen for reformers, and here are the men, forsooth, they present us as the remains and refuge of Christianity.

We find nothing here in particular relating to the Eucharist; which makes it likely, that the whole of the conference was not related; nor is it difficult to guess the reason. It was, in short, because the Vaudois were, as above seen, greater Papists on this head than the Zuinglians and Lutherans desired. Moreover, this deputy speaks nothing to Œcolampadius of any confession of faith as in use amongst them; and we have already seen that even Beza* reports none but that which the Vaudois made in 1531, so long after Luther and Calvin: which shows manifestly, that the confessions of faith produced by them, as of the ancient Vaudois, can be but very modern, as we shall soon discover.

* Sleid. l. ii. n. 4.

120.—*The Vaudois nowise Calvinists, as proved from Crespin.*

After all these conferences with those of Strasburg and Basel, in 1536, Geneva was consulted by her neighbours, the Vaudois, and then it was that their society with the Calvinists commenced, by the instructions of Farel, minister of Geneva. But we need only hear the Calvinists themselves, to be convinced how far remote the Vaudois were from the Reformation. Crespin,* in the History of the Martyrs, says, that those of Angrogne, by a long succession, and as from father to son, had retained some purity of doctrine. But to show how small, even in their estimate, was this purity of doctrine, he says, in another place,† speaking of the Vaudois of Merindol, "that the *very little true light they had*, they endeavoured to increase from day to day, by despatching people on all sides, even to a great distance off, wheresoever they heard some ray of light did discover itself:" and he agrees, moreover, in another place,‡ that "their ministers, who taught them in private, did not do it with that purity which was requisite; inasmuch as ignorance having overflowed the whole universe, and God having a right to let men go astray as he did, like brute beasts, it is no wonder these poor men had not so pure a doctrine as they have since enjoyed, and at this day more than ever." These last words show the pains the Calvinists were at, since the year 1536, to lead the Vaudois whither they had a mind; and, after all, it is but too manifest that, from that time, this sect is not to be looked on as persisting in her ancient doctrine, but as reformed by the Calvinists.

121.—*Proof from Beza.*

We learn as much from Beza,§ though with a little more precaution, when he owns, in his description of them, "that the purity of doctrine was some adulterated by the Vaudois;" and in his history, that, "in process of time, they had somewhat swerved from piety and doctrine." Afterwards he speaks more openly,‖ confessing that, "in a long series of time, the purity of doctrine had been greatly adulterated by their ministers, insomuch that they became sensible, by the ministry of Œcolampadius, of Bucer, and others, how, by little and little, the purity of doctrine had not remained among them, and gave orders, by sending to their brethren in Calabria, to put all things in a better state."

* Hist. des Mart. in 1536, f. 111.
† In 1543, f. 133. ‡ In 1661, f. 531.
§ Liv. i. p. 23, 1536. ‖ Ibid. pp. 35, 36, 1544.

122.—*The change of the Calabrian Vaudois, and their entire extinction.*

These brethren of Calabria were, like them, fugitives, who, according to the maxims of the sect, held their assemblies, as Gilles reports,* "in the most secret manner it was possible, *and dissembled many things* against their will." What this minister endeavours to hide under these words, you must understand was, that the Vaudois of Calabria, after the example of all the rest of them, performed all the external duties of good Catholics; and I leave you to judge whether they could have been exempt from it in that country, considering what we have seen of their dissimulation in the valleys of Pragelas and Angrogne. Accordingly, Gilles acquaints us how that these Calabrians, pressed at last to withdraw from church assemblies, yet not able to take the resolution, though advised to it by this minister, "of forsaking so fine a country," were soon abolished.

123.—*The present Vaudois are not the predecessors, but followers of the Calvinists.*

Thus expired the Vaudois. As they had only subsisted by concealing what they were, they fell as soon as ever they resolved to declare themselves; for those that afterwards remained under that name, it is plain, were nothing else but Calvinists, whom Farel and the other ministers of Geneva had formed to their mode; so that these Vaudois, whom they make their ancestors and predecessors, to speak the truth, are nothing but their successors, and new disciples, whom they have proselyted to their faith.

124.—*No advantage to be derived from the Vaudois, in behalf of the Calvinists.*

But, after all, what help can the Vaudois, by whom they seek to justify themselves, afford our Calvinists? It is manifest by this history, that Waldo and his disciples were all mere laymen, who thrust themselves in to preach without orders, without mission, and afterwards to administer the sacraments. They separated from the church by a manifest error, detested as much by Protestants as Catholics, which was that of Donatism; nay, this Donatism of the Vaudois is beyond comparison much worse than the African Donatism of old, so strongly confuted by St. Austin. Those Donatists in Africa said, indeed, that none but a holy person could validly administer the sacraments; but they did not arrive at the extravagance of the Vaudois, to allow the administration of the sacraments as well to holy laymen as holy priests. If the African Donatists pretended that the Catholic bishops and priests had forfeited their ministry by their crimes, they at least accused them of crimes which are actually reproved by the law of God. But our new Donatists separate themselves from the whole Catholic clergy, and would have it they were degraded from their orders for not observing their pretended apostolic poverty, which, at most, was but a counsel; for this was the origin of the sect, and what we have seen it stood to, as long as it persisted in its first belief. Who, therefore, does not see that such a sect is nothing at bottom, but hypocrisy boasting her poverty and other virtues, and making the sacraments depend, not on the efficacy Jesus Christ had given them, but on man's merits? And, after all, these new doctors, from whom the Calvinists derive their succession, whence came they themselves, and who sent them? Puzzled at this query no less than the Protestants, like them they went in quest of predecessors; and here is the fable trumped up by them. They were told, that, in the time of St. Sylvester,* when Constantine endowed the churches with revenues, "one of this Pope's companions would not consent to it, and withdrew from his communion, abiding, together with them that followed him, in the way of poverty; and then it was the church failed in Sylvester and his adherents, and remained with them." Let not this be called a calumny invented by the enemies of the Vaudois: for we have seen that the authors, who unanimously report it, had no design of calumniating them. This fable was still in vogue in Seyssel's time.† The vulgar were then told: "This sect had taken its rise from a certain man called Leo, a very religious person, in the time of Constantine the Great, who, detesting the avarice of Sylvester, and Constantine's excessive liberality, chose rather to follow the poverty and simplicity of faith, than, with Sylvester, to defile himself with a fat and rich benefice, to which Leo and all those joined themselves, that judged aright in faith." These ignorant people had been made to believe, it was from this counterfeit Leo, the sect of Leonists derived their name and birth. Christians are all for finding a succession in their church and doctrine. Protestants boast of theirs in the Vaudois, the Vaudois in their pretended companion of St. Sylvester; and both are equally fictitious.

* Gilles, ch. iii. et. xxix.

* Ren. c. iv. p. 749. Pylied. c. iv. p. 779. Frag. Pylied. pp. 815. 816. &c.

† Seyss. f. 5.

125.—*The Calvinists have no contemporary authors to favour their pretensions to the Vaudois.*

All the truth to be found in the origin of the Vaudois is, that they took their motive of separation from the endowing of churches and churchmen, contrary, as they pretended, to that poverty Jesus Christ requires of his ministers. But, as this origin is absurd, and, besides, nowise serves the turn of Protestants, we have seen what an account Paul Perrin has given of it in his history of the Vaudois.* He represents this Waldo as a person "the most courageous in opposing" the real presence, in the year 1160; but does he produce any author in confirmation of what he says? No, not so much as one; neither Aubertin, nor La Roque, nor Chappel; in a word, no Protestant of Germany or France hath produced, or ever will produce any one author, either of those times, or of succeeding ages, for the space of three or four hundred years, who gives the Vaudois that origin which this historian lays for the foundation of his history. Have any of the Catholics, who wrote so copiously whatever Berengarius and the rest objected against the real presence, so much as named Waldo amongst those who opposed it? None ever has dreamed of it; we have seen what they said of Waldo was far different. But why must they have spared him only? What, then, did this man, whom they make so courageous in stemming the torrent, so conceal his doctrine, that none ever could perceive he impugned an article of this importance? Or, was Waldo so formidable a person, that no Catholic durst impeach him of this error, at the time they impeached him of so many others? An historian that sets out with a fact of this nature, and lays it for the foundation of his history, what credit does he deserve? Nevertheless, Paul Perrin is heard, like an oracle, among Calvinists, so readily do they come into whatever favours the prejudices of the sect.

126.—*Vaudois books produced by Perrin.*

But, for want of known authors, Perrin produces, for his only proof, some old books† of the Vaudois, in manuscript, which he pretends to have recovered; amongst the rest, one volume, wherein was "A book concerning Antichrist, bearing date 1120, and in this same volume, many sermons of the Vaudois Barbes." But it is already evidently made out, that there neither were Vaudois nor Barbes in 1120: since Waldo, by Perrin's own account, did not appear till 1160. The word barbe was not known, nor in use among the Vaudois to signify their doctors, till many ages after, and manifestly in the latter times. So these discourses cannot all of them be made to pass as of the year eleven hundred and twenty. Nay, Perrin himself is reduced to allow this date only to the discourse concerning Antichrist, which by this means, he hopes to father on Peter de Bruis, who lived about that time, or on some of his disciples. But the date standing in the front, should seemingly extend to all, and consequently it is utterly false in regard to the first, as it evidently is in regard of the rest. And besides this treatise about Antichrist, which he pretends to be of 1166, is not in a different language from the other pieces of the barbes cited by Perrin; and this language is very modern, very little unlike the dialect of Provence, now in use. Not only Villehardouin's language, who wrote a hundred years since Peter de Bruis, but that also of the authors subsequent to Villehardouin, is more obsolete and obscure than that which he would date in the year eleven hundred and twenty; so that there is not a more gross and palpable imposition, than to palm on us those pieces as of remote antiquity.

127.—*Sequel.*

Nevertheless, on account of this sole date of 1120, placed, you know not by whom, you know not when, in this Vaudois volume nobody knows anything of, our Calvinists have cited this book about Antichrist as undoubtedly the work of "some one of Peter de Bruis's" disciples, or as his own.* The same authors quote, with great confidence, some discourses which Perrin† has annexed to that concerning Antichrist, as if of the same date, 1120, although in one of those where purgatory is handled, is cited a book which St. Austin entitled, as the original has it "Milparlemens," that is, of a thousand sayings, as if St. Austin had written a book with this title, "Milleloquium Sancti Augustini," which the ignorant author of this treatise on Purgatory took for the work of this father. Besides this, we might be able to say something of the age of these Vaudois books, and the alterations possibly made in them, were we told of some known library where they might be seen. Till the public has received this necessary information, we cannot but wonder such books

* Hist. des Vaudois, ch. i.
† Hist. des Vaudois, lib. i. ch. vii. p. 57. Hist. des Vaud. et Albig. part iii. ch. i. p. 253.

* Aub. p. 962. La Roque, Hist. de l'Euchar. pp. 451, 459.
† Hist. des Vaud. part iii. liv. iii. ch. ii. p. 305.

have been produced to us for authentic as have not been seen but by Perrin alone; neither Aubertin nor La Roque citing them otherwise than on his word, without so much as telling us they have ever handled them. This Perrin,* who alone boasts of them to us, observes none of those marks in them whereby the date of a book may be ascertained, or its antiquity proved; and all he tells us is, they are Vaudois volumes; which, in general, may be said of the modern Gothic books of no more than a hundred or six-score years antiquity. There is then every reason for believing that these books, whence they produce what they please without any solid proof of their date, have been composed or altered by those Vaudois, whom Farel and his brethren reformed in their own way.

128.—*Confession of Faith produced by Perrin—That it is posterior to Calvinism.*

As to the confession of faith published by Perrin,† and which all Protestants quote as an authentic piece of the ancient Vaudois, "It is extracted," says he, "from a book entitled the 'Spiritual Almanac,' and from the 'Memoirs of George Morel.'" As for the Spiritual Almanac, I know not what to say to it, unless that neither Perrin, nor even Leger, who speaks with so great a regard for the books of the Vaudois, have mentioned anything of the date of this. They have not even thought it worth their while to acquaint us whether it may be a manuscript or in print; and we may hold it for certain, it is very modern, since those who would make the most of it, having not specified its antiquity. But what Perrin reports is decisive, viz., that this confession of faith is extracted from the Memoirs of George Morel. Now it is plain, from Perrin himself,‡ that George Morel was the man who, about 1530, (so many years after the Reformation,) went to confer with Œcolampadius and Bucer, concerning the means to bring about a union; which makes it clear enough that this confession of faith is not, any more than the rest, produced by Perrin, of the ancient Vaudois, but of the Vaudois reformed according to the model of the Protestants.

129.—*Demonstration that the Vaudois had no Confession of Faith before the pretended Reformation.*

Accordingly it has been already remarked by us, that no mention of a Vaudois confession of faith was made in the Conference of 1520, between Œcolampadius and the said Vaudois. We may even boldly assert, that they never made a confession of faith till a long while after, since that Beza, so diligent in his researches into, and taking advantage from, the acts of these heretics, says nothing, as has been seen, of any such confession of faith, that he knew of, except in 1541. However that may be, never before Luther's and Calvin's Reformation had a Vaudois confession of faith been so much as heard of.* Seyssel, whom pastoral vigilancy and duty of his charge engaged in those latter times, namely, 1516 and 1517, to so exact an inquiry into all that concerned this sect, says not one word of a confession of faith: and the reason was,† because he had never heard of any such thing, either from juridical examinations or from those of his own converts, who, with so great tokens of sincerity, discovered to him, with tears and compunction, the whole secret of the sect. They had not, therefore, at that time, any such confession; their doctrine was to be learnt, as we have seen, by their interrogatories at tribunals; but as for a confession of faith, or any Vaudois writing, we find not a word in those authors that knew them best. On the contrary, the brethren of Bohemia, a sect of whom we shall speak presently, and which the Vaudois have frequently strove to unite themselves to, both before and since Luther's time, assure us they wrote nothing. "They never had," say they,‡ "a church known in Bohemia, nor had our people learnt anything of their doctrine, by reason they never had published any writings we know of." And in another place—"They would not suffer that there should be any public testimony of their doctrine." But if you will say they had, nevertheless, amongst themselves, some writing and some confession of faith; if so, doubtless they would have communicated them to the brethren with whom they wished to unite themselves. But the brethren declare they knew nothing as to that point, except from some articles of Merindol, "which articles," say they, "possibly might have been polished since our time." This is what a learned minister of the Bohemians writes,§ a long while after the Reformation of Luther and Calvin. He would have spoken more accurately if, instead of saying these articles were "polished," he had said

* Hist. des Vaud. part iii. liv. i. ch. vii. p. 56.
† Hist. des. Vaud. liv. i. ch. 12. p. 76. Ibid.
‡ Lett. of Œcolamp. Perr. Ibid. ch. vi. p. 46; vii. p. 59.

* S. n. 4. † Seyss. f. 3, et seq.
‡ Esrom. Rudig. de frat. Orth. narrat. Heid. cum. Hist. Cam. 1605. pp. 147, 148. Præf. Conf. fid. frat. Bohem. An. 1572. Ibid. 173.
§ Rud. Ibid. pp. 147, 148.

they were coined since the Reformation. But so it was that men were willing, in the party, to give some air of antiquity to the Vaudois articles, nor would this minister entirely disclose the secret of the sect. Be that as it will, he says enough of it to convince us what we ought to credit concerning the confessions of faith produced in his time under the name of the Vaudois; and it is easily perceived they knew nothing of the Protestant doctrine before they had been taught it by the Protestants. Nay, they scarce knew what they themselves believed, and but confusedly delivered their minds concerning it to their best friends, so far from having confessions of faith already at hand, as Perrin would fain persuade us.

130.—*The Vaudois, in drawing their Calvinistical Confession of Faith, retained something of the dogmas that were peculiar to them.*

And nevertheless we perceive, even in those pieces of Perrin, some footsteps of the ancient genius of the Vaudois, a confirmation of what we have already said concerning them. For example, in the book about Antichrist, it is said,* "That the emperors and kings, supposing that Antichrist resembled the true and holy mother of the Church, they loved, and endowed him contrary to God's command," which comes up to the tenet of the Vaudois, that the clergy are forbidden to have any goods; an error, as above seen, which was the first groundwork of their separation. What is advanced in the Catechism, viz., that you may know the ministers "by their true sense of the faith, and by their holy doctrine and life of good example," &c., suits also with that error, which made the Vaudois believe that ministers of an evil life were degraded from their ministry, and lost the administration of the sacraments. For which reason, in the book that treats of Antichrist, it is also said, that one of his works is, "to attribute the Reformation of the Holy Ghost to faith exteriorly dead, and to baptize children into this faith, teaching that, by this faith, these children do receive from him baptism and regeneration:" words whereby a living faith is required in the ministers of baptism, as a thing necessary for the child's regeneration, and the contrary is ranked among the works of Antichrist. Thus, when they composed these new confessions of faith agreeable to the Reformation, which they had a design of entering into, there was no hindering them from still insinuating something that savoured of the old leaven; and without further loss of time in this inquiry, it is sufficient you have observed, in these works of the Vaudois, the two errors which were the ground for their separation.

131.—*Reflections on the History of the Albigenses and Vaudois—Artifice of the Ministers.*

Such is the history of the Albigenses and Vaudois as reported by the authors of those times. Our reformed, finding nothing therein favourable to their pretensions, connived at their being imposed upon by the most gross of all articles. Many Catholic authors who wrote in this, or towards the end of the preceding age, have not sufficiently distinguished the Vaudois from the Albigenses, but given the general name of Vaudois alike to both of them. Whatever might have been the cause of their error, our Protestants are more able critics than to require we should credit either Mariana or Gretser, or even De Thou, and some other moderns, to the prejudice of the ancient authors, who all unanimously, as we have seen, distinguished these two sects. Nevertheless, on so gross an error, the Protestants, after taking it for granted that the Albigenses and Vaudois were but one and the same sect, have concluded that nought but calumny branded the Albigenses with the imputation of Manicheism, since the Vaudois, according to the ancient authors, are exempt from that blemish.

* Hist. des Vaud. et Albig. part. iii. 1, iii. ch. . p. 292. Ibid. part iii. 1, i. p. 157. Ibid. 1, iii. p. 267.

SECTION VIII.

THE OBSERVER.

THE OLD CONFESSION OF FAITH.—DOCTOR WISEMAN.

We conclude, in this day's Miscellany, the history of the Vaudois or Waldenses. The reader who doubts the accuracy of Bossuet's statement, and desires farther information, can, if within his reach, consult the authorities to which this powerful writer refers; and with such premises before him, we leave him to draw his own conclusion respecting the question, "Where was your religion before Luther?" and the value of the very precious document which it was sought to fasten to the year 1120, in place of the year 1541.

The editor of the Observer seeks, in his last number, that we should take up the question treated by the Rev. Dr. Wiseman, concerning the success of Protestant missions. As we feel no concern in the accuracy or inaccuracy of those statements,

which have no bearing on the truth or falsehood of our doctrines, we do not intend to enter the lists, but will leave a clear field to the editor upon this subject; though we may safely promise him, if we were so disposed, to take up this question, when he shall have disproved the charge of forgery attached to his "Old Confession of Faith," and shown his religion was in existence before Luther.

APPENDIX

TO CONTROVERSY ON THE POPE'S DISPENSING POWER.

A.

[The extract is from a bull published A. D. 1302, and beginning with the words, "Unam sanctam ecclesiam Catholicam, et ipsam apostolicam, urgente fide, credere cogimur et tenere." The first part is a concise and cogent definition of the unity of the church, from which the unity of headship is deduced as a consequence. "Igitur ecclesiæ unius et unicæ—unum corpus—unum caput;—non duo capita quasi monstrum: Christus, sc. et Christi vicarius. Petrus. Petrique successor, dicente Domino ipsi Petro: *pasce oves meas.*" The relation of the civil to the ecclesiastical power is then declared: "Uterque, ergo, in potestate Ecclesiæ, spiritualis, sc. gladius et materialis: sed is quidem pro Ecclesia, ille vero ab Ecclesia exercendus: ille sacerdotis, is manu regum et militum; sed ad nutum et patientiam sacerdotis. Oportet autem gladium esse sub gladio, et temporalem auctoritatem spirituali subjici potestati . . . . . spiritualem autem et dignitate et nobilitate terrenam quamlibet præcellere potestatem, oportet tanti clarius nos fateré, quanto spiritualia temporalia antecellunt." From this principle, which is laid down with great clearness of reasoning and no little pomp of language, the consequence is next deduced, which follows in these words: "Ergo si deviat terrena potestas, judicabitur a potestate spirituali." The bull closes with the passage cited in the text: "Quicumque igitur, huic potestati a Deo sic ordinatæ resistit, Dei ordinationi resistit, nisi duo, sicut Manichæus, fingat esse principia, quod falsum et hæreticum esse judicamus; quia, testante Moyse, non in principiis, sed in principio cœlum Deus creavit et terram. *Porro subesse Romano Pontifici omni humanæ creaturæ*, (margin, *omnem humanam creaturam,*) *declaramus, dicimus, et diffinimus omnino esse de necessitate salutis.*"—*Vid. Raynald's Continuation of Baronius*, tom. XIV. Anno. J. C. 1302, Bon. VIII. pp. 8.

The following is Bishop Kenrick's commentary on this passage: "The famous bull, *Unam Sanctam*, published by Boniface, affirms that the temporal power is of its nature subordinate to the ecclesiastical, as earthly are to heavenly things; and defines the necessity which is incumbent on rulers, as well as their subjects, of admitting the authority of the chief bishop: 'We declare to every human creature,* we affirm, define and pronounce, that it is altogether necessary for salvation to be subject to the Roman Pontiff.' Beyond this the definition does not go, so that no more is taught as of faith than what all Catholics hold, namely, that subjection to the Pope in matters of salvation, is a necessary duty of a true Christian. The terms in which it is affirmed are borrowed from St. Thomas of Aquin,† and are not stronger than those employed by St. Jerome when addressing Damasus. The allegorical reasoning contained in the bull concerning the two swords,—the spiritual sword wielded by the Pontiff, the temporal sword by the prince, but at the bidding of the Pontiff,—is taken from St. Bernard,‡ who means no more than that princes should use their power justly, and protect the ministers of religion in the exercise of their sacred functions. The power of deposing sovereigns is not at all asserted, much less is it defined in this decree."—*Prim. of the Apostol. See Vind.* p. 362, 3d edition.

Supposing "omni humanæ creaturæ" to be the correct reading, we suggest the following as most probably the correct translation: "Moreover, we declare, affirm, and define, that subjection to the Roman Pontiff is of necessity for salvation to every human creature." According to this version, there is no difference in the meaning

* "Omni humanæ creaturæ: in some manuscripts it reads, omnem humanam creaturam; which would imply that every one should be subject to the Pontiff,—kings as well as their subjects. This is strictly true of all members of the church, in all that regards salvation."

† Opus contra Græcos.

‡ De consideratione, Lib. IV.

of the passage, whether the accusative or dative case be used; and the sense of the proposition appears more complete, and more in accordance with the general drift of the bull.]

B.

[Allowance must be made for the influence which patriotic feeling exerted over the mind of the Right Reverend Prelate, in speaking of Adrian. Doubtless he would have wished to correct his own expressions, if he had subjected them to a critical revision. Bishop Kenrick's judgment on this transaction, besides its own inherent value, will have an increased weight from the fact that his national and patriotic feelings coincide with those of the learned author.

"Much odium has fallen on the memory of Adrian IV. for having, as is alleged, given Ireland to Henry II. It is, however, a mistake to understand the document as a grant of dominion, for it is merely a sanction of the enterprise. The king had only sought counsel and favour, which the Pontiff gave, without employing any terms that imply the transfer of dominion. He asserts, indeed, that Ireland, and all other islands on which the light of Christian faith had shone, are under the authority of blessed Peter, '*ad jus beati Petri pertinere*,' which, it appears, had already been avowed by the monarch in his application for the pontifical sanction. To understand the nature of this claim, we may be permitted to refer to a bull of Urban II., issued in the year 1092: 'Since all islands, by the common law, belong to the first occupants, we hold it as certain that the Emperor Constantine gave the ownership of them to St. Peter and his vicars.'* Whether this persuasion arose from the supposititious 'donation,' or from the munificence actually exercised, in other respects, by the emperor, is not apparent; but the Pontiff seems to have claimed the rights of a feudal sovereign over all those countries which were not included within the limits of the empire, and which embraced the faith on the preaching of Roman missionaries. These pretensions were conformable to the prevailing ideas of those ages, in which men conceived all countries either as portions of the empire, having the emperor as lord paramount, or as free from imperial sway, and governed by their own rulers, under the protection of the Pontiff. In virtue of this feudal sovereignty, he conceived himself authorized to sanction the enterprise of Henry, which was professedly directed to establish order where anarchy prevailed; and, as head of the church, he favoured the effort to restore discipline, which was said to be in a most relaxed condition. It is far from my intention to advocate the claim to feudal sovereignty, if, indeed, it be contained in the document, which is denied by ardent supporters of the papal rights:* but in justice to the poor scholar, whose merits raised him to the pinnacle of ecclesiastical power, I take leave to state my conviction that he acted in accordance with received opinions as to the prerogatives of his station, and from motives worthy of one who was charged with the interests of religion. I do not affirm that the condition of the Irish church was such as was represented, or that the prince, whose hostility to ecclesiastical liberty led to the assassination of S. Thomas of Canterbury, was influenced by religious zeal in his pledges to reform it; but the general character of Adrian for zeal and piety prevents my subscribing to his condemnation."—*Dr. Kenrick's Primacy of the Apostol. See Vind.* pp. 371–2, 3d edition.]

* Apud Ughelli, t. iii., p. 413.

C.

[Bishop England would, perhaps, have modified his language a little on this point, if he had himself revised his works for publication. The following remarks are from the learned and impartial pen of the Bishop of Philadelphia, whose entire chapter on the Authority of the Popes over Princes, should be carefully studied by those who wish to gain clear views of this subject.

"Many princes, from a feeling of devotion to the Holy See, freely offered themselves as vassals of St. Peter, which, according to the notions then prevalent, implied no degradation, but rather independence of the imperial power, with a nominal subjection to the Pontiff. The apostolic King of Hungary gloried in this vassalage; the King of Portugal made his dominions tributary; the King of Arragon swore fealty; the King of Dalmatia paid tribute to the Pope as liege lord; and Stephen and Henry II. of England, before the humiliation of

* "Bianchi, Della potesta e della politia della chiesa, t. ii., l. v., § xiii., p. 353. This author is of opinion that the Pope put forward no claim to temporal dominion,—but availed himself of his spiritual supremacy to sanction a measure which appeared fraught with advantages to religion."

John, acknowledged that England was a fief of the Holy See. It is not just to form to ourselves a false idea of this dependence, and thence to take occasion to despise the princes who acknowledged it, and to censure the Popes who enforced it."—*Dr. Kenrick's Primacy of the Apostol. See Vind.* pp. 334–5, 3d edition.]

APPENDIX

TO CONTROVERSY ON THE MORAL CHARACTER OF SEVERAL SOVEREIGN PONTIFFS.

A.

[Justice to a great and virtuous Pontiff requires that we do not surrender his memory thus easily to our enemies. The cloud which has shrouded the lustre of his character, even from the eyes of many Catholics, arose from the calumnies of a Gallican faction, the prejudices of a hostile party at his own court, and the inventions of Dante, who was induced to take poetical vengeance on this Pontiff, by his violent Ghibelline predilections. The charges against him, by those who ascribe to him the character of an ambitious Pontiff, are chiefly these. That he used his efforts to induce St. Celestine to resign, to make way for himself; that he afterwards imprisoned St. Celestine, and by his cruel treatment caused his death; that he interfered unwarrantably in a quarrel between Philip of France and Edward of England, and also between the same and the Count of Flanders; that he acted in a domineering and haughty manner in his contest with the said Philip; and that he gratified a spirit of private revenge, in crushing the cardinals of the Colonna family, also taking and destroying the city of Præneste, where they had fortified themselves, in violation of his solemn pledge. Besides other writers, Palma and Bishop Wiseman have recently vindicated his memory from these and similar charges. The following is the substance of Palma's defence. That Boniface had the welfare and glory of Christendom in view, appears from the grand designs which he conceived, among which the chief were the pacification of Italy, the reconciliation of Sicily, the restoration of concord between France and Spain, and France and England, the coalition of all the powers of Christendom for the common good, the extinction of the Oriental schism, the recovery of the Holy Land, and the effectual protection of Europe from the Saracens. To these we must add his labours for the improvement of ecclesiastical discipline and canon law, his institution or revival of the Jubilee, and his zealous efforts to increase the splendour of divine worship. He closed a short but glorious pontificate, by a Christian and edifying death; and an indication of the purity and holiness of his life was afforded to the Catholic world by the discovery of his body, incorrupt in nearly every part, three hundred years after his decease. The falsehood of the first charge, that he contrived St. Celestine's resignation, appears from the silence of contemporary writers, some of them hostile to Boniface, all of whom ascribe the resignation of St. Celestine to his love of monastic retirement, or to the counsel of the cardinals, given, at his own request, on account of his unsuitableness for the labours and contests of public life. There is, besides, the positive testimony of two eminent writers that Boniface, then Cardinal Cajetan, advised Celestine against resigning; although he gave him his opinion, that he *could* canonically resign: and of another, a disciple of Celestine, and an open enemy to Boniface, that the former conceived the purpose of retiring from office in his own breast, from purely religious motives. The second charge, that Boniface imprisoned St. Celestine in a cruel manner, and brought about his speedy death, is refuted by the concurrent testimony of writers, who declare that he kept him in honourable custody, with the society of several of his religious, and every other facility for leading the life which was pleasing to him; because it seemed necessary to the peace of the church to do so; to prevent those who, from a sincere or pretended belief that his resignation was not valid, were disposed to make a schism in the church, from conceiving any designs of gaining him over to their schemes, or of obtaining violent possession of his person. The same testimony proves that St. Celestine died a natural death; and thus, what is imputed to Boniface as a crime, appears to have been only a prudent and justifiable precaution. As a secondary charge, under the general one of ambitiously procuring his election to the pontificate, it

is asserted that he obtained this end by means of Charles II. of Naples, promising him, at the same time, to give him Sicily as a reward. This is refuted by the testimony of Ptolemy Lucensis, who declares that Charles endeavoured to persuade Celestine not to resign, and of Cardinal Stefaneschi, who says that Boniface was elected in spite of Charles's influence. In regard to the third charge, it is proved that Boniface judged the case of Philip and Edward at their own request; and had nothing to do with Philip's forcible detention of the Count of Flanders and his daughter, who were on their way to England to solemnize her marriage with the English prince; or with the war which followed.

In regard to his conduct towards Philip, it is evident that the Pope used his rightful authority to protect the church against the spoliation of princes who sought to indemnify themselves, for the losses they had sustained in war, out of her revenues. In doing this, he acted in conformity with the universally acknowledged principles, both of the divine and of human law, from no malevolence towards Philip or France; for he expressed his readiness to aid the king and country, even by selling the crucifixes and chalices of the churches, if this aid were asked for in a proper and becoming manner, and not illegally extorted. Nor was it from avarice that he sought to defend and preserve the revenues of the church, but that he might carry on the crusades, and other magnificent enterprises of public utility.

As to the remaining charge, relating to his treatment of the Colonnas, it is evident, from authentic monuments of history, that the enmity of these cardinals, who had originally concurred in the election of Boniface, was excited by his decision in favour of certain other branches of the same family, whom they had deprived of their just rights, and who appealed to the Pope for protection. They threw off their allegiance, endeavoured to set on foot a rebellion, denied the authority of Boniface in a document, which they circulated extensively, and were justly deprived of their dignities, and excommunicated. That Boniface violated a compact in taking Prœneste, is without other evidence than the poetical fiction of Dante, and the unsupported accusations of a few other partisan writers, and is refuted by solid historical proofs.

Catholics are too apt to cherish an exclusive admiration for that gentle and retiring virtue, which appears in such men as Celestine, and to imagine that there is something foreign to the Christian temper in that bolder and sterner character, which is seen in Gregory, and Innocent, and Urban, and Boniface. But we should remember that the Old Testament sets the example of such men as the last, in a light equally advantageous with that of the former, and that God raises them up especially to guide his church in the periods of storm and tempest, inspiring, by the same Spirit, some with the holy purpose of abdicating the world and its honours, like the humble Celestine, and others with the resolution so nobly expressed by Urban VI., when advised to take the same course: "Stabo et debellabo Diabolum."

If any apology for presuming so far as we have done is necessary, we will give it in the words of Palma. "Merebatur vero Pontificis celeberrimi memoria, de cujus virtute tantopere detractum a pluribus scriptoribus est, ut quodammodo ejusdem vindicias ageremus."—Vid. *Palma, Præl. Hist. Eccl.* tom. iii., pars. 11, pp. 143–189. *De Bonifacio VIII., Rom. Pontif.*]

B.

UNIFORMITY OF DOCTRINE IN THE CATHOLIC CHURCH.

[The following letters were addressed by Bishop England, over one of his usual signatures, "Curiosity," to the editor of the Baltimore "*Unitarian Miscellany*," through the columns of the "*U. S. Catholic Miscellany*," which, at the date of this letter, had just reached the third number of its first volume. It contains merely a challenge to a controversy concerning the uniformity of faith in the Catholic Church, which was not accepted. The second letter, addressed to the editor of the "*Gospel Advocate*," was inserted in the "*Catholic Miscellany*" five months after the date of the first, and, like that, appears to have remained unanswered.]

Letter to the Editor of the "Unitarian Miscellany," Baltimore.

Charleston, S. C., June 15th, 1822.

SIR:—

In your 18th No., Vol. III., p. 74, I read the following sentence:

"The Catholics have made a greater boast than any other sect of the uniformity and permanency of their faith; yet they have been obliged to convene seventeen general councils to determine what the true faith should be; and, most unluckily for the doctrine of a uniform faith, many of these councils were remarkable for nothing so much as for repealing and condemning the decisions of those which had preceded."

You will greatly oblige me by pointing out any one canon *of faith*, in any one of

those seventeen general councils, which repeals or condemns the decisions *of faith* of any preceding general council of the Catholic Church.

I am, sir, your very humble servant,

CURIOSITY.

Letter to the Editor of the Gospel Advocate.

TO THE EDITOR OF THE "CATHOLIC MISCELLANY."

Sir,—In your third No., I published, exactly five months since, a short note to the editor of the "*Unitarian Miscellany*" of Baltimore, to which I have never seen any answer, though you assured me that you sent two copies of the paper, at two different times, to that gentleman.

I now send you a letter to the editor of the "*Gospel Advocate*," who, I have no doubt, will answer me, and probably quite in a satisfactory way. May I request you to give it insertion, and to forward a copy of your paper, containing the letter, to that gentleman.

By so doing you will oblige your old correspondent,

CURIOSITY.

Charleston, Nov. 15th, 1822.

Letter to the Editor of the "Gospel Advocate," Boston.

Charleston, S. C., Nov. 15th, 1822.

SIR:—

On the 15th of June last, I addressed to the editor of the "*Unitarian Miscellany*," published in Baltimore, a note, of which the following is a copy. * * * * *

A writer in the "*Washington Gazette*," under the signature of "*Auditor*," did, on the 20th of July last, state that the Roman Catholic Church was inconsistent with herself in her doctrinal decisions; and on the 20th of August asked, in the same paper, whether he did not prove that this infallible church was very often inconsistent with herself. The editor of the "*Miscellany*" showed that he did not prove any such propositions, and did, on the 2d of October, notice the above assertion of the editor of the "*Unitarian Miscellany*," and publicly declare that it was impossible to produce any decision of faith, made in one general council, that was repealed or condemned in another general council; and did publicly pledge himself to renounce the Roman Catholic religion, if there should be exhibited any genuine decree upon a doctrine of faith, of any general council of the Roman Catholic Church, which contradicts any other genuine decree of a general council of the Roman Catholic Church, upon a doctrine of faith; and this exhibition has not yet been made.

To my letter I have never received any answer; but I think I am in a fair way of being gratified, for I read in your work, No. 22, for last month, (No. 10, Vol. II., p. 320,) Art. "*Review of Bancroft's Sermons*," the following passage:

"The high pretensions of the Church of Rome were met by the unanswerable argument, that both Popes, and councils calling themselves general, have contradicted one another."

Now, sir, the Roman Catholics deny that it is an article of their faith that the Pope is infallible; so that your proving that two Popes contradicted each other in doctrinal decisions, would not be an unanswerable argument. Yet I have heard some Roman Catholics also state that you could not adduce the evidence of two Popes having contradicted each other upon decisions of articles of faith.

Roman Catholics also deny that it is an article of their faith that councils, *calling themselves* general, are infallible; because, they say, a council of the Protestant bishops might *call themselves* general, and yet they do not believe such a council would be infallible. But the high pretensions of the Church of Rome are confined to the assertion that the decision of the Pope, together with a majority of the Roman Catholic bishops, upon an article of faith, will be infallibly correct. I am convinced that if you adduce an instance of one such council as this contradicting the decision *of faith* of another such council, your argument will unanswerably prove [the] Roman Catholic principle to be false in fact and in doctrine; and, of course, the "high pretensions" will have been effectually met.

For, as you very reasonably state, the "Holy Spirit," (or, as I would say, the HOLY GHOST,) "cannot dictate opposite conclusions to the mind."

But, sir, the great defect is, we want the *fact*. Everybody must hold the *principle*, or resign the name of rational. But the *fact*, sir! You will oblige me by doing what I in vain called upon the Unitarian editor to do—give me the *fact*.

These Unitarians, sir, are sad people; they are pushing our good old Protestant principles of *private judgment*, and *picking holes in certain parts of the Holy Scripture*, to great lengths. You see they are not satisfied with our rejecting the books of Maccabees, which have prayers for the dead, and the Epistle of St. James, which has anointing the sick: they must be still dismissing a text from one spot, and throwing out ος from another place, and proving that the disciples of Plato, and not those of our Redeemer, wrote some *words*. They are sad people. It is too bad to have them on one side, and the Romanists on the other. Aid us to get rid of one, at least, by giving the contradiction of faith between two general councils of those Romanists, and you will oblige

Your humble servant,

CURIOSITY.